Francis Fulford of Fulford
in the County of Devon. Esq.
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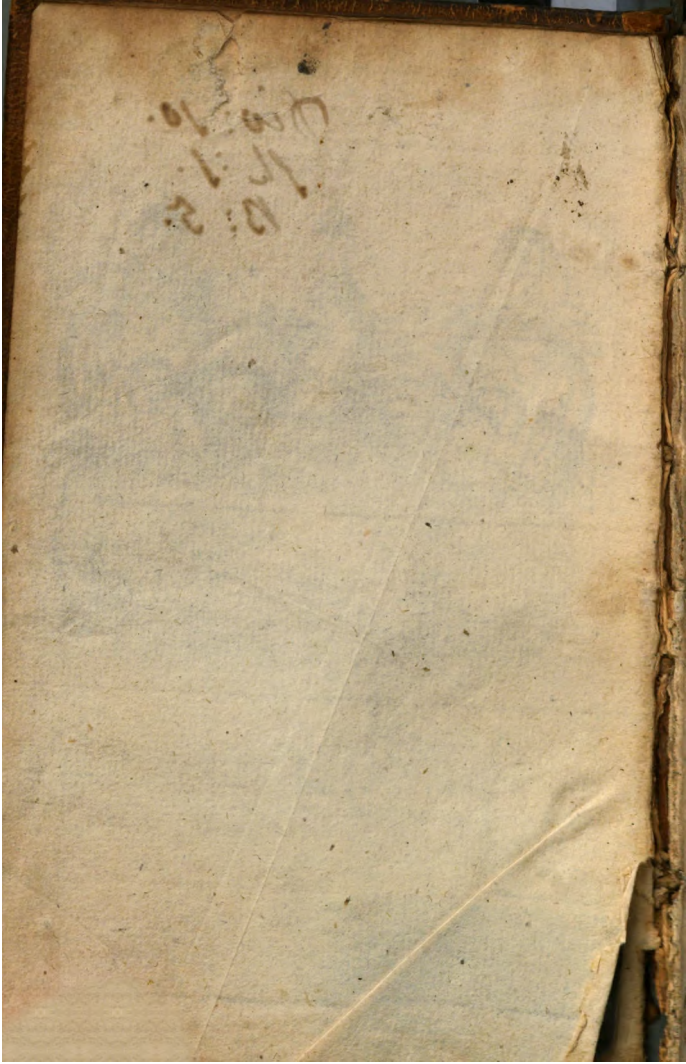

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THE HISTORY

Of the

Bohemian Persecution,

From the beginning of their conversion to Christianity in the year 894. to the year 1632.

Ferdinand the 2. of *Austria*, Reigning.

In which the unheard of secrets of policy, Counsells, Arts, and dreadfull Judgements are exhibited.

LONDON
Printed by *B. A.* for *John Walker* at the Star in Popes-Head-Ally MDCL.

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To the Godly Reader.

AFter that some of the banished Bohemians, *who were in* Holland, *understood that the Edition of* Fox's *booke of Martyrs, was by some learned men, and well-wishing to posterity, again intended in* England, *and that Additions were every where sought for, and that they were admonished to adde unto it, the History of our present* Persecution *and banishment; they did not intermit forthwith to write to their exiled friends, in* Misnia, Polonia, *and* Hungaria, *that so farre as they could, they would declare those memorable things*

 which

which were acted in this unhappy tragedy, we thought nothing could be declared by us, of which there was not sufficient example, whether wee consider the most bitter hatred and rage of Sathan *against the Church. or the fraudulent machinations of Antichrist, or humane fragillity in persecutions; or the most wise counsell and help of God in preserving his: but because it is neither unpleasant nor unprofitable for Godly spirits to looke upon many examples; partly, to see upon what various occasions God doth exercise his Church with afflictions; partly, how craftily the old* Serpent *doth circumvent the Saints of God, likewise how men being exposed to trials do severall wayes fall; and lastly, how valiantly* God *doth corroberate some valiantly to undergo disgraces, banishments, prisons, deaths, and all things grievous, for his Name, and how they overcame the World by bearing. Therefore wee were willing to communicate our affaires to the Churches of Christ dispersed through the World, and Godlinesse it selfe doth command us to declare unto posterity, as much as in us lies, what waters wee have past through, and in what furnaces of fire wee have beene heated, that*

knowing

knowing to what vicisitudes the Church militant is subject (as the Moon which sometimes increases and sometimes decreases, sometimes with a full countenance she defuseth her light, sometimes she suffers a sad Eclipse) they may be the lesse troubled in future times, that they may seasonably prepare their minds for all hazards, and may learn to seek securities and blessings, not under the Sun, but in Heaven, for this reason from the first Originall, we have have briefly deliniated all the most famous mutations of the Bohemian *Church, especially since the story of our Martyrs under Gentilisme, Papacy, and fained Protestantisme is communicated but to a few; for beside* Hus, Jerom *of Prague, and* Milisius *(whom the Catologue of the witnesses of truth remembers) the book of Martyrs is silent of other sufferers : we thought good therefore by this occasion to join old stories with new, comprehending them both with as much brevity as possible, and faithfully to declare them in a Historicall stile; the former stories we have*

taken out of our Historians; the latter are faithfully collected, either out of our own proper observation, or from the testimony of eye witnesses: and this last persecution of Ferdinand, *although it may seem to bee raised on politick causes, and a great part of those miseries which befell the faithfull, to be acted by the licenciousnesse of Souldiers, by the course of War, yet none will deny, but that the constant asserters of the Gospel were Martyrs, who will consider those words in the* 13 *Revel.* 7. and it was given to the Beast to make Warre with the Saints, and overcome. *Had not* Nebucadonozor *a politick cause to destroy* Jerusalem (*to wit*) *the rash and obstinate defection of the* Jewish *people from him, yet you may know what account God makes of his destroying them: consult with* Isaiah 47. 6, 7. Jer. 50. 18, 19. Zach. 1. 14, 18. *and in many other places. Did not the* Jewes *give occasion to the persecution of* Antioch, *by their Domestical tumults, as may appear in the* 2. of Machabees 5. 11? *there is another intention in God,*

To the Reader.

God, who chastises his Church for their faults; and in the enemy who seeks to destroy it, therefore we lawfully say, with that Martyr mentioned 2. Machabees 7. 32. We suffer for our sinnes. *Yet thou who doth wage war with God in persecuting his servants, thou shalt not escape the judgement of the Almighty. We could have wished these things more copiously to have been collected, and more accurately set down, than our present state will suffer us; but in regard we have been often admonished to communicate some late transactions done in our Country and Church, we had rather give this, than not to satisfie the desires of those that are good. When God shall bring us home again, which we hope, other memorable things may be added and these things which are now written, declared with more evidence. Farewell.*

In our banishment in
the year, 1632.

N. N. N. &c.

THE HISTORY Of the BOHEMIAN PERSECUTION.

CHAP. I.

The conversion of the Bohemians *to Christianity; the Persecution that followed.*

THE Bohemians Being Idolaters lived without the knowledge of the true God, and of Religion, till the year of Christ 894. In that year, their Capraine *Borivoius*, being entertained by *Swato Plaus*, King of Moravia, by the strange providence of God, received the knowledge of Christ, and with thirty *Palatines* were baptized at the 23 of *Iune*, who returned home with joy, taking with him *Methudius*, the Bishop of *Moravia* (who was an opposite to the Bohemians:) amongst whom (when the

seed

seed of the Gospell was sowne) suddenly a great harvest was gathered, partly in regard *Ludomilla* the Captains wife laid aside the Idol *Rosina*, which before she worshipped. Likewise a confluence of the Nobility and Commonalty were daily baptized, partly by reason of those Churches and Schooles which were in many places erected by *Borivoius*.

2. Thus the Bohemians received the first light of the Gospel; but the Crosse was the concomitant of it, according to the will of Christ, who as he did establish his Church by his own bloud; so he sprinkles it with the bloud of Martyrs, that it may be fruitfull: this is the counsell of Divine Wisedome, that we may hope in Christ, not for the things of this life. Therefore the Gospell cost the Bohemians some of their bloud. The chief of those that witnessed the truth were the Princes *Ludomilla* and *Wincesslaus*, and some hundreds of the common People: the story of whom we shall briefly relate, chiefly out of *Dubratius*.

3. First of all *Borivoius* was banished by the wicked faction of Infidels; *Stoisurus* was placed in his room, who was banished thirteen years in *Bavaria*; but when they knew him to be a Christian, they sent him again into exile. *Borivoius* being recalled, they compelled him to resign the dominion to his son *Spitignous*, who was more favorable to the Heathens. He being dead, *Drahomera* a heathen (made famous for Nobility and Beauty) was given in marriage to *Wornislaus*, the younger son of *Borivoius*, who at

first

first was courteous to her Husband. and the Christian Nobility, and promised after her Catechising that she would be baptized; but this wicked woman did boldly deceive both those that instructed her, and those that were her Sponsers in baptisme; for she was more cruell against Christians, then *Iezabel* was against the Prophets.

§.4. Whilest her pious Husband lived, she cunningly dissembled that hatred which was evilly conceived against the Christians; but he being buried, when the Grandmother *Ludomilla* did undertake to educate the elder son *Wenceslaus*, *Drahomira* requiring the younger *Boleslawes* to be under her tuition, shee usurped the Government, and straightway commanded by a publike Edict, that the Churches should be shut against the Christians, that the exercise of their Worship should be hindred. She likewise prohibited Ministers from instructing the people, and Schoolmasters from teaching Youth: those that disobeyed were liable to imprisonment, banishment, and death. At *Prague*, the Magistrates were changed. and the most cruell Idolaters were substituted in the places of the Christians, by whose incitement the Christians were secretly, openly, unworthily abused and murthered, without any punishment to the perpetrators of that mischief; but if a Christian had killed another in his own defence, ten were massacred for one.

5. The insatiable cruelte of *Drahomira* could not be satisfied with this punishment, her great desire of

driving away and sudden destroying all Christians excited her to deal with *Ballioius*, a most cruel Citizen, whom she had set over the City of *Prague*, under title of Pretor, to him she doth reveal her most execrable desire, and doth earnestly entreat him by fraud or force to effect this, promising him a rich reward for his labour done. He entertains the cursed motion, and arms six hundred conspirators at his own house, with them he hastens to those that were designed for slaughter; but the plot being discovered to the Christians, above four hundred met to defend their own lives, the issue of the fight was victory on the Christians side, the streets being poluted with the blood of about eight hundred that were slain.

6. *Drahomira* did much resent the evill successe of her councell, and therefore fained that tumults displeased her, she commanded that the armes should bee laid downe on both sides, and be laid in the city Magazine, severely prohibiting any person to walk with dart or sword.

7, The Christians although they suspected her treachery, yet least they should seem to disobey the commands of the Magistrate, brought their armes to that place to which the enemie seemed to carry theirs. *Drahomira* commands in the silentest part of the night to set upon them being thus disarmed, least in the day as lately, there should be tumults made; there were killed in one night by alured *Ruffins* more then three hundred, half asleep and half naked, Dra-

homira

homira rejoycing at this slaughter, although not satisfied, speakes to the bloody Prætor at *Prague* to destroy christians: he obeys and beSets all passages and streets with *Ruffins*, and executes and slayes all that he meetes withall, (untill the Christians, who chose rather to dy valiantly in fighting then in slothfull idlenesse) gathered themselves together, who incountring with the Prætor, overcame him and put him to flight, and in pursuit slew this wicked person.

8. *Drahomira* was enraged at the losse of this Minister of cruelty, and when she could not destroy the Christians at *Prague*, she intended the subversion of their Churches, there being but two left, in one of which the Sepulchre of her husband was, both which she commanded to be burnt.

CHAP. II.
The Martyr Ludomilla.

1. WHilest *Drahomira* did thus rage against the Christians *Wenceslaus*, who hitherto excused himself from undertaking the Government in respect of his age and studies by the advice of his Grandmother *Ludomilla* and the Christian nobility; took the Government into his own hands, and that he might establish tranquillity by the consent of his nobles, he doth assign the city of *Boleslavia* with the adjacent grounds to bee inhabited by his brother *Boleslaus* and his Mother *Drahomira*.

2. *Drahomira* therefore laid aside her Government, but not her hatred and bloody imaginations against the Christians, which did first break out against that holy Matron *Ludomilla* for when she perceived that *Wenceslaus* did favour *Ludomilla* more then her selfe, who was his mother, and by that meanes the Christian religion was much promoted, she did seek, til at last she found fitting instruments to accomplish her cruelty, which were *Juhuman*, & *Cuman*, who were men of the highest nobility and of impudent audacity, who being sent forth by *Drahomira* in the night, they found out the holy widdow intent at her praiers, in her Oratory; they break in, and break down, and robbing the vail from her head, they strangled her, her jawes being open; there were some who did inflame *Wenceslaus* (who was exceedingly disturbed for the death of his Grandmother) to revenge that cruelty, or if hee would be wanting, they desired Commission for to do it themselves: but he gravely tebuked all of them, in regard they did perswade him to do that which is contrary to that duty which is owed to any mother, and contrary to the modesty and patience of a Christian, not remembring what the Lord sayeth, vengeance is mine, and I will retribute it.

CHAP. III.

The Martyrdome of Wenceslaus, Podivinius, *and others.*

1. BUt *Wenceslaus* was evilly requited for his pitty to his impious mother, for she desiring to subject all *Bohemia* to *Boliflaus*, who imitated her superstition and manners; began to defame *Wenceslaus*, and to stir up hatred against him, as if he were unfit to execute the offices of a Prince, which ought to bee performed, not by sacred things and ceremonies; but by arms and fighting; at length when she perceived that he was confirmed, and his name began to be glorious, she did not only agitate wicked counsels concerning the taking of him away, but whispered them to his Brother.

2. There happened an occasion suitable to her desire *Boliflaus* the infant being born, to whose Baptisme she honourably invites *Wenceslaus* to come to *Boliflavia*; he going thither, was entertained by his mother and brother with kind imbracements & kisses, & with a delicate feast, which was held til late of the night, *Wenceslaus* when he suspected all things for a resting place, went to the Church, and there decreed to spend the night in sighs and praiers.

3. Whilest he was thus busied, his brother *Boliflaus* invades him, being excited by his more vigilant mother, to that wickednesse: at first he lost his blow; in regard his sword by a sudden amazement, fell out of his hand, but those who were hired as coadjuters in this wickednesse, inflamed him with new rage and fury, so he repeats his stroak and easily kills his disarmed brother who patiently receives his wound. This was done in the year, 929, the 28 of September, which was after-

ward consecrated to the memory of St. *Wenceslaus*.

4. *Boliſlaus* when he had thus attained the Government by his boldneſſe and impiety, threatned priſonment and death to all Chriſtians and Clergy, who did not depart from *Bohemia*, his mother added that the ſlain ſhould not be buried, but left as food for dogges and birds; this edict terrified many, and cauſed their flight, many were ſeized upon and tormented divers ways to death, amongſt the chief *Podivinius* who was of the Bed-chamber of *Wenceſlaus*, that was moſt dear and intimate with him, was hanged.

5. But when the revenging eye of God, could not longer bear the deaths, and Martyrdomes, the Baniſhment and croſſes of his own, he declared a dreadfull example of his wrath upon *Drahomira*; for on that place where the Miniſters bones lay unburied, the earth opened of it ſelf and devoured *Drahomira* alive, with the Chariot and thoſe that were carried in it, which place is now to be ſeen before the Caſtle of *Prague*.

6. And thoſe were puniſhed from heaven, who drew their ſwords and were helpers in that maſſacre, ſome of them loſing their reaſon in their rage, & madneſſe, caſt themſelvs headlong from high places, others deſtroyed themſelves with the ſame ſwords wherewith they had murthered the innocent; furthermore, that part of the Church neer which *Wenceſlaus* was killed; could never be waſhed from that bloud wherewith it was then ſprinkled, as an eternal witnes of that villany; theſe various prodigies did ſo affright *Boliſlaus*,

slaus, that hee dealt more mildly with the Christians.

7. And though *Caesar* came upon him to revenge his Fratricide and Tyranny, and so straightly besieged *Boleslaus*, that hee was compelled to recall the banished Christians, to restore the Churches, to expiate all his former wickednesse, and to promise that his children should be instructed in Christianity, Religion did flourish better, Heathenisme vanishing (though not quite extinct) when godly *Boleslaus* his son succeeded him.

CHAP. IIII.

Woytichius, *otherwise* Adalburtus *Bishop of* Prague, *with his five own Brothers were Martyred.*

1. FOr when *Woytich* (the second Bishop of *Prague*, who was the beloved pupill of *Adalburtus*, the arch-Bishop of *Magdeburgh*, so that he took his name, and Histories call him *Adalburt*) about the year 970. did seriously labour in converting the reliques of the Gentiles, and in amending of their corrupt manners; there was raised a great sedition by the fury of the Heathens; which *Boleslaus* was necessitated to keep down by armes; but *VVoytichius* was forced to a voluntary banishment.

2. When therefore he went towards *Rome*, the Pagans rose against his own Brothers, and killed five of them together, *Coleborius*, *Spitemerius*, *Prebislaus*,

Borita, and *Czislaus*, and make a conspiracy against their Prince, but are overcome in battell.

3. *Woytichius* being carried into *Hungary*, by som sermons he converts to the faith, and baptizes Stephen their Prince, who was not long after made their King; then returning home he is again banished, he departs in *Polonia*, being about to confirm that nation, which was lately converted to the faith, by the marriage of *Dubrawka*, the daughter of *Boliflaus* the *Bohemian*, with *Miceslaus* the Leader of the *Polonians*.

4. From thence he makes his passage into *Prusia*. and there neare to *Pistaschium* is murthered by the darts of the Infidells, and is beheaded, his body was redeemed from the *Barbarians*, and carried to *Gnesua* in *Polonia*, where he established a Bishopwrick, and according to the superstitious custome of that age, hee was canonised for a Saint.

CHAP. V.

The first witnesses unto the truth against the Papacy in Bohemia.

1. FOr when in these times (as Histories testifie) the Pope of *Rome*, having usurped domination over other Churches, would have had the rites & ceremonies of his will-worship, every where received and kept, it happened that such things as were offensive unto the minds of the Godly, were obtruded upon the *Bohemians* also; but most especially the *use of the*

latin

Latine tongue in the Ordinances, the unmarriageable estate of the Clergy, and the maiming of the Eucharist by debarring the people of the cup in that Sacrament. Of which it will not be tedious or in vain here to recite what we find expressed in our Annals; because they were the first incitements unto the Bohemians and as it were the first sparks, which afterward (in the time of *Husse*) burst out into open flame.

2. In the yeare 965 when *Boleslaus Pius* had founded Episcopacy at *Prague*, was chosen Bishop, and confirmed by *Hatto* Arch-Bishop of *Maguntium*, *Dethmar* the Saxon then Pope of *Rome*, instituted a form of Church-government, expressely charging that none should any whit decline from the rites ceremonies and Roman canting, by him prescribed; which the *Bohemians* took very ill, for that the use of their native language was taken from them. Now therefore *Dethmar* the the Bishop shortly after dying in the same year, and *Woytich* his successours having freed *Rome* from the whirle wind of persecution; two of the Clergy *Bolehost* and *Mistibor* with four others *viz. Krzwan, Rosislaw, Waymire*, and *Iarek*, were sent to *Rome* unto the Pope in the year 977, for to act with him both for the return of the Bishop, and restoring unto them the use of their mother-tongue in the Ordinances, who (as the Annals tell us) did both obtain their desires of the Pope, and had sent them from the Bishop a form of Prayers writ in their natural language

guage, which is yet extant.

3. But when their successours, by reason of certain inhibitions issuing from *Rome*, suffered the use of their naturall language again to fall, *Wratislaus* Duke of *Bohemia* (who shortly after for his heroick acts, and deserts in the *Roman* Empire, was created King) sent Ambassadors to *Rome*, and by them requested of *Gregory* the 7. a confirmation of the liberty heretofore solemnly granted unto them. But what he obtained is manifest in *Hajecius* (a Popish writer) who fully sets down Pope *Gregory*'s answer *page*, 136. which translated out of the *Bohemian* language (for the Latine version, is not extant, or not to us) is as followeth.

Gregory *the Bishop, servant of the servants of God, to* Wratislaus *Duke of* Bohemia, *health and Apostolicall benediction. Amongst other Petitions your Highnesse by letters hath requested of us, that we would permit you to exercise divine service in the free use of the* Slavonian *tongue. Know therefore beloved son, that we cannot by any meanes grant your Petition. Because frequently meditating upon the Scripture, we find that it hath been, and is well pleasing to the Omnipotent God, that divine worship be performed in an unknown tongue, least it be understood by every one, and promiscuously, especially by the more rude and ignorant, for if it should be openly and commonly talked of by all, it would easily come into contempt and disdain, or if it could not be*

under-

unaerstood by some of the middle sort of men, by their often repetition, and not understanding thereof, error (what not) may easily be hatcht, which would hardly be rooted out of the hearts of men. Nor can it bee pretended, that the simpler sort were sometimes a little indulg'd, especially after their conversion. True indeed, at the desires of sincere and ignerant people, indulgencies were grantod in the primitive church; but in regard it was found, that many evills even heresies, have had their rise from thence, Christian order being now established, it is not convenient to connive at it. And therefore it cannot be granted, what your people doth so earnestly but inconsiderately desire, and this we forbid in the power of God and most blessed Peter, *exhorting thee also by the honor of the omnipotent God, to withstand by all means such like vain rashnesse, yea we command thee.* Dated at Rome, *anno* 1079.

4. Loe here a Cover worthy the Dish! for Histories do term this *Gregory* (*alias Hildebrand*) an ungodly man, a Magician, a vehement firebrand of the warres in Europe: Could therefore any thing of truth or holiness be expected from him? But time it was, to punish the worlds ingratitude, wherein the seducing power of errours should be sent into the world (as the Apostle foretold, 2 *Thes.* 2.) and so necessary it was, that *Bohemia* it self, (but lately converted to the Faith) should participate of the dimnesse which preceded the approaching darknesse, and more and more be fet-

tered

tered with Antichristian bands. Nevertheleſſe *Bohemia* never committed any abominations (which were viſible to her through the darkneſſe) without reluctancy and compulſion. From whence it was, that *Rome* from Antiquity did often in large expreſſions, beſtow the title of Heretiques (before all others) upon the Bohemians.

5. When in the year 1197. *Peter* Cardinal of *Brodeway*, being ſent to *Prague* by Pope *Celeſtine*, urged the neceſſity of ſingle life, and enjoyned Divorces unto thoſe who were ordained for the Miniſterie, he was even upon the point of being ſtoned by the Prieſts and and Prelates. *Haiec. fol.* 212.

6. About the year 1350. in the Reigne of *Charles* the fourth likewiſe (Emperour of *Rome*) the ſacrileddgious adminiſtration of the Lords Supper under one kind, was firſt heard and ſeen in *Bohemia*, under the firſt Arch-Biſhop *Erneſtus* of *Eardubitz*, the Italian, French, and Germane Divines and Magiſtrates, whom *Charles* had choſen Profeſſors for the newly founded Univerſity of *Prague*, very much perſwading him to it ; Forreigners alſo well learned in the Arts, who came thither in great troops, drawing away very many by their Example.

7. Certain of the Bohemians diſtracted by theſe factions, apoſtatized, and began to aſſert ; That the Cuſtome in other places received, ought not to be rejected there, that the Sacrament ought not to be eaſily granted, much leſſe dailie diſtributed in both kinds. and

that

that not without the peculiar indulgence of the Arch-Bishop.

CHAP. VI.
John Melice *and* Conrade Stickna,

1. THese clamours increasing, Mr. *John Melice* of *Prague*, a man descended of a noble family, and of a fervent spirit, (of whom also mention is made in the catalogue of witnesses unto the Truth) whether by word or writing, was the first that stood out in oppofition. For when for his rare Learning and Holinesse of life, he was made Prefect of the Clergy in the Cathedrall Church of and had a great Auditory, he began to exhort the people unto a frequent Communion in both kinds, to complain much of spirituall desolation, to rebuke divers abuses & abominations, being much helped with the godly endeavors of his faithful colleague *Conrade Stickna*, a man eminent for Learning and Eloquence.

2. These two by their zealous preaching effected (amongst other things) that the notorious Brothell house at *Prague* (called *Venice*) was throwne downe, and in its place *Mary Magdalen* church erected, which peradventure was a præludium of the speedy destruction of the spirituall common Stewes.

3. Nevertheleſse *Melicius* himself hath left a writing concerning himself, (for some of his writings are preserved) that he was pricked in conscience, that he should

should go to *Rome*, and there testifie that the great Antichrist was come and did then reign. He prayed unto God with fasting and tears, that unlesse these cogitations did proceed from his spirit, he would deliver him from them; but because he could find no inward quiet, he went to *Rome*, and writ upon some of the cardinalls doors, *Antichrist is come, and sitteth in the Church*; and in his conferences with many, hee averred the same.

4. There is a Bull of *Greg.* the 11. now extant: whereby *Melice* with his auditors were anathematized. Hee therefore imprisoneth him: but afterwards (perhaps for fear of the people) he releaseth him, in the year 1366. *Melice* continued eight years in the hatred of Antichrist, and (in the year 1374, and fourth Nones of February) he (Swan-like) ended his life, five years after the happy dissolution of his colleague *Stickna*.

CHAP. VII.

Mathias Janovius, *or the Parisian.*

1. MAtthias *Janovius* of Prague (commonly called the Parisian, because he continued Student in Paris nine years) succeeded him; he was confessor unto *Charles* the fourth, and more fervent and zealous then his Predecessors in defending communion in both kinds. He wrote many things, as, *Of the life of a Christian*: *Of Hypocrisie*: *Of Anti-*

christ

christ: Of the frequent receiving of the Sacrament of the body and bloud of Christ. In which booke, at the end it is thus written; It expresseth the work of Mr. *Matthias* of Paris, a man famous for his admirable devotion, who for his constant preaching suffered great persecution, and this for the truth of the Gospell.

2. Histories tell us, that this Parisian together with some other learned men, went to *Charles* (promoted unto Kingly Dignity) and requested him to call an Oecumenicall Councell for the churches reformation. But the King returned unto them this answer, That it was not in his power, but belonged unto the Ghostly Father, the Pope of Rome; and therefore he would write in their behalfe, and intreat a councell from him, which after he had done, the Pope was provoked, and did so importune him for the punishing of those rash and hereticall men, that *Charles* being madded with the authority of the Pope (although he loved this Parisian,) yet commanded him to depart out of his Kingdome: who though indeed he returned afterwards, yet lead he the remainder of his life in private, deceasing in the yeare 1394. Novemb. 30. See mention made of him in *catalogo Test. Verit,*

3, Now *Ianovius* being banished the adversaries forbad and abolished communion in both kinds, not only in the Church of *Aix*, but every where at

 in Prague

Prague, and through the whole Kingdome; so that the more constant among them, could not celebrate and receive the Sacrament after their accustomed manner, except in private houses, and after that in Woods and Caves; and there not without hazzard of their lives, and persecutions: for they were set upon in the ways, plundered, beaten, and drown'd in rivers, so that at length they were necessitated to go together armed, and in strong companies. Which from that time continued untill the days of *Husse*.

4. Letters Patents also were extorted from *Charles* (although *Hajec*. sayth, it was sent to the Prelats of his own accord) wherein an inquisition is ordained, and punishment by fire determined to bee inflicted upon those, who departed from the faith and ceremonies of the Church of *Rome*. It is extant in *Hajec. fol.* 349. throughout proclaimed the 18. of September in the year 1376. where of this was the chief effect, that diligent care was afterwards had, that none but the Popes-creatures, might beadmitted unto places of Magistracy, & publick Offices, which might be a bridle to restraine the Commonalty. And therefore *Wenceslaus* the King son to *Charles*, chose 16 *Germans*, and only 2 *Bohemians* in reforming of the Senates of *Prague*, supposing that the *Germans* were more constant in the Pontificiall Religion (as they were) than the *Bohemians*.

5. We

5. We find it also recorded, that this *Parisian*, his death approaching, amongst others gave this comfort to his friends: The rage of the enemies of truth hath now prevailed against us; but this shall not be alwaies; for an ignoble people shall arise without sword or power, over whom they shall not be able to prevaile. Which Prophesie where and when it hath bin fulfilled, we shall hereafter acquaint you.

CHAP. VIII.

John Husse *and* Ierom *of* Prague *with some other Martyrs.*

1. IN the year 1392. *Mulhaymia*, called the Temple of Bethlehem, was founded by a Citizen of *Prague*, and was to be dedicated unto the Academy, by the name of a Chappell; whereunto Mr. *Stephanus* of *Colon* was first admitted Preacher: but he dying in the year 1400. Mr. *John Husse* was constituted his Successour, Professor in the Academy, a man of an unblameable life, and famous for his zeale.

2. And forasmuch as he had long before, that all orders were dissolute, and none did his office, the King, Bishop, Citizen, Clergy, Nobles; onely pursuing covetousnes, pride, drunkennesse, luxury, and all manner of wickednesse, having an occasion put into his hands as from above, he set upon the worke publickly

lickly, to oppose those publicke sins. And indeed so long as he shot his darts against secular men, he was highly esteemed off amongst the Divines, as one out of whose mouth the Holy Ghost spake : but as soone as he began to thunder against them also, their minds being altered, they cryed out that he was mad, and the Devils Agent.

3. Those that write of him tell us, that the first complaints against him, were put up by certain of the Nobles unto the King (to wit, *Wenceslaus*) whom the Pope presented unto the German Princes, as a sluggish person unprofitable unto the Empire, hateful (yet not infamous in Historyes) because of his unwillingness to execute his Buls, and his indulging the Hereticks, against his will) and required him to forbid *Husse* of his turbulent preaching. But the Arch-Bishop (*Wolbrom*) denyed that it could be done, because *Husse* had bound himself by Oath at his Ordination, to speak the truth without respect of persons.

4. But when in the year following, this same *Husse* much more sharply reproved the Coveteousness, Luxury, and Sacriledges of Spirituall persons & the Arch-bishop, requested of the King the same which the Nobles did before. The King answered that it could not possibly be done, because *Husse* was obliged by oath to speak the truth without respect of persons ; the Lord himself thus frustrating the wicked plots contrived against this holy man, as his own Instrument.

5. There

5. There returned out of England the same year, (1400) *Ierome* of Prage, bringing with him the writings of *Wickliffe*, which came into the hands of many and was received by many, with good approbation: some indeed approving of them (among whom this *Husse* was chief) others disliking and damning them, especially the *Academians*, who (as we have formerly said, did flock from divers Countries.

6. In the year 1404, two English men, Batchelours of Divinity (one *Iames*, and *Conrade Caddelaurgh*) came to Prague, and being entred in the Vniversity, they began to move disputes, concerning the Popes Supremacy, and the like; but shortly after were prohibited by publick command. They therefore (because that which was forbidden unto men, was lawfull for the walls to receive,) caused to be painted in the Parlor, where they Lodged; with the consent of their Land-lord, the history of Christs Passion on the one side, and the pomp of the Pope, and Cardina's Court, on the other opposit; and of this picture when *Iohn Husse* made mention in his preaching, as of a true Antithesis betweene Christ, and Antichrist, great numbers of people came thither to view it.

7. In the year 1408, May 24, the Articles of *Wickliffe* were again examined and condemned, by forty Masters and an infinite number of Batchelors;

and it was forbid that any should teach them, upon pain of banishment.

8. *Iohn Husse*, when he saw the Vniversity-men of Germany so strongly to side with the Pope, deeming that something was to be done to restrain their insolency, he made an Oration in a great concourse of people (in Carolin Colledge) asserting that the plurallity of voices belonged to the *Bohemians*, who were natives, and not to the *Germans*, who were strangers: for although *Charles*, from the first institution granted three voices unto strangers, the fourth unto the Bohemians, in respect of their forcity, who then studied learning, in his last pattin he explicated his minde, that the custome of the Parisian Vniversity should be observed. Now it doth abundantly appear in France, strangers have but one Suffrage, but the home-bred have three, the Germans being angry for this, Appealed to King *VVenceslaus*, the Bohemians do the same, but the King after a yeares protraction, decides the Cause for the Bohemians, in the year 1409. the 27. of Sept. the Germans interpreting this a disgrace, leave Prague, and going into Misina (a neighbouring place) and there give occasion to the founding of Lipsick, & Erphord, Schools; in the mean time, the Bohemians created by voices, *Iohn Husse* their Rector.

9. The Monks being thus deserted of the King & Vniversity, instigate the Arch-bishop *Shico* of

Halenburgh

Hasenburgh an unlearned man, & obtained in the year 1410, the 16. of Iuly, that the books of *Iohn Husse* should be condemned and burned, there were therefore burned as *Eneas Silvius* testifies, above 200 volums fairly written, adorned with golden Bosses, and precious covers. There are extant some Bohemian Rimes composed by one of the common people, in which that unlearned censor of books was wittily jerkt, for being made an Archbishop, then he studied letters, but *Husse* in that time wrote a tract concerning the reading of Hereticall books, and instituted a particular dispute for the defence of *Iohn Wickliff*, concerning the holy Trinity which they also burnt.

10. In the year 1411. when Pope *Iohn* the 23. sounded an alarum against the King of Naples, he gave Indulgencies to those that would take up arms for the Church: One that sold those toys came to Prague, and publickly in the pulpit divulged those vanities. It so hapned that in three Churches some opposed them, asserting the Pope of Rome must bee Antichrist, who brought misery upon the Christians, and stirred them up to mutuall wars. Those three were taken *Martin Krzidelko*, *Iohn Hudek* and *Stainis Lapolek* a Taylor, and are caried to prison, although the vniversity and towne, interceded for them, yet they were brought forth into the market, and were beheaded. When this was noysed a-

broad, the vniversity running, took away the bodys; and in a sollemn Procession sung *These are the saints who gave up their bodys for the testament of God.* They carry them to the Church of Bethlehem, and there bury them.

11. The day after *Husse* did propound certain theses to dispute against those superstitious indulgences, and publickly with *Mr. Ierom*, (who did as strongly impugne there errors in the Schoole, as *Husse* did in the Church) shewed their vanity: but when notwithstanding al this he impudently proceeded, the company of Studients did violently snatch from him his Bulls & they do cloth one of their own company in a whorish habit, put him into a cart, adorne his brest with Bulls, carry him about and acclaime unto him; the whore in the mean time, with sweet words & gesture alluring the company, and distributing blessings: at the length they burne all the Bulls with many of the Popes in the midst of the market.

12 In the meane time the Pope cites *Husse* to appeare at Rome, who in regard of the dissuasion of the Vniversity and nobility, did not appeare, Pope *Iohn* 23 in the yeare 1413 in *Iune* did interdict their celebrating of Masse, in regard of the presence of Huss a contumacious offender, upon this when hee saw the Magistrates rage, and the common people divided into contrary factions, and all things to be disturbed, he of his own accord leaves *Prague*, and

from

from towne to towne teaches the word of God: until the time that he was called to *Constance*, to give an account of Doctrine, receiving letters of safety from the Emperour: Histories report, how he was there handled by the Romish Councell, to witte, in the yeare 1415. The 6 of *Iuly*, *Husse*, in the yeare 1416 the 30 of *May Ierom* were burnt. Consult the book, of Martyrs.

CHAP. IX.
All Bohemia *condemned*.

1. THe adversaries were not satisfied with their blood, but suddainly took bloody Councell for the destruction of the whole nation: for when the chiefe nobles of *Bohemia* 58 in number, in the name of the whole Comonalty in the yeare 1416 the 2 of *September*, sent letters from Prague subscribed with their own hands, and signed with their own seals, to the Councel, complaining & expostulating that their Pastor, an innocent and holy man, a faithfull teacher of the truth was unjustly condemned, the Synod did not answer them, neither did they answer the Nobility of *Moravia*, which complained of like matters in letters of their own, but the Councell writ to the persons who were besotted with the Romish superstition men in eminency namely *Iohn* of *Mecklesburg*, *Alfiscopeck* of *Dubba*, *Alburt* of *Colditz*, intreating and obtesting

ing them, that they would regard the Romish Catholick Church, and that they would helpe the Legate of that councell, *Iohn Lotmislenia* bishop, in oppressing Heresie and Hereticks; these letters were dated at *Constance* in the yeare 1417, the 22 of *March.*

2 Thus the *Bohemians* being incited to mutuall dissentions by the Councell, contensious brawlings, and hatred were exasperated every day, more and more. The Pristes did divulge from the Pulpit, excommunications against the *Husites*, and devoted them with direfull execrations, and that they might render them the more hated, used certaine lying signes, amongst the rest, they cast some dirt into the lamps of the wax candles, and when the flame had burnt the waxe candle to the moistnesse of the dirt, it was extinguished: then cryed they out, that God did by miracles declare, that the wicked Hereticks were unworthy to enjoy the light, they drove them therefore out of their society, and persecuting them all manner of wayes, breaking open their churches, wheresoever they could, which businesse in the yeare 1419, the 13 of *Iuly*, raised such a tumult at *Prague*, that the common people inraged, threw 12 Senators of old *Prague*, with the City Magistrate out of the windows, of the Senate house, who fell upon the points of speares.

3 There was a new Pope elected of the Synod, who was named *Martine* the 5, who with kind letters

ters, dated at *Constance* in the yeare 1418, invited the *Bohemians* to renounce the errors of *Wicklif* & *Husse*. But afterward in the year 1420, he publickly excommunicated them at *Florence*, and excited the Emperor, Kings, Princes, Dukes, Marquesses, Earles, Barons, Governours, Cityes, Common-wealths, to take up armes against them, and did intreat them by the wounds of Christ, and their owne salvation, unanimously fall upon them, and quite extirpate that sacrilegious and cursed nation, and promised a vniversall remission of sinnes to the most wicked person, that should kill but one *Bohemian*.

4 *Sygismund* the Emperour being inflamed by this incentive, with all *Germany* and the neighbouring Kingdomes, yeelded himselfe a servant to Antichristian Tyrany and in the same yeare he enters *Bohemia* with a strong army, and wearies them with 13 years continued warre, and this was called the *Husite* warre, concerning which *Eneas Sylvius* writes they would rather be admired than believed of posterity, in regard *Siska* the *Bohemian* Captaine and his successours did alwaies vanquish the contrary party.

5 But the state of the *Bohemian* affaires were very confused at home, when some of them stood for the Emperor and Pope, others defended the use of the cup, from whence they were called *Calikstiles*, upon this ground, with horrible cruelty they were inflamed to destroy each other.

Chap.

CHAP. X.
The Martyrs of Tabor.

1 BUt some things are to be discoursed of more briefly in respect of places and persons, and distinctly it must be opened, how the Roman faction being incited by the Antichristian alarum of *Martine* did persecute the faithfull.

2 When after the death of *Wenceslaus* in the yeare 1419, *Sygismund* took the Kingdom, and by his *Delegates* (he not being present there, till he came after with an army) ordered severall things which did streighten the liberty of their consciences, some thousands of those that imbraced the pure Religion, gathered together to a stony mountaine, ten miles from *Prague*, which they named *Tabor*, that mountaine they compassed about with a wall, and constituted a common-wealth determining to defend it by armes if need were.

3. The Papists and those that were called *Calikstins*, being enraged against them, persecuted them all manner of ways: & first when they sent their Embassadors, *Gallus Perstenus*, and *Mathias Blacils*, for peace sake, to *Cuttenburg*, these men were cast headlong into the most deepe mines of mettall, but the *Cuttenburghians*, who were devoted to the Emperor, and for the most part the *Germaine* nation, because

because of the working in the mines; not long after *John Codeck* Minister of *Gurim*, which had admitted the Emperors party and many others, both Priests and Lay people were thus served, for they bought those of *Tabor*, giving five florence for a Priest and one for a Laick, which was the cause of horrid butchery.

4. *Thurmenus* does witnesse that which followes to be found in a certaine manuscript, in the year 1420. ther were cast in at *Cuttenburg* in the first mine about 1700. in the second 1038. in the third 1334. therefore every year in the 18. of *April* there was a solemne meeting at that place, (where a Church as yet stands) and commemorations were visually made of the Martyrs to the year 1613. which *Woresowetz* the chiefe master of the mint did in vaine endeavour to hinder, at length it seased, in yeare 1621. when persecution prevailed.

CHAP. XI.
John Krasa.

1. THis was a chief Merchant of *Prague*, who comming to trade at *Preslaw* a Town of *Silesia* (where at that time *Sigismund* the Emperour, and *Fernandus* the Popes Legate, were met to consult about the carrying on the war against the *Bohemians*) and upon a fit occasion in his Inne disputing

puting strongly, for the innocency of *Husse*, who was unjustly condemned, and for the partaking of the Eucharist in both kinds, was taken, and cast into prison.

2. The next day *Nicolas de Bethlehem* a student, was cast into the same prison, who was sent by the inhabitants of *Pragne* to *Cæsar* at *Preslaw*; by whom they declared themselves, *that if the Emperour would permit them the cup, they would acknowledge him to be their King*; But *Cæsar* was very cruell to the messenger.

3. *Krasa* exceedingly encouraged him with many religious exhortations, rejoycing that he had such a companion in his Martyrdome. *Oh my brother*, saith he, *what an honour is this, that we are called to bear witnesse to the Lord Jesus. Let us undergo with chearfulnesse so little trouble! The fight is but short, but the reward is eternall; Let us remember our Lord, what a cruell death hee under went for us, and with what guiltlesse blood we are redeemed, and what torments the Martyrs have patiently endured.* With these and the like words he was constantly exhorting him. But when they were brought to execution, and the ropes by which horses were to drag them through the City, were tied to their feete; *Nicolas* being terrified with the thoughts of death, and fed by *Fernandus* who was then present, with the hope of life, presently yielded

yielded and recanted *Husse* his Doctrine, which then began to be called Error.

4. *Krasa* standing like an unshaken rock, against all the perswasions of the Legate, told them. *That all their hopes of any recantation from him were in vain.* Hee was drawne slowly through the streets, the Legate at every turning inveighing against him, and oftentimes (commanding the hangman to stay) crying to him. *Pitty your sel; and recant those errours which the* Bohemians *have so rashly spread abroad.* But he answered 'I am ready to dye 'for the Gospell of the Lord Jesus. At length being brought half alive to the place of execution, he was burnt, This was done in the year 1420. March 14. and presently on the following Lords day (being the 17 day of March) the Legate commanded the excommunication of the *Bohemians*, made by Pope *Martin*, together with to be flucke on the Church-gates, and to be declared in the Pulpits.

CHAP. XII.

The Litomerician *Martyrs*,

Pichell the chief Magistrate of the City *Litomericia* a cruell and deceitfull man, having taken four and twenty of the chief Citizens (and among them his son in law) put then in the highest Tower at Michaells gate. At length having taken councell

with

with some Captaines of *Sigismunds*, and guarded with a band of Souldiers he commanded them to bee brought out half dead with hunger and cold, and pronounces a sentence of death against them, and causing some horses to be harnessed, he sets them in carts and brings them to the bankes of *Albis* to drown them in the river.

2. In the meane time there is a great concourse of people, their Wives, Children, Kinsfolkes, and friends crying and mourning. The Consuls onely daughter comes, wringing her hands and throwes her self down at her fathers feet, beseeching him to save her husbands life. But her father harder than any rock, commands her to leave weeping, telling her she knew not what she asked. [What saith he, cannot you have a worthier husband than this is] she, perceiving by these words that it was impossible to perswade him, riseth. [Oh father saith she, you shall never more espouse me to any.] So beating her breast, and tearing her hair she followeth her husband, with the rest of the people.

3. When the Martyrs were brought to the bankes of *Albis*, they are taken down from the carts, and while the Ferries are preparing (for there was not then a bridge over *Albis* as there is now) they with loud voices call heaven & earth to witness their innocency, and take their last farewell of their wives, children and friends, exhorting them to constancy and zeale,

and

and cleave rather to the word of God than mans inventions, and at last pray for their enemies, and commend their soules to God. Then being taken into the boats, and brought into the middle of the river, they are cast in with their hands and feet bound together, and are drowned. Some Officers stood upon the banks with iron forks and poles, watching that none of them might be cast on the banks and saved, and stabbing those that were rouled to the bank, although they were half dead.

4. The Consuls daughter, seeing her husband, leapt into the river, and clasping him about the middle, endeavoured to save him from drowning. But shee being not able to wade, by reason of the depth, nor hee to unlose himselfe, and having swallowed down much water she sank, and was drowned together with her husband. The next day they were taken up embracing one another, and buried both in one grave. This was done 30. day of *May* in the year 1421.

5. This History was shortly after engraven, in Golden letters, on the Church of *All Saints*, at Litomericia for an eternall memoriall, and was also to be seen in a table before St. *Michaels* gate: and now lately (in the year 1623. 8 of July) was raz'd out by the command of *George Michna*, a Commissioner for Reformation.

CHAP. XIII.

Wenceslaus *Preacher at* Arnostowitz, *with eight more burned.* Conrade *Arch-Bishop of* Prague *converted.*

1. IN the same year when *Albert* of Austria sent Auxiliaries to Prague to *Sigismund* his father in law, a party of his horse at Arnostowitz (a village neer Milizine) brought *Wenceslaus* the Curate of that place, a Divine both dear to God and men, with his Officiary, three Country-men, and four boyes (the eldest of them not above eleven years of age) to their Collonel at Bystrick, where the quarters were, The Clergy-men were apprehended for administring, the other for receiving the Sacrament under both kinds (that is to say) of Bread and Wine. The Bishop commanded *Wenceslaus* to abjure for the time to come the administration of the Sacrament under both kinds, which if he should refuse to do, he would expiate his rashnesse by fire. To whom the Pastor returned a resolute and gallant answer. *But the Gospell doth teach me otherwise, so also your owne Missals have it, you must approve what I teach or blot it out of the Bible.* The standers by being exasperated by this liberall reply, one of the Troopers strook *Wenceslaus* on his face with his Gantlet, and so violently, that the blood did plentifully issue, from

from his mouth and nostrills. Whereupon the Bishop returned him to the Collonel who again sent him back to the Bishop, who after he had made him his subject of mirth & scorn for all that night; on the day following being Sunday, they were all brought unto the stake and fastned with such a method that these poor champions of the Truth (as near as the invention of their malice could dispose of them) were placed in the lap of *Wenceslaus*. And when the Bishop did admonish them to abjure that part of the Sacrament in which the Cup is used, the faithfull Curat made answer for him and his. *God forbid, we had rather suffer under a hundred deaths than deny a truth so clearly revealed in the Gospell.* On this the executioner was commanded to give fire unto the faggot, who immediately with the flame did send them up a gratefull sacrifice to the Almighty, *Wenceslaus* being the last that gave up the Ghost. This was done in the year 1420. on the 8 day of July,

2. On which very day *Conrade* the Arch-Bishop of Prague being offended at such horrible cruelty, having first expressed himself against the unrighteousnesse of the Papall cause, and declared himself for the Sacrament under both kinds, he put off his Miter to put on his Helmet, and was commander in chief in the Militia of Prague against the Church of Rome, having chosen four Divines of that

City to be Administrators for him in the Consistory, who were by name Mr. *Iohn Przibram*, Mr. *Procope Pelsen*. Mr. *Iacobell*, and *Iohn Zeline*, this was the beginning of the administration of the Sacrament under both kinds, which *Sigismund* afterwards restoring, did permit unto the States, and confirm by Oath.

3. Howsoever the enemies of the truth did murmur themselves into tumults, & raged with petulant fury. In this place I shal give you an heroick exploit of one of them which on this year was performed on the 26. day of December: *Hinck Czerwenohorsky* a captain of Jarom having violently entred the Church at Kerchzim, in the time of divine service, he killed some, and took others captive. Amongst other acts of prophaneness this was not the least, that from the Communion Table he took the cup, being full of wine, and dranke unto his horse, who having pledged him, he said, his horse was now one of the Reformadoes, and a communicant under both kinds.

CHAP. XIIII.

Wenceslaus Swets, Martin Loquis, Procopius Jednooky, *and others.*

1. IN the year of our Lord 1421. & on the 23 of July, there was burned at Prague, one *Wenceslaus*, a Taylor by his trade, who was shut up in a tub. It was objected against him, that at Monstrance he dishonoured

dishonoured the Sacrament, not onely by refusing to rise, but afterwards by turning his back against it.

2. In the same yeare on the 26. of February, *Martin Loquis*, was apprehended, being accused for renewing the error of the Waldenses, in the solemnity of the Sacrament, and forasfirming by a horrible prophanenesthat both the bread & the cup were to be given into the hands of the communicants, but by the intercession of the Taborenes, he was delivered from his bondage, and the better to give way to the envy & the madnes of the times, he removed into Moravia, having taken with him *Procopius Iednook* for his associat: but being discovered as they travelled through Chrudim, they were taken by Captain *Denis*, & being both manacled and fettered with Irons, they were examined, what their Judgement was concerning the Sacrament, *Martin* made answer. *The body of Christ is in heaven, for he hath but one body, not many.* The Captain not enduring (forsooth) so great a Blasphemy, out of the liberallity of his choller, did give him a boxe on the ear, and called for the hangman to devour the Hereticks with fire, but *Ambrose* the Pastor of Hrada being happily present, he desired that these two men might be bestowed on him, who for fifteen dayes kept them prisoners at Hrada, indeavouring to make them acknowledge, and recant their errors: but when he found them more resolute in their opinion, he sent them to *Raudnice*

where being thrust into a dark Dungeon, he detained them for two moneths, none of the people being suffered to come into them. They were elabourately tormented with variety of executions, for they were consumed with fire untill their bowells came forth to confesse, from whence they derived their errours, and who were their accomplices at Prague, insomuch that by the unadvisednesse of the pain, they were inforced to discover the names of some of their friends. Howsoever being advised to return from the maze of their errors, into the path of truth, they smiling answered, not we but you must think of returning, for you are drawn aside from the Word of God to the impostures of Antichrist, and you do worship the creature for the Creator.

3. Being therefore brought to the punishment of the fire, when they were admonished by the shavelings that they would desire the peoples prayers, they replied. *We do not need their prayers, pray for your selves O Christians, and for those who do seduce you, that the everliving Father of Light, may bring you out of darknesse.* Being brought to the place of punishment, they were shut up in a tub both together, and so committed to the fire. This was done on the 21 day of August, in the year of our Lord 1441.

4. Not long after there were taken at Prague some other men addicted to the same opinion, amongst

mongst whom were three Divines, with one *Casca* a Citizen, and *George de Clatowe*, and a certaine man called *Abraham*, it was laid to their charge that they forbad the torches to be lighted, at the Altar before the taking of the Sacrament.

CHAP. XV.

Iohn Zeline.

1. A Monk of the Order of Premonstrates or Exemplars, was Pastor in New Prague and a Teacher in *White Maryes* Church, one of the designed Administrators of the consistory, a man more famous for his eloquence than his learning. He having alwayes a most frequent audience, did advance in his Pulpit the purer Doctrine of the Thaborites, and was author to the inhabitants of Prague for the reformation of their Senate, But *Haschek de Welisch* a Captaine of old Prague, whom the said Monk had often rebuked (having conspired with the Senate who were half Romanists) betrayed this Monk with twelve more into the Common hall at Prague, and making a heady processe, did suddenly behead them.

2. This was done on the 9 of March, in the year of our Lord 1422, which being discovered by the bloud, was the occasion of a mighty Tumult. For the flowing of the bloud did cause such a confluence of

people, that they did breake open the doores, and beholding the lamentable ſpectable, one of them brought forth the head of the Monk, and ſhewed it to the multitude ſtanding round about him, on which ſo generall was the out-cry, and ſo loud the lamentation, that no pen is able to expreſſe it.

3. Not long after, a Prieſt (*Gaudentius* by name) carrying the head about the City (laid in a Charger) did incite all that met him, to revenge. By reaſon whereof, the anger of the multitude being heightned and inflamed into a fury, they put to death ſome of the Senators, others ſaved themſelves by flight. The Colledges themſelves were plundered; the bodies of the deceaſed good men were brought into the Church, and ſolemnly interred. The Preacher having heard the complaint of the people, and obſerving ſuch a conſternation in their minds, that many of them fainting away, did almoſt tremble into death, he became ſpeechleſſe himſelf. Having recovered his ſpirit, he did read his text out of the Acts of the Apoſtles, the words were, *And godly men buried Stephen.* At the end of his Sermon he did fervently exhort them, with many words, and tears, and obteſtations, ſhewing the head of *Zeline* to the people, that what they had learned from ſo faithfull a Maſter, they would be mindfull of it, and give no beliefe to any who ſhould teach the contrary, although he were an Angell from Heaven.

Chap.

CHAP. XVI.

The Martyrdoms under the future Hussites.

1. WE are now come to declare the Schism of those men, who did professe the name of *Hus*, and how the greater part of them did by degrees degenerate, and at last did persecute the faithfull: They all had a zeal, according to the example of *Hus* their Master, to oppose Antichrist; But when by his remarkable death, they were destitute of a discreet and couragious Captain, who should contain the incensed people within the bounds of rule and order, it so came to passe, that they were distracted into divers opinions, and nourished most grievous dissentions among themselves. For the Commonalty of the people, and the greatest part of the Clergy, being bent only upon the Cup, and from thence called Cuppeirs in the Story of Security, neglected the other documents of Mr. *Hus*. But the Thaborites (amongst whom *Wenceslaus Lorenda*, and *Nicolas Episcopius*, two excellent men, were most eminent, with some few others) did presse the purity and simplicity of his doctrine, in all the Articles and Ceremonies thereof. On the one side it was cryed up, that the Rites of the Church were not essentiall, on the other side all Superstition was cried down; neither were there wanting some disguised men, who to promote the cause of the

the Pope and Emperour, did kindle new flames of dissention, and did stir up the hatred of the people against the professors of the pure doctrine, traducing them by the hatefull name of *Piccardines*; for you are to understand, that they called the *Waldenses* by a nick-name, *Piccardines*, who not long before being forced from France, did sit down in Austria, and were now famous for the infamy of the foulest of Hereticks: So distractedly did disorder & confusion mannage al things, I told you before how zealous *Zealine* was made shorter by the head. There were also some found, who so possessed *Zisca*, Commander in chief of the Thaborites, that he should unite himself with the Calixtines, who were only and altogether for the Cup, and persecute the Piccardines, as he did the Papists, with fire and sword.

2. In the year 1427, the Administrators themselves, of the Consistory of Prague, Mr. *Przibram*, and Mr. *Procopius de Pelsna*, being at that time Chancellour of the University, with *Peter de Mladoniowitz*, and Dr. *Krzostan* a Physitian, were first imprisoned, and afterward banished for the profession of the pure doctrine. It was no wonder indeed, if the intrests of Rome, and her Agents had not utterly dissolved them, so disagreeing amongst themselves: but the wonderfull goodnesse of God did otherwise dispose it, which knew so wisely to temper the folly of men, that neither friends nor foes had any place left for the glory of Triumph:

Triumph; for as often as *Cæsar* (taking advantage of their dissentions) did grow upon the Bohemians with his Armies, they alwayes (a happy peace being suddenly concluded) did defend the common cause with common Arms. *Ziska* and *Procopius* leading their men, and managing their affairs, and God giving them success, and wonderfull victories.

3. The Emperor therefore with the Pope finding that they could profit nothing by the sword, did imploy their cunning, and having called a councell at Basilea, in the year of our Lord 1432. they most curteously invited the Bohemians to a peaceable transaction, promising them to give them satisfaction on the publick faith, as they themselves should desire. Commissioners were therefore sent unto this councell, amongst whom the most eminent was *John Rokizane* of Prague, and *Nicolas Episcopius* of the Taborens both famous Divines. Of the nobility of that Kingdome, they made choice of *Procopius* Generall of the Taborens, and *William Rastka* Baron of Postupicz and others, who being honourably entertained, and asked what their demands were, they offered four articles, desiring that either the Councell would grant them, or allow them by argument to defend the righteousnesse of them: The Articles were these.

1. *That the use of the Cup may be restored to the*

the people, and that the service of the Church might be in their own tongue,

2. *That the Clerks or Ministers might usurp no authority in seculer things.*

3. *That the word of God might be freely preached, and without disturbance.*

4. *That there may bee publicke punishment for publick offences.*

4. The Legate of the Pope demanding if that they had not any more articles to propound, because he heard it reported that they affirmed that the Order of the Monks were from the Divells, *Procopius* made answer, from whence otherwise could they derive their Original, which was instituted neither by the Patriarks nor Prophets, neither by Chtist nor the Apostles, &c.

5. After this Delegates were deputed who on both sides, for forty days together, disputed on the articles. And when the Bohemians could not be confuted, they were drawn at last to a friendly composition. *John Rokizane* with the hope of an Arch-Bishoprick, being corrupted himself, and seducing others of the Commissioners, the affairs were so carried, that the Bohemians promised to return unto the obedience of the Church of Rome, and to observe all their traditions and their rites, the use of the Cup being among other demands excepted. These four Articles were afterwards

afterwards named the agreement, and Commissioners were sent into Bohemia from the Councell and *Cæsar*, who were to declare that the Bohemians were received into the bosome of the Church, and were again to be esteemed as deer children. Heere a Parliament being called, *Rokizane*, Rhetorically enough, did expound himself, how according to his desire he obtained these things, in the fighting for which such an excesse of bloud was made, and the Kingdome was made so great a Ruine. He was now pleased to stile the Pope and *Cæsar* in some other language then heretofore, when he called them the Whore and the Beast.

6. It gave an occasion of great grief to many, especially to the zealous Thaborites, to depart in this manner from the Discipline of *Hus*, and to return into the profession of the Church of Rome. They indeavoured what they could to restrain them, and at last they had recourse unto armes again, in which the Thaborites were overthrown, and their defeat was so remarkable, that after this they defended themselves only by the Word of God and patience. This hapned in the year of our Lord, 1434.

7. In the year following at a publick convention, *Rokizane* was solemnly chosen Arch-Bishop, but when the Emperour endeavoured to hinder from the solemn Rites of consecration (peradventure because he did distrust a man so deceitfull) he being impa-

tien-

tient that he was thus deluded, did again make a new faction, and bitterly inveighed against the unrighteousnesse of the Emperor, and the domineering of the Pope of Rome, & for fear of *Cæsar* he for the space of 3 years, withdrew himself from Prague, for *Sigismund* not long after died, & so did his successour *Albertus* within two years space, having left his son *Ladislaus* behind him, who had his education in the Court of *Frederick* the Emperor.

8. In this time and intervall of Government, and especially not long after the sudden death of *Ladislaus*, when *George Podebrade* did succeed him whom *Rokizane* did infinitely possesse, was that of the Prophet truly fulfilled, Manasses *shall devour* Ephraim, *and* Ephraim Manasses, *and both shall be against* Juda. For the Pope did rage against *George Podebrade*, and the Calixtines, who were those that used the Cup, with prohibitions, censures, and with curses, and they as eagerly did inveigh against the Pope and Monks, but the truly faithfull were on both sides oppressed.

CHAP. XVII.

The Taborites persecuted.

I. IN the year of our Lord, 1444. the Reliques of the Thaborites were utterly oppressed by force and fraud, for *Rokizane* by himself and others

most

most flatteringly alluring them unto him, did professe, that he was ready to turne to them, if they could hold out unto him a purer Truth, than what he did teach: neither in this cause did he intend to make either himselfe or any of his, Judge, but that the Assembly of Divines in their publique meeting should determine of it. To this the Thaborites consented, and relying on the goodnesse of their cause they appeared at the assembly, where after many Debates Arbitratours being chosen that should pronounce the definitive sentence, which was so to be confirmed by the Authority of the Assembly that neither part for the time to come should ever again provoke one another, but forthwith should join themselves to that on which the Arbitrators should pronounce the greatest truth to be.

2. It was so carried (for *Rokyzan* had on purpose betrayed the Thaborites to this assembly) that the Arbitrators did pronounce the greatest truth to be on *Rokizan*'s part; and the poor & simple Thaborites found themselves circumvented by deceit: but not daring to go against the Agreement, promised to perform it, in the Rites thereof. But returning home, when they delayed to reform their Church, *George*, who then exercised the Kingly power, comming down with his Army, did closely besiege their City, and struck such a terror on it, that the Citizens giving it up unto him, did with it deliver their Ministers into his power, who throw-

throwing them into Dungeons at the Castle of Podebrad, and at Lititz, he killed many of them, *Lupatius* with some others, having addressed themselves to *Rokizane*.

CHAP. XVIII

The beginning of the fraternity in Bohemia.

I. BUt when the Bohemians for certain years, did in vain desire, that their Arch-bishop might be invested in his Dignity, having for that purpose sent so many Legates unto Rome, and the Pope refused to do it, unless that *Rokizane* should renounce the Cup: The Cardinall of Saint *Angelo* being also sent to Prague, in the year 1448. was commanded under the pretence of Treaty, to call for the Agreement on the four Articles, and to bring them with him; which having gotten into his hands, he stole away with them, but was quickly overtaken, and enforced to return them. *Rokizane* finding himselfe thus deluded, reassuming new hatred against the Pope, when out of the Revelations, and the Prophecy of *Daniel*, he had shewed that the Pope was the great Antichrist, and we, saith he, vnlesse we shall withdraw our obedience from him, are but a miserable and a damned crew, he proceeded and told the people that the law of Christ, and not the agreement on the Articles were to be held for the rules of Religion, that all

things

things from the sea of Rome were polluted, foule, and to be forsaken, and Religion to be taken againe from the fundamentalis of the Apostles. In this way he persevered, so thundering against Antichrist that many believed him to be another *Husse*, and that the hope of the new Reformation did shine forth againe.

2. But when he put no hand unto the worke, the more forward amongst his Auditors (amongst whom one *Gregory* was the formost, a Nobleman and Nephew unto *Rokizan*) having joyned in counsells together, they repaire to *Rokizan*, discover the anguishes of their Conscience and desire counsell of him. Who friendly entertained them and extolled their zeale, and gave them some Treatises to read against the abominations crept into the Church, and in this manner he the more inflamed them, but perswaded them to silence and patience. But when againe and againe being now more considerable in their numbers they importuned him, that he would deferre any longer to exhibit in deeds what he taught in words, he replyed, that it was a businesse of great importance, in which nothing but with deliberation was to be concluded on.

3. In the mean time *Rokizane* did attempt what he could against the Pope, and consented with the Church of *Greece*. For when the decree of the Sinod at Florence was proclaimed, in which the Bohemians were the second time to be abalienated from

the Church as Hereticks. There was a convension of the States at Prague, and a Synod of the Divines, in the yeare 1450. in which by the advice of *Rokizane*, but by the common consent of all, an appeale was made to the Greeke Church, and Ambassadours sent with letters to Constantinople. The Greekes received the Heads of the Doctrine from them, and rejoyced in their mutuall consent, and letters in the testimony thereof, being returned to the Bohemians, they confirmed them in the faith, having made a promise that they would ordain them Ministers for their Church. The Letters were ingrossed in Parchment, and sealed with waxe of a red colour, with the subscription of the Patriarch, and the chiefest of his Bishops, which being afterward committed to the presse, are yet extant to be seen. But when these things afforded but a lingring hope, *Rokizane* did again incourage his, and gave them new hopes of a Reformation, suddenly to appear: for taxing divers abuses, he said: We only now do grow on the out-side, but shortly some will appear, who from the depths shall draw forth the foundation of true religion.

4. When in this manner for seven long yeares, hee delayed to give satisfaction to the minds of so many pious men, being againe demanded his advice, hee said. That he now had seriously observed, and considered all things, and could not yet find what

to

to determine on, unless there should be a separation aswell from those that used the cup in the Sacrament, as from the Papists themselves, for all things did abound with abominations, and he found the evill irrecoverable. *Lupatius* also delivered himselfe after the same manner; when it was replied to *Rokizane*, Let therefore a separation be made, we will acknowledge thee for our Captaine, we will worship thee for our Doctor, we will follow thee for our Father, he made answer. You offer mee too great a burden to undergo? You are too bold and forward, it is a thing full of danger.

5. In the meane time, in the yeare 1453 Constantinople was taken by the Turks, and two of the dispersed Grecians being come unto Prague, were courteously entertained by *Rokizane*, and suffered to celebrate the Mass, after many disputations in religion. Where when it jointly appeared to them, that the sincerity of the faith, was overwhelmed with superstition: The good zealous people were more inflamed in spirit, finding what they were to avoid, but having none whom they might follow.

6. They therefore address themselves to *Rokizane* again, and besought him for the Glory of God to take compassion on their soules, and on the seduced people, and not to abandon them in so great a hazard of their salvation. But he good man, when (forsooth) hee had not so much power to preferre

the Cross and ignominy of the people of God to the but vain hopes, of an Archiepiscopall Glory, in a great rage did upbraide them with their importunity, and at last intreated them to let him alone, and begin the separation without him, and promised them that he would so prevail with the King (who was *George Podebrade*, and to enjoy the Crown, did swear obedience unto the Pope) to allow them a place where they might live securely, and serve God with an undefiled conscience.

7. He obtained for them the Territory of Liticitz on of the hilly countries neere unto Silesia, whither immediately after those citizens of Prague, Batchelors and Masters did address themselves, and from other places not a few as well Plebeians as Nobles, learned and unlearned, their greatest confluence was to a Towne called Kunwald, devoting themselves altogether to the reading of the Scripture, to prayers, and to workes of piety. This was in the yeare 1459. They chose them teachers, that is to say, from the Calixtines, who used the cup in the Sacrament, who throwing off superstition did compose themselves to the form of the primitive simplicity, the chiefest of them was a devout & pious old man, by name *Michael Zamburgh*. All of them by the name comon to Christians and acceptable to good men, did call themselves brothers and sisters, which was the reason that by a remarkable distinction the Title of the Bohemian

by

hemian Brothers was attributed to them, and so much of this.

CHAP. XIX.

The first persecution of the sayd Brothers.

1. THe beginning of this new Church displeased the Divell, he therefore raised a sudden and a violent Tempest to overwhelme it, for the fame thereof being spread abroad, the Priests in every Pulpit did stirre up the hatred of the people against them, crying out, *Blow out their sparkes, blow them out, before they grow into a flame.* Rokizane him self (who would belive it) did put on again the mind of an Enemy, and did accuse them of wicked rashnesse, for there were not wanting who informed the King and Consistory, against them in divers accusations.

2. It came to passe therefore, in the year, 1461. when Father *Gregory* with some others did come to *Prague*, to give a visite to his friends, that they were betrayed, and taken in a house to which they came to supper. At which time this was observeable, The Officers stood on the threshold, and speaking to them in the scripture phrase, said, all who will live godly in *Jesus Christ* must suffer persecution. You therefore that are here, come forth and follow me to Prison. He was himselfe an honest man, and

thought not evill of the Brotherhood, but being commanded by his superiors, he could not but put his charge in execution.

3. The King believing the slanderous accusations of these evill men, that the *Brothers* attempted some sedition, as the *Thaborites* before them, he commanded the holy man *Gregory* to be tortured, who being transported into an extasie, did feele no sence of paine at all, and being believed by the Tormentors to be dead, he was taken downe from the Rack. His Vncle *Rokizane* comming to him (for he heard he dyed on the Rack) did with many teares lament him, repeating againe, and againe, O my *Gregory*, would I had bin in thy place, but he after some houres comming againe to himselfe, revealed the Vision which he had seene, which was, that he was brought into a most pleasant field, in the middle whereof, there stood a tree loaden with fruit, on which divers Birds of severall kinds, sitting on the branches, did feed, and in the middest of them there stood a young man, who did so rule them with his rod, that not one of them did move or stirre out of order. No doubt but by this Revelation, God shewed him the Image of that little Church, of which he was as Patriarck. He saw also three, other men who seemed to be keepers of the said tree, whom fixe yeares afterward, when by suffrages they were choien to be over-seers in his Church, he witnessed that in this Vision he had seene,

and

and knew them to be the same, by their Physiognomy, and the linaments of their Countenance.

4. *Gregory* by the intercession of R*okizane* being dismissed, there came forth by the Kings command Edicts from the Consistory, forbidding all Pastors to administer holy things without Ceremonies, and whosoever should administer to the B*rothers* (being now notorious by the infamous Name of Piccardins) the losse of life was denounced to him. The *Brothers* therefore being brought into great extreamities, and like sheepe forsaken by their shepheards, wandering up and downe, they at last, againe and againe, came to R*okizane*, beseeching him, if he doth respect the glory of God, or his owne salvation, that he would not desert that cause, in which the cause of God was interested, and that by his owne example, he would not hinder the conversion of so many men, to which they were so happily prepared, nor for any cause whatsoever, detaine the acknowledged Truth in unrighteousnesse. They told him that he was the head of all the Clergy in the Kingdome, and was to give an account of them all to God; and other words were used to this purpose. But when they found him obstinate, they bad him farewell, those words being inserted to the latter end of the Epistle. *Thou art of the world and shalt perish with it.*

5. With which being much provoked, he againe exasperated the King against them, and new Edicts

were publiſhed in the Name of the King and Conſiſtory, that theſe pernitious men ſhould no where be ſuffered, either in *Bohemia* or *Moravia*, ſome were not wanting who gave advice to have them all apprehended and put to death, but *Jodocus Roſenburgh* Biſhop of Wratiſlove did diſſwade from it, & gave this reaſon, that Martyrdom was but a kind of boyling which was halfe raw, from whence Magots would eaſily proceed, intimating thereby, that the Faithfull did increaſe by Martyrdome, he ſayd that more eaſily they might be recalled, if they were every where proſcribed, For if they knew not where to turne themſelves, they would ſoone returne to a better minde.

6. This ſo ſevere an inquiſition againſt the *Brothers* being inſtituted, It came to paſse that many, eſpecially the chieſeſt of them being diſperſed amongſt the woods and mountains, did dwell in Caves, where they were ſcarce ſecure enough, wherefore they dreſsed not their meat, nor made any fire but in the night time only, for fear the ſmoak aſcending ſhould betray them, and in the extreamity of the cold in winter nights ſitting neare the fire, they gave themſelves to the reading of the Bible and to holy diſcourſes. When in the depth of the ſnow they went forth to provide them neceſſaries, they went cloſe together, leaſt they ſhould be diſcovered by their footſteps, and the hindermoſt of them did draw behinde him a great bough

of

of Beech, to cover the print which their feet had made in the snow, that nothing might be seen but the impression of some Country lad drawing a bush behind him. From which their dwelling in Caves, they were afterward in scorn called by their enemies Jamnices (that is to say) livers in the holes of the earth.

CHAP. XX.

The Brothers erect to themselves a peculiar Ministery.

1. THose brethren had constituted amongst themselves a certain order, elders by suffrages being chosen, who having the Government and direction of things, obedience was promised to him. By the counsel of these men the chiefest of the disperced through Bohemia and Moravia, being called together, they had Synods in those mountaines, and ordained statutes how they should behave themselves amongst themselves and others, how they should carry themselves to their friends and Enemies, as also toward the King and all Magistrates oftentimes appointing solemn dayes of prayer and fasting for themselves and the dispersed, and taking counsell out of the Word of God, concerning those things, which are required to the fuller Reformation both of life and Doctrine.

2. The deepest care that did afflict them, was for Pastours

Paſtors of ſoules, where they ſhould find new, after thoſe were dead, who then lived with them. To expect that ſome of the Ordination of Rome, ſhould come unto them for the love of the Truth, was an uncertain hope. And they remembred that *Rokizane* did often proteſt, that all things were to be reſtored from the foundation again. Therefore that there was an Ordination at Rome to be erected, by that authority, which Chriſt gave unto the Church, that whiles they had yet amongſt them ordained men, they might ordaine others, who againe ſhould have power to ordain others to ſucceed them. To this, as their deſires ſo their judgements did incline, but a fear invaded them, whether this Ordination were lawfull or no, becauſe not a Biſhop, but a Presbiter here did create a Presbiter, and how if any controverſie ſhould be, they ſhould defend ſuch an Ordination either among others, or themſelves.

3. At length after certain yeares moſt ſerious deliberations, the moſt eminent of them in all Bohemia and Moravia, about ſeventy in number, convened at a village not farre from Richnove, and many teares and prayers being poured forth to God, that he would vouchſafe to manifeſt, if their purpoſe were acceptable to him, and whether this were the time of it, they appointed to try by lots the pleaſure of the Almighty. They therefore by the ſuffrages choſe from the middeſt of them nine men, whom above

others

others they thought most fit for the taking of the Ministery, and twelve little Papers closely folded up, being put into the hand of a little boy, sent for on purpose, and not knowing what was to be done, he was commanded to distribute those twelve lots unto the nine men. Nine of these lots were blankes, on the other three were inscribed the word *I S*, to wit the Will of God, which they desired might be revealed to them. It might therefore come to passe that these nine men every one might have a blank, which would be a token to them that God was not at that present pleased at what they went about. But so it was, that the three lots were given into the hands of three of them, *Matthew Kunwald*, a most Godly man, *Thomas Przelauce*, a learned man, and *Elias Krzenove*, a man indued with singular abilities of understanding.

4. These being with great joy embraced, as men sent from Heaven unto them: they took new counsels for the Confirmation, and the Ordination of them. And having understood, that there were some of the Waldenses in the confines of Moravia, and of Austria, that they might provide for the present, and for the time to come, for the scruples of theirs and other mens consciences; they sent unto them *Michael Zamberge* their Pastor, (who received his Ordination from a Romane Bishop) with two others, who should relate what had beene done, and desire their judgement

judgement in this business. They find there *Stephanus* the Bishop, who, another Bishop, and some of the Ministers being sent for; they declare unto them their Originall from the time of *Constantine*, they repeat unto them the Articles of their faith, and what a horrible persecution they suffered for it, both in Italy and in France. Then they hear our men make a report unto them of their departure from the Pope, and the Calixtines which they approve of and congratulate. Moreover, giving power to those three to create Ministers, they create them Bishops with the imposition of hands, and return them to those that sent them.

Our men receive these things with joy, and being desirous of the Christian Unity, they deliberate whether they should join with the Waldenses, and so be one people and one Church. The purity of their Doctrine, and Christian conversation of life, did much please them. But it again displeased them that they concealed the truth, neither did openly professe it as they ought, but under a desire to avoide persecutions, they frequented the Churches of the Papists and communicated with Idolaters. It was concluded that they should be admonished concerning this & other particulars. Therefore some able men being sent againe to them they acquaint the Waldenses with it, who affirm, that the Proposition for being in an Vnity with them is very gratefull to them. As for

the

the Vices objected against them, they said, they were not so ignorant of them, neither would defend them, but would rather confesse that they had departed from the ancient purity of their Forefathers, and would therefore labour an amendment. They concluded to have a meeting on a prefixed day about it, in which they would take some further order concerning this businesse. But before that time, this being discovered, the Papists began to rage very violently against the Waldenses, *Stephanus* one of the chiefest of them is consumed with fire at Vienna. The rest of them some scattered into Marchia, and others into Moravia, and most of them brought unto Fulnerha, did provide for their safety by flight.

6. From this transaction of the Bohemian br[illegible]rs with the Waldenses, it appeares it did arise that they were called also by the title of the Waldenses. Howsoever they would never admit of it, and have often complained in their printed papers, that by errour that title was given to them. And this they did for the cause of truth and necessity; for the cause of truth, because they took not their Doctrine from them, neither did they on their perswasion establish the unity, neither were they reformed by them, but desired rather in some defects to bee reformed of them. For the cause of necessity, because they wisely judged that the decrees published by the Magistrates against the Waldenses were no way to be derived to them, but

rather

rather to be avoided. Howsoever they never denied, that they received the power of ordaining Ministers, and by that, the externall succession of them from the Waldenses, although, and this also oftentimes accordingly as they saw occasion, they wisely did passe by in silence.

7. Nevertheleſſe God would have the Brothers in *Bohemia* to be partakers of the persecution of the Waldenses in *Austria*, against whom in the year following *viz.* 1468. *George* the King (the States being solemnly called to councell) did publish a bloudy Decree. Which was, that every one of the Peeres within the Territory of his Jurisdiction should endeavour to apprehend as many of the *Piccardines* as he could, and having apprehended them, to prosecute against them accordingly as he saw occasion, by this meanes of cruelty attempting to hinder the separation.

8. Many therefore were apprehended, and for a long time kept in prison, untill the Death of the King, among whom was one of the chiefest of them, by name *Michael Zambergh*, with which unjust and cruell proceedings the *Brothers* being moved, did write an Apology to *Rokizane*, and to the Consistory, and afterwards to the King, and at last to them All altogether. And it came to passe by the wonderfull Counsell of God, that by the greater indeavour as they laboured to put out this sparke, by

so

so much it brake forth into a greater flame, many of the Peeres to wit the Barons of *Kragir*, *Kostkie*, *Zerotino* and others, submitting themselves to the Discipline of the *Brothers*, and building Oratories for them in their Townes and Villages, there being Churches by the publick Authority of the Kingdome, allowed to the *Calixtines*, insomuch that about the year 1500. they had in *Bohemia* and *Moravia* about 200. Churches, and so was the Prophesie fulfilled of *Mathew* of *Paris*, that an ignoble people should arise without sword or outward power, over whom the Enemies of the Truth should never prevaile.

CHAP. XXI.

Abominable Lyes cast upon the Brothers.

1. BUt to returne back a little, in the year, 1471. *Rokizane* dyed, having wrastled with dispaire, and citing King *George*, who came to visite him, to appeare with him before the Tribunall of God, who one moneth after followed him: and *Wladislaus* a *Polonian* did succeed him, a milde and a gentle Prince. To whom, the *Brothers* being againe overwhelmed with many false Accusations, did write an Apology, desiring him that he would suffer nothing by force to be acted on them.

2. Which did so exasperate some wicked men that

that in the year, 1476. they indeavoured by a most impudent invention, to stirre up against them the hatred of all men. They had suborned a most light man, by art a Polender, by name *Lezka*, which if you interpret it signifies a lyar, the sound agreeing with the thing, who upholding that he came from the *Piccardins*, and was an Elder amongst them, would seem to discover wonderfull secrets, as how in their conventicles they would blaspheme God, the Virgin Mary, and the Saints, traduce the Sacraments, with their scoffings, mingle themselves incestuously after the manner of the Adamites, commit murthers, practise witch-craft, heape up most vaste summes of money, &c. This man they did leade through Townes and Cities as a spectacle, they brought him into their Temples, where he should abjure his errours, and most hainous crimes, and beseeched the people to pray for him most wretched sinner, and to take heed by his example, of the most wicked *Piccardins*. They tooke also his confession in writing, and published it, being confirmed with the seales and subscriptions of some Deanes and Priests, that where *Lezka* himselfe could not come in person, his confession might be read in the Churches to the people.

3. But this indeavour of the Devill did come to nothing, for the *Brothers* by publick writings did confute their Lyes, and *Lezka* trembling so often to

forsware

forswear himselfe in the sight of the people, and to speak lies in the stead of truth, refused any longer to obey them, and confessed that hee was suborned to do what he did, and that hee knew not any of the Piccardines.

4. Howsoever this impudence, and these obloquies of the Devill, by the accustomed goodnesse of God, did prove good for some, who making experience of so great a Villany, began privately and in disguises to frequent the Assemblies of the Brethren, and finding it to bee farre otherwise, than was reported they did associate themselves with the brothers, as with true Christians.

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made King of Hungary, after the death of *Matthias* the brothers were restored.

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The Brethren in Bohemia cited to a colloquy.

IN the year 1503. the most gentle King *Wladislaus* did again suffer himself to be transported against the brothers, insomuch that he gave order that they should be delivered to the Magistrates, imprisoned, and at pleasure afflicted. The causes of this were not only the open enemies raging against the little flocke according to their manner, but certain false-brothers. For a question being propounded concerning the secular power, whither it were lawfull for a Christian with a safe conscience to governe as a Magistrate, or to use the sword, or to give, or to exact Oaths, many were of the negative opinion as they are now in this Anabaptist age, but the greater part affirmed, that it was lawfull. The discent did so greatly increase, that those of the negative opinion did separate themselves, and had by themselves a peculiar meeting at Prague accusing the other that they did admit of the sword, & propounded to defend themselves by outward force. This Calumny being greedily received and brought to the Kings ears, was the reason that the King said, *What do they think to bring back Zisca again to us, We shall take a speedy course to suppresse this*

this insolence. The brothers hearing of it, did write a new Apology to the King, giving him an account of their faith, and removing from themselves the late accusations, and the blasphemies attributed to the Piccardins, which occasioned the King by one edict to mitigate another, and commanded that those of the Vniversity and the consistory should have a friendly Colloquy with the Piccardins in which the chiefest of them should endeavour by the strength of reason to recall them from their errors.

2. Therefore in the Calends of *January*, in the year, 1504. The Patrons of the *Brothers*, the Barons, were commanded to bring their greatest Doctor, to this Colloquie, with the Academians and those of the Consistory. The businesse of the Edict being deliberately canvassed, although they feared treachery, yet because it was held inconvenient to forsake so good a cause, and to exasperate the King, it was resolved that there should be a meeting, they sent therefore but as Sacrifices to the slaughter, *Francis Lucas* of Prague, and *Laurence Krasonice*, two Pillars of their Church, with some others, who were comended to the prayers of all the Brethren. There is extant an Epistle of *Bohusza Kostka* Baron of *Postupitz*, Lord of *Litomissa*, which he sent to *Francis Krasonice*, not long after he had taken his farewell of him, I conceive it to be no lost labour, to insert in this place some part thereof. To love life (said the Baron) is natu-

judgement in this business. They find there *Stephanus* the Bishop, who, another Bishop, and some of the Ministers being sent for; they declare unto them their Originall from the time of *Constantine*, they repeat unto them the Articles of their faith, and what a horrible persecution they suffered for it, both in Italy and in France. Then they hear our men make a report unto them of their departure from the Pope, and the Calixtines which they approve of and congratulate. Moreover, giving power to those three to create Ministers, they create them Bishops with the imposition of hands, and return them to those that sent them.

Our men receive these things with joy, and being desirous of the Christian Unity, they deliberate whether they should join with the Waldenses, and so be one people and one Church. The purity of their Doctrine, and Christian conversation of life, did much please them. But it again displeased them that they concealed the truth, neither did openly professe it as they ought, but under a desire to avoide persecutions, they frequented the Churches of the Papists and communicated with Idolaters. It was concluded that they should be admonished concerning this & other particulars. Therefore some able men being sent againe to them they acquaint the Waldenses withit, who affirm, that the Proposition for being in an Vnity with them is very gratefull to them. As for the

the Vices objected against them; they said, they were not so ignorant of them, neither would defend them, but would rather confesse that they had departed from the ancient purity of their Forefathers, and would therefore labour an amendment. They concluded to have a meeting on a prefixed day about it, in which they would take some further order concerning this businesse. But before that time, this being discovered, the Papists began to rage very violently against the Waldenses, *Stephanus* one of the chiefest of them is consumed with fire at Vienna. The rest of them some scattered into Marchia, and others into Moravia, and most of them brought unto Fulnerha, did provide for their safety by flight.

6. From this transaction of the Bohemian br[illegible]rs with the Waldenses, it appeares it did arise that they were called also by the title of the Waldenses. Howsoever they would never admit of it, and have often complained in their printed papers, that by errour that title was given to them. And this they did for the cause of truth and necessity; for the cause of truth, because they took not their Doctrine from them, neither did they on their persuasion establish the unity, neither were they reformed by them, but desired rather in some defects to bee reformed of them. For the cause of necessity, because they wisely judged that the decrees published by the Magistrates against the Waldenses were no way to be derived to them, but

rather

rather to be avoided. Howsoever they never denied, that they received the power of ordaining Ministers, and by that, the externall succession of them from the Waldenses, although, and this also oftentimes accordingly as they saw occasion, they wisely did passe by in silence.

7. Nevertheleſſe God would have the Brothers in *Bohemia* to be partakers of the perſecution of the Waldenſes in *Auſtria*, againſt whom in the year following *viz.* 1468. *George* the King (the States being ſolemnly called to councell) did publiſh a bloudy Decree. Which was, that every one of the Peeres within the Territory of his Jurisdiction ſhould endeavour to apprehend as many of the *Piccardines* as he could, and having apprehended them, to proſecute againſt them accordingly as he ſaw occaſion, by this meanes of cruelty attempting to hinder the ſeparation.

8. Many therefore were apprehended, and for a long time kept in priſon, untill the Death of the King, among whom was one of the chieſeſt of them, by name *Michael Zambergh*, with which unjuſt and cruell proceedings the Br*others* being moved, did write an Apology to R*ckizane*, and to the Conſiſtory, and afterwards to the King, and at laſt to them All altogether. And it came to paſſe by the wonderfull Counſell of God, that by the greater indeavour as they laboured to put out this ſparke, by

so much it brake forth into a greater flame, many of the Peeres to wit the Barons of *Kragir*, *Kostkie*, *Zerotino* and others, submitting themselves to the Discipline of the *Brothers*, and building Oratories for them in their Townes and Villages, there being Churches by the publick Authority of the Kingdome, allowed to the *Calixtines*, insomuch that about the year 1500. they had in *Bohemia* and *Moravia* about 200. Churches, and so was the Prophesie fulfilled of *Mathew* of *Paris*, that an ignoble people should arise without sword or outward power, over whom the Enemies of the Truth should never prevaile.

CHAP. XXI.

Abominable Lyes cast upon the Brothers.

I. BUt to returne back a little, in the year, 1471. *Rokizane* dyed, having wrastled with dispaire, and citing King *George*, who came to visite him, to appeare with him before the Tribunall of God, who one moneth after followed him: and *Wladislaus* a *Polonian* did succeed him, a milde and a gentle Prince. To whom, the *Brothers* being againe overwhelmed with many false Accusations, did write an Apology, desiring him that he would suffer nothing by force to be acted on them.

2. Which did so exasperate some wicked men that

that in the year, 1476. they indeavoured by a most impudent invention, to stirre up against them the hatred of all men. They had suborned a most light man, by art a Polender, by name *Lezka*, which if you interpret it signifies a lyar, the sound agreeing with the thing, who upholding that he came from the *Piccardins*, and was an Elder amongst them, would seem to discover wonderfull secrets, as how in their conventicles they would blaspheme God, the Virgin Mary, and the Saints, traduce the Sacraments, with their scoffings, mingle themselves incestuously after the manner of the Adamites, commit murthers, practise witch-craft, heape up most vaste summes of money, &c. This man they did leade through Townes and Cities as a spectacle, they brought him into their Temples, where he should abjure his errours, and most hainous crimes, and beseeched the people to pray for him most wretched sinner, and to take heed by his example, of the most wicked *Piccardins*. They tooke also his confession in writing, and published it, being confirmed with the seales and subscriptions of some Deanes and Priests, that where *Lezka* himselfe could not come in person, his confession might be read in the Churches to the people.

3. But this indeavour of the Devill did come to nothing, for the *Brothers* by publick writings did confute their Lyes, and *Lezka* trembling so often to forsware

forswear himselfe in the sight of the people, and to speak lies in the stead of truth, refused any longer to obey them, and confessed that hee was suborned to do what he did, and that hee knew not any of the Piccardines.

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rall, but thou (my Brother) having learned better things, must remember that thy life is buried in Christ, which that thou mayest injoy thou must dye in Christ. Thou knowest whom thou hast believed, & how able he is to keep thy pledge unto that day. &c. Be strong therefore in the Lord, and in the power of his might, that thou mayst fight the good fight, and mayst receive a Crowne of life. What is the manner of this fight thou needest not to be taught, though peradventure thou mayst be admonished, But that I may no longer detain thee, stand fast beloved brother: As far as humane providence can direct us, we have provided for your safety, neither will we be wanting to you. But if the fury of the enemy shall prevaile, and it shal please God by your death to glorifie the cause of Christ, be you prepared to say with *Job*. God hath given and let God take this life, as it pleaseth him so let it be. Farewell my brother: Dated at Litomissa on the day of the first Martyr *Stephen*, 1503. There is also extant the farewell of *Francis Lucas* to the Brethren at Bolislave, a most comfortable letter.

3. But God who would preserve these instruments from the jawes of the Lions, Mr. *Martin Poczatece* not the least of the Enemies of the truth, dying suddenly that morning about the break of day, in which they should appear at the consistory. By which example the rest were feared, and the whole City meeting together, they desired that the colloquy might

not

not be in private but in publick, but they pretending I know not what new businesses, adjourned the disputation to another time, the brothers being lovingly dismissed.

CHAP. XXIIII.

The Proclamation of King Wladislaus *for the banishing of the Brothers, made frustrate by the intervention of some wonderfull Iudgements: The Martyrs at Bora.*

I. THe enemies of the truth could not bee quiet, but a new destruction was againe designed, to this small flocke of the brothers, for *Iohn Bozake* Bishop of Warade in Hungary (a Moravian by his birth, a subtile man, and burning with an implacable hatred against the enemies of the truth) entring into crafty counsell with other Bishops of Hungaria and Bohemia, the Queen her selfe was suborned, who great with child, and so neere unto her delivery, that it was believed the King would deny her nothing in that estate, she sollicited him for a new edict against the Piccardins, and comming to his Chamber, as it was afterwards known by some Gentlemen of his Bedchamber, and most worthy of beliefe, she desired that favour that the King would give way to so many Petitions, and severely prose-

cute against that so much hated fraternity. The King being sad to heare that request, only nodded with his head but gave no answer at all.

2. Presently upon this the Bishops in the presence of the King did begin to write the Coppy of the Mandate. The King going into his chamber, did fall on his knees, and with teares besought God to forgive the guilt of those bloudy Councels, and grant no successe unto them. God heard his voyce, and shewed some Examples of horrid Judgment on the authors of this conspiracy. The first example was the Queene her selfe, who (before hand delighting her selfe with the immagination of it) did propose unto her fancy, what gratefull spectacles she should behold at Prague, when being delivered of her Child she should come to that City, and see the *Piccardines* some burned, some beheaded, and some stifled in the water. But Oh the Judgments of God, for before the time of her delivery, being prevented with the pangs thereof, and not able to bring forth, The Physitians, that they might preserve one, were of opinion that the Child should be cut out of the mothers womb, and the Chyrurgions being come, tooke out the child alive, but (because it was brought into the world before its time) as yet unable to see. This was *Ludonick*, who afterward succeded his father in both Kingdomes, but the Mother no longer able to indure the torment did expire, and with her dyed the wicked con-

contriveances of the enemyes of the Truth for that time. This was at *Buda* in the year 1506. on the beginning of July.

3. Two yeares after this, the Bishops obtained what before they attempted, and the King overcome by their importunity, who cryed out that sharp remedies must be used to take away such a growing Evill, he commanded that all the *Piccardins* whatsoever without difference either of sexe, or Age, should be punished with the losse of life. This was in the year 1508. on the tenth of August.

4. *Ionh*, Bishop of *Warade*, and *Stanislaus Sturzo*, Bishop of *Olumitz* brought this Edict unto Bohemia; and a full house of the states being called, gave it to them. But because many of the chiefe of the Nobility complained, that this Decree was made without the knowledge of the Parliament, they could not consent that it should carry any force with it. The execution of it therefore went on but slowly, and almost eighteene moneths were spent in disputations only, and debates about it.

5. At the last by the cunning Artifice, and proceedings of *Albert* Chancellor of *Kolomratte* and his Accomplices, this bloudy Edict received force by the assent of most of the Nobility, in the presence of the King, at the Parliament held at *Cutna* in the year 1510. and it was ordered that it should not only be ingrossed in the Records of that Kingdome

but there was a mutuall exhortation, and confederacy that they should prosecute it with an armed power. But God having laide *Albertus* and some others on their backs, who were contrivers of this cruelty, he almost brought altogether to nothing these endeavors of their cruelty, of which more hereafter.

6. In these troubles the Ministers of the unity of the brothers were almost al turned out of their places, neither did they dare to preach or pray but in privat. The most chief of them were by name cited into the Chancery of the Kingdom, but were forbidden by their Patrons to appear, neither did the published edict do any more hurt, but only took hold on some of the poorest of the people, & brought them to be punished.

7. For the Baron of Schwanberge having apprehended sixe of the hearers of the brothers, at a Village called Augedz, not far from Tust, he brought them to Bora where he commanded them to be burned, their names were.

Matthias Procopius, by his trade a cobler.

Iohn Simonowitz, a Weaver.

Bartholomew Hranowitz; a Lether-dresser.

Iohn Herbek, a Potter.

Iohn Nadribke. } two brother Germans both bred up to the Plough.
Nicolas Nadribk. }

7. Being

7. Being examined by a Papist parson, whether they would obey them as the Pastor of their soules, they answered they had Christ for their Pastor. And being brought forth to punishment, they did go cheerfully to it. And when the chief Officer taking an affection to *Nicolas* above the rest did offer his life, if he would recant his errour, and would give him a whole yeares space to consider of it. He stood still a little as if he would consider of it, and by and by he made answer. It is too much by too long a deliberation, that I should lose my brothers, and went along with them to the fire.

CHAP. XXV.

Some examples of Gods Judgement on the enemies.

I. IN this place it is conceived requisite to give an account of some examples of Gods judgement, shewed at this time and a little before upon the bloody endeavours of some cruell enemies, *Albert Kolowrat* Chancellor of the Kingdom returned from the Parliament above mentioned, and in his way gave a visite to the Baron of Coldice, and with great pleasure reported to him what there they had al agreed upon, Coldice asked his servant *Simon*, that stood by him, a man addicted to the discipline of the brothers, how he liked it. He made answer, that they had not all agreed

to

to it. The Chancellor presently sets upon him as a man knowing some new conspiracy, and commanded him to declare, who he or they were who durst oppose all the States of the Kingdome, whosoever they were he said they were Traitours to the Kingdome, wretched Villaines, and to bee involved in the same punishment with the Piccardines. The servant lifting up his hand, in heaven (he said) there is one, who if hee were not present at your counsells, you have taken counsell in vain. The Chancellour replied, knave thou shalt find that, as well as the rest; and full of fury he rose up, making hast to his owne habitation at Krupha. But in that very moment, a Carbuncle grew upon his foot, which turned into that disease called *Ignis sacer*, which being to be extinguished by no Art of the Physitians, did extinguish the impious man; from whence it came to passe, that the Bellowes of division being taken away, the others did break more gently.

2. But the great Artist of Warade hastning from Bohemia into Moravia, and willing to alight from his Chariot not far from Olumitz to make water, his breeches (according to the fashion of that time) being not on, hee so strooke his Member on a sharp naile that was by the boot of his Chariot, that in his hasty descent, hee drew out his entralls with him, some part of them sticking upon

the

the point of the nail, and not long after hee gave up the Ghost.

3. Doctour *Augustine*, a civill Lawyer who by a most false and slanderous libell, indeavoured to stir up the Kings and all good mens hatred against the Brothers, died suddenly much about the same time at Olumitz as he was at supper at his owne house.

4. *Puta de Swihow* did forego these, who was also one amongst the foremost in the bloudy counsells. A great Tempest then arising about his Castle, he ranne into the Cellar and there locked him self. Not long after some Courtiers knocking at the door, and finding no man open to it, they sent for a Black-smith, who brake it open, foure of the chiefest of them entring in, and making no long stay, they tooke order for the making of a Barge, which being covered with pitch, they put the master of the house in it, and gave fire to it, neither for a long time was it known who did do it.

5. *Henry de novo Domo*, a man of great authority of the Kingdome, and not the least enemy in the truth, delighting much in hunting, when hee was throwne off from his Carriage, his hunting shaft being fastned to his side, comming up upon it, was forced so violently into his thigh, that the point thereof came forth at his loines, and brought unto him a most painfull death.

6. To

6. To conclude, so many and so prudent were the judgements of God in protecting this little and unarmed flock of his faithfull servants, that it was used as a proverbe among the adversaries themselves, 'If any man be weary of his life, let him but attempt 'against the Piccardines, & he shall not out-live a yeer. In the mean time, the particular and personall persecutions of them were not few, to which maybe referred this which followeth.

CHAP. XXVI.

Andrew Policka *a Martyr.*

HE was a Citizen of Cuttenburgh, but by reason hee had changed his Religion, he came to Litomissa, to which place his wife being unwilling to follow him, when on a certain time he came back to see her, shee betrayed him. Therefore being taken, hee so long was vexed with the Calixtine Priests, that he promised to live againe with his wife, and to obey the Priests. This he did outwardly; but his Conscience inwardly did check him for it: therefore on a solemn day, when the Parson, his sermon being ended, had brought forth the Hoste, and placed it on the Altar, and the people falling down did worship it, *Andrew* being not able to containe the fire burning

ning within him, cried out with a loud voice. *Hold thy peace thou wicked Sacrificer, It is now my turn to speake.* And turning to the people, he said, *What doe you doe, deer Brethren, what doe you worship a God of Bread? Oh worship the living God in heaven, blessed for evermore.* The Parson forbad the people to return an answer to him, and willed them to lay hold on that most wicked knave the Piccardine. At the first, all were amazed, no man would lay his hand on him: at the last some were found, who falling on him, did buffet him with their fists, and beating his head against the pillar, did draw him almost covered with bloud unto the prison.

2. The next day he was brought into the Court, the Senate and the Parson being present, and being demanded whether he would speak those words again which he spake yesterday, he affirmed that he would. Being asked again, By what Instinct he durst doe it. He answered, by what Instinct did Abraham depart from the Idolaters, and worship the euerliving God. They pressing on him to tell them precisely, by whose persuasion hee durst commit so hainous a fact? hee answered, By whose persuasion did *David* oppose himselfe against the worshipping of Idolls.

3. On this they cried out, Hold thy peace, we know these things better than thou, wee need not

not be taught by thee; Wee know that thou hast here some accomplices, whom, since by thy owne accord thou wilt not discover, thou shalt do it by force, whereupon they commanded him to be carried back to the prison, and by and by to be put on the Racke, but not able by torment to rack any thing from him. they condemne him to the fire, as an obstinate Here--tick. the chief Officer being desired by the Priests, not to suffer him to speake as hee was going to the execution, least he should infect the people with his words, The Officer agreed with him to forbear speaking, or otherwise he would stop his mouth. *Andrew* promised silence, and performed what he promised, speaking nothing all the way, but praying softly to himselfe. At the last, when the fire began to sindge his head, he cried out, *Iesus the son of the everliving God, be merciſull, be merciſull, be merciſull to me a sinner*, which were all the words he spake. The Priests turning to the people, said, Behold at last he calleth on *Iesus*, in whom he living would not believe, nor reverence his Sacraments.

Chap. 27.

CHAP. XXVII.

The persecutions which the more reformed of the Calixtines did endure.

I. IN all these times, the condition of the church of the Brothers was most heavy, but neither were the Calixtines free from affliction, especially the purer sort of them, being those who were most zealous against the Papists; for in the year 1408. Mr. *Michael* Polach, pastor of St. *Ades* in old Prague, a man of unblemished life, and an excellent preacher, with three other Parsons, Mr. *Wenceslaus Slane*, *Iohn Miczta*, and Mr. *Wenceslaus Piscene*, were apprehended by the command of King *Wladislaus*, because they affirmed the Pope to be Antichrist. They were carried into the Castle of Calreisteine, where the first of them perished by hunger, and the nastinesse of the prison; the other with much adoe were dismissed by the order of the States. At which time, many other who were more reformed in their judgements, were either driven from Prague, as Mr. *Mathias Macheeke* professor of the University, or willingly departed, as *Lucas Pragene*, Batchelour of Art, an excellent man (who afterwards, as before I have recited, was a Bishop amongst the Brothers) there also forsooke the Vniversity of their own accord, Mr. *Iohn*

Snow

Snow a Physitian, and others.

2. On the same year, the King forbad the singing of the ballads made against the abominations of the Church of Rome, and because they would not refrain, many of the best rank of the Citizens were apprehended, and a long time detained in prison. One or two of them were flead alive, as *Matthew Serling, Martin* of the golden wheele, *Scheynohin*, who was also a Citizen of Prague, through the violence of the torment did break asunder.

3. On this the Monks having taken new courage, began more freely to inveigh against those that tooke the Sacrament in both kinds, and condemned the Hussites, the people variously, but vainly, murmuring at it. The Senators also of Prague, and many Papists and Germanes, abusing the clemency of the King, did grow so intollerably bold, that some noble men, who were adversaries to the Religion, conspired together, and on the 24 of December at night, intended to put to death the chiefest of the Citizens who received the Sacrament under both kinds. But they were deceived of their expectation and hope, God so ordaining it, that the evill returned vpon the heads of the contrivers of it. For their treachery being betrayed, their was a mighty Tumult in which the places of Justice of the three Cities, and all the Monasteries were pulled downe, and many of the Senators and Monks were slain. This was done in the year 1413.

at

at which though *Wladislaus* was much afflicted, yet inquiry being made, and it being found that the Papists gave the cause thereof, he pardoned the inhabitants of Prague. And in the year 1485, he established by Parliament an agreement betwixt the communicants under one and both kinds, howsoever the hatred betwixt them and the reproachfull words did still continue.

4. In the yeare 1491, on the 28 of *Ianuary* at *Lata Curia* a chiefe Temple of the Hussites. The Eucharist being administred under both kinds, a German comming behind a Gentlewoman, as she was drinking of the cup, hee strooke her head so violently, that her mouth being cleaved, bloud issued forth abundantly, for which notorious offence hee was apprehended, and thrown into prison, but not long after dismissed.

5. But in the Vacation of the Arch-Bishopprick, the Calixtine Priests could not receive their Ordinations but in Italy, where most of them were bound to renounce the articles under both kinds, and to performe obedience unto the sea of Rome, which was very grievous to the Bohemians, therefore in the yeare 1482. there *Sanctuarensis* a Bishop came into Bohemia from Italy, for the love as hee said of the pure Religion, whom when *Augustinus Lucian* and others, had received with much joy and honour, he died i the yeare of our Lord 1493, whom

whom after eleven yeares *Philip* Bishop of Sidon and Mutina did succeed, Hee being resident sometimes at Prague, sometimes at Cuttenburge, did for three yeares space ordaine Calixtine Ministers, which being passed they were againe enforced to flatter the Pope and Bishops of Rome, so miserable was their slavery, that willing to seem to have forsaken Antichrist, yet they did not stick to fight under his standards.

6. But some of the schollers amongst whom was *Iohn Bozhink* so truly hated the Pope, that having received letters of commendation from the University, they went as farre as *Armenia* to be ordained Ministers. And because that there the fame had arrived of the Heresie of the Bohemians, they were the more strictly examined: and it being found that they agreed with them in the chiefest Articles of Religion, and also in the language, they were ordained Ministers, in the yeare 1499. Two of those did afterwards suffer the flames of Martyrdome by the Romanes, to wit, *Martin* a Taborite, with his Deacon, who were both burned at Radnice.

CHAP. XXVIII.

The Persecution of the Orthodox Divines, under Zahera, *or* Trahere, *the administrator a false Hussite.*

IN the mean time, God had stirred up in Germany couragious *Luther*, the Thunder-bolt against the Pope, at which many of the Calixtines in Bohemia being awakened, resolved to imbrace the purer Doctrine of the Gospell, and to seeke for the Ordination of their Ministers, rather at Wittenberge then at Rome; but the Devill interposed and made wonderfull obstructions,

2. For when in the yeare 1523. in the moneth of January, the States of Bohemia, and Moravia being in a great number assembled at Prague, the Pastors also of the Church being called, amongst whom were of Moravia, *Paulus Speratus* (afterwards burned at Aussitz, by the commandement of the Bishop) and *Benedict Optatus*, *Wenceslaus Litomislius*, Doctor of Divinity, and *John Charpe*, Orthodox men, who propounded to the Regent Masters of the University, twenty Articles, which were as it (were) the forerunners of Reformation, amongst which, these were observable.

That if any man should teach the Gospell without the Additions of men, he should neither be reproved, nor condemned for an Heretick.

That mercenary Masses, serving for Lucre, should be abrogated.

That the elevation of the Hoste should by degrees be cancelled.

That the consecration of Herbes, and such like superstitious rites, should be forborn, &c.

And whereas likewise they had constituted *Gallus Zahere*, an Administrator of the Sacrament under both kinds, and pastor at old Prague, at the Church called Læta Curia, a familiar friend to *Luther*, (for he had lived heretofore at Wittenburgh, and publikely extolled *Luther* as an excellent Instrument of God, and afterwards incited the inhabitants of Prague to write to *Luther* concerning the Ordination of Ministers) the hope indeed was great for a better condition in the Government of the Church, but it was of a short continuance.

3. For not long after, this turne-coat declining, to give an occasion of offence to King *Lewes*, returned again to the falser doctrine of the Calixtines, and in the Parliament held that yeare, in the moneth of June, he began to publish Articles contrary to the former, and to solicite the renewing of the Agreement, and furiously to persecute the Orthodoxe Ministers, to favour the King and Papists, and that on this occasion.

4. The Pope understanding how the affairs were carried as well in Bohemia as Germany, sent a Legate

to

to *Lewis* in Hungary, who comming afterward to Prague, and having delivered letters to divers, nay even to the consistory, and to *Zahere*, he most flatteringly did insinuate that there might be an union in the Church. In the meane time *Iohn Pasoke* was made Consull at Prague, a deceitfull, cruell and superstitious man, whose faction potently prevailing, *Zahere* joined himself with that part, and wrote in that nature to the Legate in the name of the consistory, that it was an evident testimony that hee was delivered over to a reprobate sense, for after other things hee concluded with these words. As alwayes heretofore so now also wee hold nothing more deare or ancient, than that we may be found constant in the body of the Church by the unity of faith, and obedience to the Apostolicall sear, neither can your reverence expect any thing more welcome than what it shall receive from our Legates, whom shortly we wil send unto you. For truly our Bohemia supporting it selfe on the most sure foundation of the most sure Rock the Catholick faith, hath sustained & broken al those waves of errors, with which our neighbour countries in Germany have been shaken, and as a Beacon placed in the middest of a tempestuous sea, it holds forth a cleare light to every Sea-man, and sheweth them a Haven safe from Shipwrack. We trust therefore most reverend father for the busines concerning which your sacred reverence did write

unto us, shall bee so promoted, that this divine building being established on a most sure foundation, shal be preserved from ruine, onely let your most sacred reverence not thinke ill of a little delay, untill our Legates shall come unto you, and then the walls of our Jerusalem shall be confirmed, and our feet shall stand in the Courts thereof, and the God of Gods shall be seen in Zion, and we shall go from vertue to vertue, &c.

Your most humble servants Mr. Gallus Zahere, *with all the Consistory do commend themselves unto your most venerable paternity.*

In the time of Lent 1625.

5. Being demanded how hee durst persecute the doctrine with so great severity which so lately hee approved, he answered, he was with Luther for no other end, then after having more diligently discovered his conversation & Doctrin & other Piccardins with him, he might find a more easie way to oppose them; which *Judas* that traitour did before him, when he betrayed the son of man with a kisse.

CHAP. XXIX.

The Protestants banished from Prague, and whipped with Rods.

I. THerefore that *Zahere* and *Passoke* might the better please both the King and Pope, they enforced all the Pastors and citizens to subscribe to their new Articles, and those who refused were to bee banished the city. In the first place sixe Pastors were proscribed, *Wenceslaus Poczatek*, Pastor of St. *Gallus*, *George Smahal*, Pastor of St. *Henry*, *Matin Betlem*, *Paul de St. Michaell*, *Martin de Opatowitz*, and *John Marussa*, after threescore and five of their chiefest citizens were proscribed, amongst whom was *Burian de Cornitz* Doctour of law and Chancellour of Prague, *John Hlawsa*, who was Exconsull and others. Likewise a coulour was sought for the greater cruelty, a malicious invention being spread abroad concerning a certaine conspiracy of the Gospellers against the Calixtines, that they might extort the confession hereof, they did bring three citizens *John Bonussa*, *Matthew Hrzebenarz* and *John Sliwkam* to the rack, who rather chose to suffer innocently, than to bear false witnesse, a thing they utterly detested in their conscience.

2. In the meane time while these firebrands of sedition

dition confirmed an agreement, betweene those of Prague, that no man should be questioned, *concerning his faith (to wit the Piccardine & Lutheran)* but that al should be restored to their former freedom & enjoy the liberty of the city. It was requested that an Embassador should bee dispatched to *Buda* unto the K. for the confirmation of this ordinance. It was now lawfull for any to do what they pleased to those of a good and right opinion. If one of them were found that was unwilling to pay what hee owed, they would lay to his charge that he was a Piccardine; some were not simply banished, but shamefully brought forth, as *Ludovicus Pictor*, because at the end of his sermon hee had admonished the Monk of St. *Barbara* prating foolishly. *That it was far better that the people should be instructed out of the Gospell, than be detained with such fables.* By the clamors of the Monke hee was laid hold on by the common people that were called together, and hurried to prison, and afterwards by a Serjeant was led out of the City.

3. A certain Cutler because they had found about him a booke concerning the Sacraments, penned by a man of a sincere opinion, was whipped openly in the market place and banished. The like hapned to *John Kelenetz*, but hee was branded in the forehead, because he being a Lay-man, was said to administer the Eucharist to himself and his family. *George*

Lopatski

Lopatski, being one of those that was banished, when as the King had wrote that hee liked not such proceedings, and had commanded the banished to be restored; supposing that it had beene confirmed returned home to his house at Prague, but being apprehended, he was thrust into prison & there murthered.

4. In the meane time the Assembiies of the Kingdome being held, and those wicked pragmatical men urging it, it was agreed upon, that the communicants under one and both kinds, by the violence of those that were joyned together should bee one body, but the commands of *Wladislaus* should bee put in execution against the Piccardins. From whence arose a new persecution to the brethren, their Church doores being shut up, and their exercise forbidden.

5. Seeing these things were so way wardly done, one *Matthias* an Eremite, a plaine man, but of an holy conversation of life, who came to Prague in the year 1419. and hitherto was wont to exhort the people in the streets and market places, flocking unto him in great companies in the fear of God, and repentance, the Clergy in vaine striving to inhibit him, felt the severe hand of *Zahera*. For when he had admonished *Zahera* the chiefe Magistrate by letters which he wrote unto him in the year 1525 of Theologicall moderation, that men should bee converted to the faith by Scripture, not by imprisonments, scour-

scourgings, tortures, and wrackings, &c. being invited by him to a communication, was delivered to the Prætor, and was kept in prison until that day *Ferdinand* was chosen King, but afterwards he was banished the city. Very Godly letters of that man dated out of the prison are yet extant.

CHAA. XXX.

Nicholas Wrzetenarz, *with his Hostesse* Clara *burned.*

I. IN the year, 1526 on the 9 day of December *Nicholas Wrzetenar*, being well stricken in yeares and withall a learned man, is accused of Piccardisme, before the Senat by *Jacobus Parochus*, and appearing according to his citation, he was demanded by *Zahera* what he did beleeve concerning the Sacrament of the Altar, answered. *That which the Evangelists and St.* Paul *taught mee to believe.* He that at that time sate as chiefe asked him; beleevest thou that Christ is there present having flesh and bloud, but he answered, I beleeve that when the Ministers of Gods word doth declare to the faithful congregation, the benefits which are received by the death of Christ, the bread and wine are then made the supper of the Lord, wherein they are made partakers of the body and bloud of Christ, and the benefits received by the death of Christ. What needs

needes many words after the discussing of some questions concerning the Masse, and intercession of Saints, &c. they do condemn him to the fire together with his Hostesse *Clara* being a widow of threescore yeares of age, who would not deny that faith whereof she was instructed by her inmate.

2. Being brought to the place of torment, and being comanded to pray to the sign of the cross, lifted up toward the east, they utterly refused, saying. The law of God permitteth us not to worship the likeness of any thing either in heaven or earth, we wil worship the living God of heaven, who alike inhabiteth the South, the West, the North, the East, turning their backs therefore unto the image, and prostrating themselves towards the West, with their hands and eyes lifted up unto heaven with great ardencie of spirit they called on Christ, then they tooke leave of their children, and *Nicholas* with much cheerfulnes ascended the heap of wood, & there stood, and did repeat the Articles of the Creed, which when he had finished, he looked up to heaven, praied, and with a loud voice said. *Lord Jesus Christ, thou son of the living God who was born of a pure virgin, and didst vouchasse to undergo the shamefull death of the Crosse for me a wretched sinner, thee alone do I worship, to thee* I *recommend my soul, be merciful unto me, and forgive me all my sins.* Then he repeated this Psalm in latine. *In thee O Lord have* I *put my trust.* In the mean time the executioner had laid

Clara

Clara on the pile of wood, and then bound them both and casting the books which were found about them on the heap he set fire thereto.

CHAP. XXXI.

Martha Porzizia *burned.*

I. IN the next year after *Martha de Porzizia* a woman even beyond her sexe of an heroicke spirit, being examined as well by the Masters in Colledges, as by the Judges in the Common-Hall, with much boldnesse gave an account of her faith, and upbraideth the Hussites of folly, for that they flattered the Papists, the chief Magistrate admonishing her that she should prepare her garments against the time she was to be laid on the pile of wood, answered, I have both my petticoate and mantle command me to be led away when ye please; the crier declaring openly that she had blasphemed, she with a loud voice denied, saying, it is not so, but I am condemned for that I would not confess to please the Papists, that Christ was contained in the Sacrament with bones, haire, sinews, and veins, and speaking aloud to the people she said: Give no credit to these Priests, they are dissembling Hypocrites, Gormandizers, Adulterers, & Sodomites. Being brought forth & comanded to pray unto the image of the crucifix, she turned her back to it,

and

and having lift up her eyes unto heaven she said, there is our God, thither wee must looke, and then shee hastned to mount the pile, and endured the paines of the fire with a strong courage the 4 of December, 1527.

CHAP. XXXII

A potter and a girdler burned.

IN the year 1528. & in the reign of *Ferdinand* the 1. two German artificers the one a potter the other a girdler, accused of Lutheranisme by the Monkes, were condemned by those of *Prague* to the fire. As they went unto the place of execution, they argued so religiously out of the Scriptures that they caused teares to flow from the eyes of many, being laid on the pile, they exceedingly encouraged one another; the girdler saying. *Since our Lord Iesus hath suffered very grievous things for us, let us also suffer this death, and rejoice that we have found so much grace and favour with him, that we are accounted worthy to dy for the law of God*; to whom the Potter answered, *but I at the day of my marriage found not such rejoicing of mind as now I do.* And when fire was put to the wood they prayed with a loud voice. Lord Jesus Christ, thou in thy sufferings prayedst for thine enemies, threefore wee also pray, forgive the

King

King, the men of Prague, and the clergy, for they know not what they do, and their hands are full of blood. Well beloved people, pray for your King, that God would give him the knowledge of truth, for he is misled by the Bishops and Clergy. And having ended this most Godly exhortation, they with it ended their lives *August* 29.

CHAP XXXIII.

The judgement of God upon Zaheram *and his complices.*

I. DVchoslaw a citizen of Prague, and a chiefe pickthanke of *Zahera*, so violently hated those of the true faith, that he wished all the Piccardines either to be hanged, beheaded, or burned by his own hands, all which by the just judgement of God befell him. For being greatly in debt in the yeare 1525 on St. *Andrew*'s day, he hanged himself at his own house, whom his kinsmen privily conveyed away, & buried obscurely near unto a certain Village, but when the country people had notice thereof, they digged up the carkase and cast it way, which by the commandement of the Magistrate was delivered to the executioner to bee burned, but when the great Wood-stack was consumed, and he notwithstanding was not burned, his head was taken off from the car-

case

case being very much scorched, and so at length were buried.

2. *Zabera* himselfe, when under a colour of inquisition against the Piccardins, he had raised up civill commotions, by King *Ferdinand* his command, in the year 1529. on the ninth of August, hee was proscribed and presently on the self same day (instead of the procession which the day before he solemnized in the commemoration of St. *Lawrence*) is forced to leave his own country from whence hee went into Misnia, but notice being taken by the Electour, what kind of man he was, he was again banished, and died misrably in Frantonia.

3. The same likewise happened to that cruell *Paschus* the chief Consull, in the year 1530. who in vaine cast him down at the Kings feet, and sued for pardon.

CHAP. XXXIIII.

Perpetuall oppressions under Ferdinand *the first.*

1. ALL the Hussites for denying the absolute obedience to the Pope, were hated; but the Brethren for quite casting him off, were utterly detested. Neither for any other end did the Papists dissemble the observance of the Confederats, then that

that they might especially make use of the Calixtines in suppressing the Brethren; they therefore presse the Ordinance of *Wladislaus*, neither did omit doing what mischiefe they could to the Brethren.

2. The Brethren therefore through the whole Kingdome suffering many things, send againe unto *Ferdinand* by the Baron *William Krzinezium*. and Mr. *Henry Domausitius*, to Vienna, an Apologie, or a Confession of Faith more copious than before, to which twelve Barons, thirty three Knights had subscribed in the yeare 1535, complaining and declaring how unjustly they were accused of the errous of the Piccardines, and how nevertheleſſe, certaine parish Priests boldly and bloudily cry out, that the Piccardines may be slaine scot-free, and that a lesse sinne is committed, than if a man had killed a dog; against all which injuries they with teares desire the justice of God, and the pitty and protection of the King.

3. *Ferdinand* did not approve of their stubborne perseverance, and denied that the booke could be read at that time so exactly as necessity required, in regard of many incombrances, but promised that nothing should bee permitted to bee done either against Law or Equity, until he had a fuller knowledge of the cause.

4. While this controversy was depending, the Brethren were very much urged at home, and encouraged from abroad, letters passing very frequently from

from *Luther*, *Bucer*, and *Capitone*, But God (maugre the enemies) added great increase to the Church, and to the Churches where the Gospell was preached through all Germany, even unto that lamentable yeare 1547,

5. For *Cæsar Carolus* putting into execution the Decrees of the Tridentall Councells, with his brother *Ferdinand* and the Pope, taking counsell together, raise warre against the Protestant Princes of Germany, and *Ferdinand* soliciteth the Bohemians for aid: but they pretending their ancient leagues with the house of Saxonie, and their mutuall affection and fidelity, aswell the chief Magistrates of the Kingdome, as the free Denisons, as it were with unanimous consent (for most of them began to encline to Lutheranisme, and decline Hussitisme) excuse themselves.

6. *Ferdinand* therefore having in warre overcome the protestants in Germany, in the yeare 1547. entreth into Bohemia with an army of Germanes and Hungarians, seizeth upon Prague, calls forth the chief Magistrates, and casteth into prison the principall Barons, Noblemen and Citizens, some he scourgeth, some he beheadeth, on some he layeth a large fine, and some he despoileth of all their goods for ever. He takes all their arms out of their armories, as also their priviledges: some he banisheth, others of their owne accord exiled themselves.

CHAP. XXXV.

The Churches of the Brethren every where shut up: and some of their Churches publiquely sold.

I. IN so sad a condition of things Satan hath his incensors, who lay all this blame upon the Brethren, and for that cause were very diligent to bring them into hatred with the King, the Peers and the people: the King therefore giving credit to these malicious surmizes, first by open proclamation commanded all the Churches of the Brethren to be shut up. and then of five Signiories (*Litomislena, Brunduſina, Chlumecenſi, Bydzovienſi, and Turnovienſi*, which for that they were suspected of Rebellion, among other things of note, he tooke away their Peers) all the auditors of the brethren, (unlesse they had revolted to the faction (under one or both kinds) hee banished out of his confines.

2. By which thunderbolt no small part of them being cast downe, they agreed, that they would bee more constant to God. and faithfull to their Consciences: by common consent they went into Polonia in three companies. The first gathered out of Lytomislenians, Bydzovinians, and Clumecensians, to the numbtr of 500 soules: there went with them 60 Waggons, by the County Clacensis, and the upper Silesia,

Silesia. Another company having Turnovians, and some Brundusians about 300 soules, they went with 50 Waggons by the mountains of Giants, and Silesia the lower. The third the same way, containing the rest of the Brundusians. Yet all of them had experience of an admirable divine protection in their journey: (for both in one and an other place they met with such as would have robbed them) and also in most places the Christian commiseration and liberality of men, yea even in Polonia (though they stood for the Pope) for at Poluania (where they all met) they were courteously admitted and entertained, before the Bishop had obtained a Maudate from the King concerning the driving them out.

3. Which assoone as it came, they are forced to depart from thence, and to goe into the fartheft parts of Prussia, by the leave of Duke *Albert* Brandenburgh (unto whom they had sent before some to solicite concerning a place of abode for banished men) and there they that were knowne for brethren being examined of the Lutheran Divines of Regiomontum (for they had with them Ministers of their owne, the chief of whom was *Mathias Sionius* the Elder one) and another town (by name Soldavia Guidzina, &c.) were shewed to them, wherein they might live quietly, and one *Paulus Speratus* Bishop of Pomesania being very courteous and charitable unto them, who in former time passing through

Bohemia, honoured the Church of Lytomiſlena, and well knew the manners and doctrine of the brethren. He rejoyced for that he had ſuch guests at Borusia, and recommended us to the Prince, who was alſo very friendly to us.

CHAP. XXXVI,

John Auguſta, James Bileck, *and* George Iſrael *taken.*

1. THe third Edict that *Ferdinand* ſet forth againſt the brethren, was concerning the taking of the Miniſters of the brethren priſoners: wherefore they are diſperſed, part into Morauia, which at that time was free from troubles, part, that they might not forſake their auditors, in private places, from whence comming forth (but for the moſt part, in the night) they viſited the faithfull, and where need required adminiſtred in houſes, which continued for ſome years.

2. Three of them fel into their enemies clutches, *Iohn Auguſta*, the elder, with *Iames Bilke* his colleague, & *George Iſrael*, paſtor of the Church of Turnovia, but he by the admirable help of God was freed from the deep dungeon of the Caſtle of Prague, and followed his friends into Borusia, being from above made an Apoſtle of the Polonians. For when he had once or twice

twice travelled from Borussia into Moravia (where the Ministers forced from Bohemia did lurk & had gone through Polonia the greater, in some places (as occasion offered it selfe) hee preached the Gospell with such success, that he gained many of the nobility, and in these the Pallatines and Castellanes, and within fewe years erected about twenty Churches in Polonia the greater: and this was the first originall of Churches in Polonia, which as yet retaine the Cerimonies of the Bohemian Confession.

3. The enemies so rejoyced for the imprisonment of *John Augusta*, as the Philistims did when they had taken *Sampson*; for he was a man renowned through the whole Country, not so much for that he was the chief bishop among the brethren, but for his disputations both by words and writings with his adversaries the Calixtines, who as *Luther*, the Pope in Germany, so he confounded his adversaries in Bohemia. For he was sometimes *Luther*'s auditor, and did often afterwards receive Letters from him. By which meanes the enemies laid all the blame of the disobedience of the Orders towards *Ferdinand*, upon *Augusta* alone, as if he with his, had caused (the rest of the Order cunningly being drawn into the faction) that *Ferdinand* being driven out, they might advance *John Frederick*, the Elector of Saxony unto the Kingdome; which had assuredly been brought about, if *Cæsar* had been overthrown in war.

4. That this cruell conspiracy might be disclosed, *Augusta* being called forth by a feigned friend to discourse, as if to advise with them concerning the allaying of that mischief, he is taken & carried back to Prague, & was by order three times miserably tortured by the hand of the hangman, his colleague *John Billek*, fared no better. But no unlawfull act being known, or any signe thereof appearing, they are left in prison for the space of 17 years, at the length after the death of *Ferdinand* they are dismissed in the year 1564.

CHAP. XXXVII.

Veey many of the Ministers of the Gospell banished.

1. WHen it was evidently knowne, that the brethren were not the authors of any conspiracy, but that the Orders in regard of the ancient league with the Saxons, and a new desire against the protestants had acted this, *Ferdinand* bent all his endeavour to persecute the Lutheranes also, having called a meeting in the year 1549 he caused those things which were formerly agreed upon to be confirmed, and the decree for the abolishing all other sects, (to wit the brethren and Lutheranes) to be published.

2. The effect whereof was, that aswell the Calixtines

lixtines as Papists, might have the more liberty to vexe the Gospellers with malice, calumnies, and injuries, and untill the yeare 1555 by the Kings command, the Ministers that had received orders in Germany, and those that were married in Cities and Townes were removed, one after another, and banished the Kingdome, to the number (as some have affirmed) of neer upon 200. These men being dispersed through Misnia, and the Palatine *Philip Malancthon* greatly comforted with his letters.

For the King had promised that some of the chief of the Gospellers, upon any pretence whatsoever should bee proscribed, and hurried to prison, among whom was *Iohn Prostiborski*, Baron of Schanow, an eminent man, not so much for his wealth, as his learning and good experience. Hee, for a suspition of a certaine plot against *Ferdinand*, and for that he had consulted with the Saxons, after an itterated verball diligent examination being laid on the rack, with an heroicall indignation, cut out his tongue and cast it away, being demanded why hee did so, what hee could not with his tongue in those tortures, very humbly with a quill set it downe on the wall) for that end (said hee) I did it, because I would not bee brought to it, by any tortures to say any thing that is false against himselfe, or others. And here by a written parchment upbraiding the Tyrannicall proceedings against them, and other in-

nocents he cited the King and his councellors to appeare before the tribunail of God, and a little after died in the same prison, notwithstanding the King had taken order that a Chyrurgion, and a Physitian should take care of his health.

CHAP. XXXVIII.

Jesuites brought into Bohemia.

FE*rdinand* strove with might and main to suppress all those whom hee accounted heretickes, hee brought Iesuites into Prague and founded a very sumptuous and rich Colledge for them: as hee did a little after at Chonotowa, Crolowre & Hradecij, which is called *Henries* Colledge, and these pretending the education of youth, after their accustomed manner, sought by all means to overthrow the Churches, and added fewell to that fire, which had now almost inflamed the whole country.

CHAP. XXXIX.

The state of the Churches under Maximillian, *under one common confession are reconciled.*

I. NEvertheles under *Maximilian* (as afterward under *Rodolphus* thier sleights & plots succeeded not so prosperously; for *Maxamilian* in the year 1562 being crowned King (a Prince of a peaceable disposition wel instructed in the knowledge of the truth) would by no means be induced that any should suffer for their faith; insomuch that the churches not only gathered breath, but flourished under him.

2. For he had *John Fauser* preacher of his court, (his father *Ferdinand* being yet alive) a very Godly man, & wel skilled in the Evangelical doctrin, who did not cease to infuse good principles into the young Prince, for which he incurred very great displeasure, but did not suffer martyrdome. For upon a time *Cæsar Ferdinand*) alone going into his chamber sharply rebuked him, for that hee had seduced his son by his erroneous (so conceived by him) opinions, hee mildly notwithstanding, answered him, which no way allayed his fury, which was so great, that having in his left hand his sword drawn, and with his right hand seizing on the throat of *Fausereus*, threatned a blow; yet hee refrained and

went

went out unto his sonne and charged him to put him from him, (this *John Blosijlans* minister of the brethren in Moravia, afterwards an elder and then an inhabitant of Vienna, tooke from the mouth of *Fauserus*, and sealed it in writing. Neither did *Maximilianus* after that as long as he lived admit of any but such as should be well ordered governours of his conscience, and was wont to say, and moreover, wrote to *Lazarus Swendius* a Baron, that those men would invade Gods throne who did Lord it over mens consciences.

3. Among others who if need were did instill into this good Prince peaceable principles, was that discreet man *John Cratis* a physitian: him he made choise of for his chief Doctor, and esteemed of him as his speciall friend and acquaintance. This man alone with *Cæsar* going into the field for the recreation of himself, was taken up into his Chariot, and recounting unto *Cæsar* with much grief, the many differences in Christianity, demanded of *Crato* among all sects that of late sprung up in the Church, which he thought came neerest the Apostolicall purity, answered. I know not whether I may say to the brethren which are called Piccardines. *Cæsar* replied, I am of that opinion. *Crato* tooke that boldnesse to perswade the brethren, whom he knew had set forth a new edition of a Germane Hymne, that they should dedicate it unto the Emperour;

which

which was done in the year 1566. where the Dedicatorie epistles mentioned, that al their hope was in him, both for the preservation of them and their goods, & that his Majesty would promote the universal Reformation of the Church: and encouraged him by the example of *David, Jehosaphat, Josiah, Constantine & Theodosius*, and at length did not doubt, but that he would imploy that talent which God had given him, for the advancing of so good a cause, even as the preface shewes, which all the bookes of those Songs do prefer. And it is probable that the Prince did not want a will, if in regard of the policy of those men who had the Scepters of Kings in their possesions, and had bound up their hands, it might have been lawfull.

4. In the third yeare of his reigne, 1565. the haters of the truth forged a new procesle against the Brethren, abusing the authority of *Ioachim de Nova Domo* Chancellour of Bohemia; who going to Vienna, wrought so by continuall diligence with *Cæsar*, that hee should urge *Wladislaus* to subscribe (though unwillingly) the old Mandate, with a new one against the Piccardines. But the goodnesse of God had a watchfull eye ouer his, and would not permit so good and innocent a Prince to have a hand in bloud, or be burthened with the cries of the oppressed. For when the Chancellour returned strengthned with the Princes Letters patents, and scarce entring the ports of Vienna, comming over the bridge Danubium

bium, it so came to passe, that the yoake of the oxe being loosened, the bridge cleaved asunder, and hee with his train was drowned in the water, six Knights only swimming out, saved their lives, and one young Nobleman, who at length in his old age died, but escaped alive to be a witnes of the daily revenging hand of God, but he avouched the Religion of the Brethren, for which he had had experience that God was watchfull. This man saw his Lord swimming above the waters of Danubium, and held him by his golden Chaine, untill fishermen, who were then comming toward him in a small ship, came to help him. So the Baron was taken up, but dead: but the chest wherein he had locked his deadly instruments, sunke into the Sea, that it was never seen any more, neither was there any one that would looke after it. *Thuanus*, maketh mention, of this Story in his 36 booke, and reports this accident to have happened on the fourth of the Ides of December.

5. Ten yeares after, in the yeare 1575. *Maximilianus* called a Parliament at Prague, and permitted all the Orders in the Kingdome under both kinds to be reconciled, by the common signe of the confession of one faith, the Jesuites and false Husits endeavoured with might and main to hinder it. Among other things when they had used their best endeavours by petitions and protestations, alleadging that the Orders in both kinds doe not agree in their faith, but

that

that they have among them Piccardines, Calvinists, Lutherans, &c. The Orders that they might evidence their consent, consulted together about the registring of a common confession; for which purpose they made choise of certaine Divines, who with some of the Barons, Noblemen and Citizens, were overseers. The chiefe men of Prague brought forth the books of *Hus*, and the Synodicall and Parliamentary decrees of the ancient Bohemians concerning Religion. The greater part of the Order who stood for the *Augustine* confession, produced this their confession, as the Brethren brought forth theirs. Then they compared the Articles together, and the sense and manner of setting down of each part, and expressed them in such forms that each part might subscribe unto them, not intending to trouble themselves too much with particular and subtile Scholasticall disputations; which Christian moderation and wisdome, did not only then benefit them, but also pleased many eminent men, aswell in Germany as elsewhere: for *Cæsar* confirmed their confession of faith, and did receive such as did subscribe, into his Kingly protection: but hee gave them not power according to their desires, for the appointing of a Consistory, or Academy at that time, yet promising very faithfully, that neither hee nor his sonne, (whom they had designed his successor) would bee wanting in giving full satisfaction to their desires (you must observe that this confes-

sion

sion of the Orders was written in the Bohemian language, and not translated into Latine, neither was it printed unlesse in the yeare 1619. when aswell the University as the Consistory at Prague offered it to King *Fredericke*, therefore in the Harmony of Confessions it is not extant, and that which the Bohemians now call their Confession, is the peculiar Confession of the brethren of Bohemia, not the common Confession of the Orders. This Mr. *Bohustaus Felix a Lobkowitz*, and *Hassenstein* being appointed by the Order to have the sole managery of the businesse, tooke care to convey it into Germany, and in the year 1575. submitted it to the Censure of the Divines which were assembled at Wittenburgh. The Wittenburghian Divines approved of it, and among others used these expressions in their answer to the Baron, although this Confession be briefe, and we easily observe that in the composing them the chiefest care was, that they might be concisely, elegantly, and properly expressed; for the avoiding of tediousnesse, and contentions about scrupulous questions, which peradventure some wrangling Sophisters in our Germany would have taxed, if it had beene set forth in their owne native language: We therefore cannot but approve of your Christian prudence and temperance. Therefore we willingly advise you publickly, that however opinions may arise from other places, that you adhere to this. aud suffer not your selfe to

be

bee led away, from this holy and pure truth. For this is certaine that the church is very well provided for, and is then chiefly built up, and kept in unity, and unanimity, when the pure doctrin of the Gospell without far-fetched subtilities, and emergent contentions is propounded to Christian people, in simplicity of truth, as it is in Psalm the 25. *Let integrity and uprightnesse preserve me.* Dated at Wittenbergh 3. Novemb. 1575.

CHAP. XL.

Vnder Rodolphns *the Gospellers had full liberty.*

I. IN the year after 1576 *Maximilianus* being dead, his sonne *Rudolphus* succeeded him, who trod in his fathers steps, hee reigned peaceably untill the year on thousand six hundred and two no persecution being in all that time concerning religion. In this year it was so brought about by the private practises of the Jesuites and their instruments, that *Rodolphus* should subscribe to, and cause to be published an Edict drawne by them, concerning the renewing of a Decree of *Wladislaus* against the Piccardines; for noe other end, but that their Churches might be shut up for a time, the Patrons of the Brethren, the Noblemen protested that it did no way concern

concern them, since these men are not such as the Piccardines are described to be, and therefore *Cæsar* did connive and looked not so narrowly after them, as that they should so strictly observe his decrees herein, neither was it lawfull for the enemy to presse the Orders so farre, and it was related by a man of credit, that the evening before the 22. of July, when newes was brought to the King that Alba Regia was taken (being the chiefe City of Hungary) in great astonishment said, I looked for some such thing, since this day I began to usurp the Government of God, which is of consciences.

2. Neither intended hee any thing else than to make good the promise of his father, and to settle liberty of conscience, as he declared afterwards, when in the year 1609 to the Orders of the Kingdome under both kinds (the Pope the Spanish faction and their counsellors not consenting thereto) he committed the lower consistory, and the university to be reformed at the pleasure of the Orders, giving them Patents whereby this donation was confirmed to them, and gave leave that the churches and schools should be inhabited, or if need be, should be built, and forbad that any of his subjects whether Catholick or Spirituall should bee punished for his religion, and obliged those Kings that should succeed him, religiously to observe these things, and also gave power to the Orders to make choise of

some among them to bee defendors of this liberty.

3. The Orders therefore reform the consistory, and for quietnesse sake they chuse 3 Hussites, 3 Brethren, and 3 Gospellers, to these they adde the 3 Professours of the University, and command these twelve chosen men to order all affaires concerning Church Government throughout the Kingdome. And because it was generally agreed that the confederates should bee cashiered, and Church government bee according to the rule of God's law. *Elias Shudim* of Semanin a Hussite is chosen first Administrator, and afterward to bee elected out of the ordinary sort of Ministers. But concerning the brethren it is concluded (the order of whose discipline was granted for the betrer reconciliation) that they should have their Seniour, being the next Colleague of the Administrator, so long as the diversity of this order yet in a friendly concord should endure. To whom at Prague a Church is given by the Vniversity, as it were to the true off-spring of *Hus* called Bethlehem, famous for the preaching of *Hus*. All which things were done with the publick acclamation of all good people, and all things rung out with divine praises, and were fastned to the doors of the church, these lines.

The Temples ope'd, the Lion joyes, that Raph,
To Maxamilian *kept his promised faith.* &c.

4 The orders under both kinds made a friendly agreement with the orders under one kind, for the consideration of peace and mutuall concord among them, which having digested into articles, they promised to enter into the Registrie of the kingdome, but to be confirmed by the subscription of *Cæsar* & his Councellors. But three were found who did refuse, being two or three times solicited, having some scruple of conscience. *Zdenko Adalbertus Popel de Lobkowitz*, Chancellor of the kingdome, *William Slawata de Chlum*, and *Iaroslaus de Martinitz Smeczanskie*. Therefore they solemnely protest against the orders under both kinds, that if hereafter they shall attempt any thing against this liberty granted to the whole kingdome by *Cæsar*, that then they would punish them as disturbers of the publique peace; which protestation of the orders, *Rodolphus* assenting to it, is entered into the Registrie of the Kingdome, and kept among the priviledges, and confirmed by the same oath with other priviledges of the Kingdome, by *Rodolphus* and his successors.

5. False *Hussitisme* being taken away, a more pure Religion flourished throughout the whole kingdome, so that there was scarce one among a hundred who hid not professe the Evangelicall doctrine. But alas! with the liberty of Religion (as usually it happens) by little and little, two much liberty of life began to increase, and learning (even among whom formerly

formerly it flourished) began after a strange manner to be dissolved. Wherefore this liberty bringing along with it carnall security, did not pleale all godly men, and some began to prelage ill, that so a horrible tempest from some *Ferdinand* should againe overwhelme them. It was a Propheticall speech, *in peace my bitternesse is most bitter*. and fullfilled, of which it followeth.

CHAP. XLI.

New stratagems of the enemies under Matthias.

I. I Must begin higher, that the bottom of our calamity may be more apparent. The occasion of the grant of this ample Religious Liberty, by *Rodolphus* to the Bohemians and Silesians, was, because the Hungarians with Austrians and Moravians forsaking *Rodolphus*, for some civile causes, had created his brother *Matthew* Archduke, King, Duke and Marquis, and with a great army in the year, 1608. entring into Bohemia, even unto Prague, did not only demand the Crowne of Hungarie, which was there kept, but courted the Bohemians to a revolting, but they with the Silesians, were faithfull to him, and *Mathew* with the Crowne of Hungarie, and hope for succession in the Kingdome of Bohemia after the death of *Rodolphus*, being sent away, they asked

and obtained, for that they had sworne fealty to *Rodolphus*, the former promised favour of Religious liberty, and the power of the Consistorie and Vniversitie.

2. In the meane time, for this affront put upon him by his Brother, he was very much vexed, and the more, because foreseeing the Spanish plots began to boad no good luck to his Bohemians, and all Germanie, he began to enter into new consultation with himselfe, and he was troubled in mind not konwing whom he might trust with his secrets; at the length he made choise of two Barons, whom he hoped would be faithfull unto him, the one from Austria, Mr. *Kahu*, the other from Moravia, Mr. *Schanaid*, both which were of Stiriacus, but both by *Ferdinand* the Archduke, in the year 1600. reforming Stiria, with many other banished there countrie, these he calls to Prague to him in the year 1610. and opens his case to them: he is sorrie that *Matthias* must succeed him, who because he was but a young man, and was altogether at the beck of the Clergie, very much feared that he would come, and that they would recommend *Ferdinand* to be adopted, and by that meanes get the Scepter. He resolves therefore upon *Leopaldus* of his owne family, that he shall be the successor of his Kingdome, whom he knew, though now a Bishop, and brother in law to *Ferdinand* was of a more milde temper, and would hearken

hearken to good Counsell. And that he might not be seduced, he would undertake some memorable thing, to wit, that he would erect an *Order of* Peace for the liberty of Consciences, and that he should be blamelesse, that called upon Christ any way; and to the fellowship of this order, he would invite all Kings and Princes that were promoters of the Gospell, and also Catholicks, if they would come. When he had got a Catalogue of their names, he signed it, and shewed it to them, the number being about fifty; and reading the forme of the Covenant, or societie of that Order made by himselfe, and bringing forth two gold chaines, giving to each of them one, with the ensi gne of Peace made by his owne hands, of which sort he said he would make more according to the number of the societie of that Order.

3. He demandeth of them, even with astonishment hearkning unto him, whether they were ready to promote so holy and pious resolution. They know not, they say what can bee hoped for in so great a matter in regard of his poverty, but hee answered, I intended to make use of your two best endeavors on an Embassy. Yours *Rakin* to the Prince of Germany, yours *Schmedi* to the chiefe of Bohemia and Moravia, but in the first place I must provide for the safeguard of my selfe and my Kingdome, yee shall therefore first go unto *Leopaldus* and give this advice unto him, and by letters written with my own

hand, I will give testimony of your fidelity, and if hee shall consent which I know he will, it shall be your care that an army be raised, and then to return to me, being amazed at these things, *Cæsar* gave them three dayes to consider of it. What needs many words, they return, undertake his commands, and execute them but with ill successe. For although in the year 1611 the army of the Passavians had entred by force as far as Prague, yet *Matthias* following them with his army gave them a repulse, and was made King of Bohemia, and *Rodolphus* with grief died.

4. I cannot passe this over with silence, when the Baron *Schmidius*, returning from Passavia, was sent on an Embassy to the chief of Bohemia and Moravia, intimating the intention of *Cæsar*, all things happen contrary to their expectation, for they gave no credite to them, all of them interpreting, that they came with colourable pretences, and that some crafty plot lay hid, or else fearing a warre betweene those two Kings, *Schmidius* having declared this to the Emperour being very angry, he suddenly arose from his seat, and hastned to the window, and opening it violently, looking toward the City, said, Prague, ungratefull Prague, *thou hast beene made glorious by mee, doest thou now reject me your benefactour, the vengeance of God follow thee, and may a curse light upon thee, Prague, and all Bohemia.* I heard all

all this from the mouth of the Baron *Schmidius* in his Castle at Kunstat, where the good old man, being threescore and ten yeares old, shewed me the chaine, and ensigne dedicated to the Order of Peace, & weeping said, *this, that religious and godly Cæsar made with his owne hands*, and presently after the malediction of godly *Cæsar*, towards whom we were ungratefull, falls upon us.

5. That purpose concerning the founding the Order of Peace, without all doubt was so pleasing, that it is a wonder that it went not forward. Some peradventure may suppose, that they much erred from Politique counsels, that this businesse was not otherwise, and by others begun, but if we looke higher, they are the just judgments of God, bringing this whole nation and all Germanie to punishment, and suffering our enemies to fill up the measure of their fathers. For they fild it up to the top, and utterly undid us. We shall collect this history by parcells, we cannot give you yet the full. Because his Antichristian plots forged in secret, which we have rejected, being outward are manifest, we must expect that God would bring to light the inward.

6. But we under *Mathew* being intrapped, did not perceive our ruine, nay we exceedingly did rejoyce, as if the liberty of our Consciences were well provided for. When behold new on all sides contrivances of the enemies come to light, but never more

openly than afterwards they came, which thing that godly King *Rodolphus* formerly did much feare: that *Ferdinand* from Stiria, should be advanced to the Kingdome.

CHAP. XLII.

Ferdinand *the second a sworne enemie of the Evangelists is thrust out by the Bohemians.*

1. IN the year 1617. *Matthias* came into the Kingdome unhoped for, accompanied with his Cossen Germane *Ferdinand*, and the decree being sent out to the Orders, that the Assemblies speedily should come together he went to Dresda Elector of Saxonie, desiring to get *Ferdinand* into his favour, and returning he goeth to the Assembly, some few of the Order in hope, not by any desire of their owne, appearing. For it was now harvest time, neither did any one then take pleasure in being taken from his houshold affaires.

2. There *Cæsar* complained that he had no issue, and therefore told them that he would adopt *Ferdinand* his sonne, he commendeth his virtues, and desireth that he may be received and crowned; the Orders answered, that a matter of that consequence in the absence of the vnited Provinces, could not be done. *Cæsar* vrgeth; that Bohemia is the chiefe seat, and

and whatsoever they should doe, would be confirmed by the rest, that he grew faint, and therefore the businesse could not be deferred untill another time. It came to that pass that the Orders did protest that, *that Terme of receiving him King was new*, he ought first to be chosen before he were received. But all these things by divers devices, and private affections of some men, and the affrightings of others were deluded and dashed. Whence it came to passe, that some perceiving that there was no place for a free voyce, departed. But they which stayed and were present at the Coronation, caused this, that before he were crowned, he should give something in writing to the Orders wherewith he should bind himselfe, 'that *Mathew* being alive he should meddle with 'none of the affaires of Bohemia, much lesse Religi-'on. He is therefore crowned, and presently went into Moravia, and then into Silesia and Lusitania, and there requested that he might be received.

3 And after this time the enemies being made more confident, boast themselves outragiously, and began to wish ill luck to the Evangelists, as also to threaten them openly. And *Ferdinand* going into Moravia, to receive homage, the Jesuites erect at Olumatium a Triumphall Arche, and paint upon it among the Armes of Austria, with the Lion of Bohemia tied to it with a chaine, and the Eagle of Moravia, with a sleeping hare lying with open eyes, and this

this Emblem written under *I have practised.* casting a jeere upon the Orders, for suffering themselves so to be bound and tied to drowsinesse; but the year following a booke of Moltzarmius Alsatia from the new erected Academie of the Jesuites came forth, in the dedication whereof encouraging *Leopaldus* to zeale they urge the example of his most peaceable Brother the founder of the Vniversitie, that howsoever at his coronation in Bohemia after the usuall manner, he performed his oath to the Heriticks, yet first he left it in the Vestrie of the Church, that he would not give way to the Heriticks, whereby the Church might be defrauded.

4. And it appeared most sufficiently that *Ferdinand* sware to the Orders with his mouth, in his heart to the Pope; truly from that time something hath bin attempted, whereby it might not be well with the Gospelers, either by passing from them their right by cosening, or by overcoming their patience, that by open injuries they might give them occasion to oppose them. Presently after *Ferdinand* was gone, they went about, not only the Bishop and the Clergie, but the Laity, with those that did belong to the Pope. *Slawata*, *Smeczanski* and others (in Moravia *Olomucensis* the Bishop; and also the chiefe Duke *Ladislaus de Lobkowitz*, the Lord of *Holdscorvia*) to vexe his subjects for Religion, contrary to the expresse assurance of the obligation of his

his Majesty, and then they attempt the like also even in Prague, and other free cities of the King. From the Chaires of the Jesuites, not only the Gospellers, but also that bountifull *Rodolphus* now dead, and the Liberty of Religion granted to the Kingdome by him, shamefully defamed and taunted at; and threatened that their Liberty should not last long.

5 They did likewise inhibite by a speciall command, that they should print nothing unless perused and approved of by the Chancelour of the Kingdome, divulging in the meane while their owne slanderous Pamphlets, and dangerous writings against the Gospellers. Also instruction was given from the same Chancery of the Citizens of Prague, to the Captaines and Judges, of *Cæsar* (who were Popelings) to require earnestly of the parishoners the foundations of the Churches from the Originall. And that they no way give nor consent to any meetings unlesse they themselves were present, and to joyne with the chiefe overseeres and Parson, of the said Parish vnder one kind, (which after was done in some Churches) and at length to deny unto the defendors and those of the Consistorie, any executing process of Law.

6. And they dealt under hand with the Pastors, whom they did believe, they might reduce to *Psudo-Hussitisme*, that they should require, by presenting to the King an humble declaration, that the new Consistory

sistory under both kinds after the forme of the former under the obedience of the Archbishop, might be granted, and about twelve of them being drawne into the net subscribed; the chiefe of them being *Matthew Praczuda* (whom they fed on with hopes that he should be promoted to the dignity of Administrator.) When he perceived himselfe to be very sick, so that he was ready to die, and calling to mind his former act & detesting his perfidiousnes, and dehorting his confederates from that fact, their Stratagems are brought to nothing.

7. Since this exploit of theirs tooke no effect, they went another way to work. The Church of Bethleem which from its first foundation was dedicated to the University, was lately by the Reformation of the Consistory, disposed of to the use of the brethren in the year 1609 after the death of the Senior of these *Matthew Cirus* in the year 1607. the Papists threaten to sue them at the law, & endeavor to deprive them of the Church: but the Professor of the University making use of their own right they bring in *John Cyrillus* for Senior according to their solemn form. these and the like they made triall of in other places, but still without successe.

8. The Burgrave *Carelsteinensis* (that is to say) the safeguard of the Crown and priviledges of the Kingdome) is also taken away by the Count *Turnensis*, a President never before heard of, and against all

the

the Lawes of the Kingdome, not for any crime (unlesse it were that in the late Parliament hee had more freely stood for the free election of a King) and is delivered to *Smeczanius* the bitterest enemies of the Gospellers, perchance that hee, because lately hee could not inhibite the priviledge of Religion, might by cunning now begin to do it. He therefore began to disturb them by inhibiting, the subjects of that dominion baptism and buriall.

9. The same enemies go forward elsewhere, and destroy the Churches of the Gospellers in the Arch-Bishops Town, Grob, (and by vertue of the Kings Patents the new built Church, *Braumow* of the Abbot *Braumow*. Also in Krumloviana they beginn the persecution of the Gospellers being Subjects, the government belonging to the King.

CHAA. XLIII.

The Bohemians being often provoked take up armes.

1. THe Governors of the University and consistory in communion under both kinds, being warned of these and other matters (which were published in the States Remonstrance) were assembled together at Prague about the beginning of the yeare 1618. and having power formerly given them by

the States and confirmed by *Rodolphus* his letters Patents they chose sixe persons out of severall Lordships (two Barons, with as many Knights, and Citizens) to consult jointly what was best to be done in this time of their enemies insolence. But presently there arrived an injunction in *Cæsars* name, that neither the Governours should attempt to call any together, neither should any man who was called, dare to appear, and if any did contrary to this command, they should bee guilty of high treason, and that *Cæsar* would not acknowledge any man the Governour of his Kingdome but himself.

2. Notwithstanding the Major part of the States met, and when as new prohibitions and threatnings were spread abroad, and those States were certified by sufficient proofs, that the thunderbolts were not brought from Vienna (where *Cæsar* had his residence) but forg'd in, and shot from the Castle of Prague by the Deputies: Their wronged patience was suddenly changed into severity, and being guarded with a great troup, they go up to the Castle and apprehending *Smeczanius*, and *Slawata*, the chiefe authours of these troubles, they throw them headlong out of the Castle windowes, together with their secretary *Philip Fabricius*, who was privy to all their designs. This indeed was done rashly, and without mature deliberation, but they were engag'd to it by a protestation made against the

the disturbers of the peace in the yeare 1609 (for Pope *Lewis* was then absent.) The enemies look't upon it as a miracle that none of those that were throwne downe lost their lives ; but truly it was not so strange, that men falling on the soft ground strewed with papers (under the Chancery window) should remain without any hurt. It was rather a signe that God would have them preserved to be the Bohemians scourges.

3. Having begun to put their intent in practise against these men, and appeasing the tumult which was upon this occasion raised through all the cities of Prague. They banished the Jesuites out of the Kingdome as the chiefe contrivers of these mischiefs, whose instruments onely these men were (in the yeare 1618. 23 day of May) which act administred a welcome occasion to the enemies, of kindling the War about Religion, wherewith all Europe is in a flame at this day. And although the Bohemians by Embassadours did protest to *Cæsar* that they had no intentions against his royall Majesty but onely to bring to punishment the disturbers of the publicke peace (being thereunto authorized not onely by his Majesties letters, but engaged also by their protestation made at that time) humbly beseeching *Cæsar* that hee would not otherwise interpret the action : Yet *Cæsar* by the instigations of *Ferdinand* and those of the league resolved to revenge

venge this treason (as they called it) or by the force of arms and the Bohemians on the other side resolved to defend themselves by armes, and therefore chose in that Interregnum 30 directors; the Moravians and Silesians in the mean time taking the Bohemians parts, when they perceived Religion to be the cause of the quarrell.

4. It did appeare that this was that which the enemies laboured for, and that to this purpose they divers wayes provoked the Bohemians, because the Jesuites applauded themselves in this fit occasion, of a totall conquest of the Bohemians: as the States declared in their Apology of some out of their intercepted letters.

5. Those of *Cæsars* counsellors which did advise them to use more moderation were not regarded. The Cardinall *Cleselius* Bishop of *Vienna*, was accused by the Spanish Embassador before *Cæsar* as a traitor to the house of Austria, and imprisoned, because that hee was against the War. They report, that when *Cleselius* affirmed that the destruction of that flourishing Kingdome would undoubtedly follow (if they were forced to a desperate defence of their liberties) *Ferdinand* should answer,

We would rather have the Kingdome destroyed then damned. An Imperiall Army presently rushed into Bohemia, under Generall *Dampier*, afterwards a Spanish under Generall *Bucquoy*.

6. In

6. In the mean time *Matthias* Dies, and the Bohemians with the Moravians, Silesians, and Lusations consult whether *Ferdinand* who was so open an enemy both of their Religion and Liberties, and rather obtruded on them by subtilty, than chosen by their free consent, and who had intermedled with their affaires, while *Matthias* was yet living, contrary to his own Letters Patents, should bee admitted to the Crown, and at last conclude that hee should not succeed. Whereupon they send Embassadors to Franckford where the Electors were assembled for the choice of a new Emperour) to signifie this, and to desire that *Ferdinand* might not bee admitted among them by the name of King of Bohemia, whom they would not acknowledge for their King. But this was in vaine, for hee was admitted and afterward chosen Emperour, the Bohemians in the meane time electing *Fredericke* Count Palatine for their King.

CHAP. XLIV.

The Bohemians being overcome undergoe a terrible storme.

I. THose of the League being provoked by this, are hurried into furie, and raising greater forces, rush againe into Bohemia under *Maximilian*

of Bavaria, and taking by storme Pracatice and Pisek, (Protestant townes) put the Citizens to the sword for a terror to others, and every where make great slaughters of the Protestants. At length they came as farre as Prague the Metropolis of the Kingdome, which being struck with a Pannicke feare, after the overthrow of their forces in a set battell before the Walls (in 1620. the 8 of *November*) and the flight of their new King, is delivered unto them, and all Bohemia, Moravia and Silesia. The Conquerour promising to keep articles, but afterwards performing them according to the manner of the Councell at Constance.

3. And now began the face of the Bohemian Church to appeare in sadnesse, at the raysing that most cruell persecution, which hath brought an utter ruine and destruction of the Protestants. They now carried on their designes otherwise than they formerly did in England, the Low-Countries and France: doing more mischiefe by their milde (as they would have it seem) proceedings, than lately by their outragious furie, when the sword, and fire, and wheele, were the instruments of their rage against the faithfull. Which was a new policy of the Whore of Babylon, to appear couretous that she might scare fear from her by her cruellty. For that their Privie Councel is open and manifest, wherein, when it was debated at Rome, about the time of the preparation for the war,

in

in the year 1617. how they should deale with the Bohemians and other Germanes after the Conquest; it was agreed *That seeing those strong purges, which had bin administred for the expelling heretical humors had wrought weakely, they would try whether they could be cured by a temperate diet. And therefore it was not commodious to put the Hereticikes to death (wherein they did glory as in Martyrdome) but to use some other meanes whereby to weary them and reduce them to their obedience. And to change the hatefull and rigid name of Inquisition, into the milder name of Reformation.*

3. And according to this decree they proceeded aganist the Moravians, Bohemians and Silesians, so that all that professed the pure doctrine of the Gospell were oppressed, and had onely the favour of not being utterly extinguished, few among them obtaining the glory of Martyrdome. *Don Martine de Huerda* (by Nation a Spaniard, by trade a Taylor, but being brought up from his youth in Bohemia, had enobled himselfe by the stealing away the Countesse of Serivia of the house of *Kolowrat*, and afterwards for hs valour advanced to a Barons degree, and enriched with a great estate) was often heard to boast to the Protestants faces, that when he brought the newes of the victory to *Vienna*, standing at *Cæsars* side, he advised him to command them

to be ſlaughtred without diſtinction of ſex or age, that there might not be any remainders of ſo rebellious and Hereticall a Nation. To whom *Cæſar* anſwered, *that hope of favour was given them by the Duke of Bavaria, but there would not afterwards want meanes whereby to quell the Hæreſie and rebelions deſires of ſo barbarous a nation.* What thoſe meanes were is manifeſt, by the event and practice; which ſhall now be declared but compendiouſly and briefly.

4. For if all the cunning Impoſters and deceits, or the cruell preſsures and vexations which they uſed ſhould be reckoned up: it would require a ſharper wit than the Dove-like ſimplicity of our nation is capable of, and vaſter volumnes ſhould be then written, than our preſent purpoſe permitts. That which the Evangeliſt ſpake, *If the workes of Chriſt ſhould every one be written, the world would not contain thoſe bookes*, may be alſo ſaid of Antichriſt, that his evill actions have beene managed with ſo much craft and malice, that the world can hardly containe them. This we proteſt in the ſight of God, that we have had good proofe for thoſe things which we have gathered, and ſhal now relate cleerly though every thing is not demonſtrated by particular inſtances, partly becauſe of my deſigned brevity, and partly becauſe all examples cannot be gathered while the perſecution remains.

We

We shall speake distinctly,

1. *How they proceeded in generall?*
2. *How they proceeded against the Ministers of the word?*
3. *How against the Governours and Nobility?*
4. *How against the free Cities?*
5. *How against the Common People?*
6. *What they did about the Churches, Bookes, Hospitalls and Burying places?*
7. *Wee shall adde some examples of those judgements and prodigies, wherewith God did often affright the enemies.*
8. *Wee shall lastly joine something concerning the reliques of the Bohemians, who in this sharpe persecution undauntedly maintained their faith.*

CHAP. XLV.

The General proceeding against all. Their first beginning with the Anabaptists.

I. *THey have said in their hearts* (sayth the Psalmist,) *Let us destroy them altogether* 74. Psal. 8. Which is the constant rage and disposition of the Churches enemies, *To destroy all, one after another.* When therefore our enemies resolved to exercise their cruelty against us, they began the yeare after the victory with the Anabaptists in Moravia who possessing about 45. houses or Colledges (many families dwelling together in them) having al things in common according to their custom lived peaceably under their own discipline, troublesome or grievous to none, but beneficiall to all by their trade and callings. They banished these first in the year 1622. about Autumne (laying to their charge that they had entertained *Frederick* passing through Moravia, making a tryall how this would bee received, that they might more confidently, set upon the rest. They leaving their houses, lands and Vineyards (though the time of Vintage was at hand) and carrying the weaker sort with them in some hundreds of Carts, went in great troopes into the neighbouring countries of Hungaria and Transilvania

silvania, where they found fit seates for them, and avoided those evills, which were to be suffered by us who were left.

2. These being gone they then consulted about the election of the Piccards as they called them and Calvinists: but this succeeded not according to their minds. First, because they had many noblemen to take their parts, who had not given *Cæsar* any cause to suspect their fidelity. Neither could any colour bee found, why all should bee involved in the same punishment, neither could their banishment be effected so easily as the Anabaptists was, who were destitute of all humane help. Then they could not well put a difference betweene the Lutheranes and Calvinists, as they did between the Anabaptists and Protestants, and lastly it was not now a time to provoke the Princes of the reformed Religion. At length it was agreed that they should be looked upon alike, and prosecuted promiscuously, as opportunities of oppressing them should be offered.

3. By the event it appeared that it was their generall end in these actions to drive the opressed Protestants to Apostacy, and to cast out the remainder of the faithfull more easily. Which seemed to bee the pollicy of that secret counsell at Rome, which we spake of before (in the 44 Chapter 2 section) and for this *Paul Michna* a crafty and Pragmaticall man laboured very dilligently. Hee was borne of

obscure Parents, (being a Butchers sonne in the towne of *Budin*) but skillfull in the Jesuites practises, and by them first promoted to bee secretary of State, and afterwards for the paines hee tooke for the house of Austria against his country and religion he was Knighted, and presently after created a wealthy Baron, and at length an Earl. It is reported of him, that when the grand forgers of these plots met after the establishment of their victory to consult what was to bee done? Whether they should bee banished the Kingdome, and how they should begin, that he should answer' It was not a fit time, because they would carry many things with them, and spoile the Province and endure banishment with greater ease: They were first to bee well squeezd and deprived of all their goods, and then other things would be carried on with greater expedition. They carried on their designs by these meanes.

CHAP. XLVI.

The burthens of Taxes.

I. AFter Prague was yielded, the souldiers were authorized to plunder the houses of the Noblemen and citizens, but yet at several seasons & chiefly in the night time were their plots cunningly forg'd by their Captains. By which means as the enemies themselves boasted

boasted, were taken from the Protestants some millions of Gold, and it is not unlikely. For almost all the treasures of all men, and the jewels and best moveables, were brought hither in the time of the War as to the centure of security, no man considering that God had provided a rod for their backs. But all this rich prey within the Walls of Prague fel to the shares of Commanders: but the neighboring places were exposed to the fury of the rest, where the Germans, Italian, Spanish, French, Polonian, and Croation souldiers (for with the scumme of so many Nations fighting for Antichrist in *Cæsars* name were overflowed) robbed, and utterly spoiled Villages, Towns, Parishes, and Churches, burning and killing without any restraint.

2. The Garrison Souldiers that were afterwards dispersed into severall Lordships & Cities, would not onely have free quarter, but would extort mony from their Landlords every day.

3. Presently Commissioners were sent to promise security to those Cities and Noblemen, that were taken into *Cæsars* protection. But with this condition, that every Baron, Knight, and Corporation, and also the Ministers, should bring in a good summe of mony for the payment of the Souldiers stipends, which (as they often said) they would not receive as a free gift, but only borrow it. *Cæsars* protection was promised to those that were liberall, and the rest

rest were threatned to be given up to the souldiers fury to bee plundered. Neither were they content with that which every one did freely offer according to his estate, but set a price as it were according to the custome of buyers, writing downe in particular Tables made to that purpose, what summes were to bee paid within the compasse of some dayes: *viz.* a hundred, a thousand, two, three, six thousand Florence. And because they promised that upon the payment of the mony the Souldiers should bee removed, therefore every one brought in his part more willingly, and some readily bringing in their plate and Jewells.

4. A little while after other Commissioners sent to require certain Cities of the Nobility to maintain the standing forces of the Kingdome (for the greatest part of the Army was drawn into Moravia and Hungaria) and to contribute Corn, wherein also publick Granaries might be erected. This busnesse cost them much mony and pains.

5. In the meane time all were fed with a vaine hope of the removall of the Souldiers, but none were removed but rather more were lifted, which increased new pressures and raised the taxes so high as was impossible for people to pay, even in those places which had revolted to them. For when some who were allured to deny the truth from a vaine hope of freedome from taxes and quarterings of Souldiers, complained that promises were not performed, the Jesuites

suites answered. *That they had no cause to wonder, for that this proceeding was safe for them. For they were to deal with Heretick, as with children and madmen, to whom if you would get a knife from them, you must shew and promise some other things, though you do not give them. They might be content that they had provided for their soules, and therefore to testifie their thankfulnesse might more chearfully help the Emperour by contribution and quartering of Souldiers.*

CHAP. XLVII.

The horrible adulterating of Money.

I. WHilst the Kingdome is emptied of gold and silver, the Emperour commands that Cijpris money should be made, and silvered over, of severall values, and that with such abundance, that the common people not perceiving the deceite might imagine their great abundance, in the mean time the souldiers extort onely good mony: the value of golde and silver rise to ten times the price of it, so that an Imperiall Shilling was worth ten Bohemian Florences. But in the year 1624. the Emperour unexpectedly did diminish the vallue of that money, and commanded that every piece of that mony should be worth onely the tenth part:

by which thing it is incredible, into what ſtreights all were brought, they report that *Paul Michna* the chiefe politician, did bragge that the Bohemians were more compendiouſly thus impoveriſht, than if they had layne under the burthen of a continuall army for tenne yeares, and thoſe that were underſtanding did aſſert, that the loſſe was more than if half the Kingdome had bin conſumed in aſhes.

2. After they were exhauſted of their money, it was ordered for the debtors ſake, that the creditor ſhould looſe the whole ſumme that he lent in the time of the Rebellion, he ſhould looſe the uſe and part of that ſumme which was lent before the Rebellion, the payment of the reſt was deferred for tenne yeares; this was proclaimed by the Edict of *Cæſar* the Emperour, in the year 1628. the 18. of Auguſt.

CHAP. XLVIII.

The cruelty of their mockings.

I. THe firſt way whereby we were brought to deſparation was poverty, the other, was various inſolencies, whereby they did inſult over our affaires as abſolutely loſt: I ſhall not ſpeake of thoſe applauſes, and Jubiles, wherewith the Churches, Courts and markets did ring, I ſhall not ſpeake of thoſe infamous bookes, inſolent pictures, and proud

words

words wherewith they did incourage themselves, and arme themselves against us: this was matter of griefe to godly spirits, but did deject the hearts of those that were inconstant, because they promised to themselves in words and actions an uninterupted course of victories, to us an inevitable destruction, those whom they saw to be more constant, and prepared for banishment they mocked as fooles, who fancied they should obtaine security which could not be had but under the obedience of the Emperour and Pope. Whither madmen (saith he) hast ye so speedily, where wil ye hope to fly from *Cæsars* hands, that which you see done here, will be done every where. Ye will by experience find that within these few yeares the whole world will be Catholick, why will yee rather some where else abide even with great fear, and the hazard of your estates, rather than here chearfully undergo it? Our Native soile is sweet unto us: because yee cannot subject your selfe unto their desires, will ye wast your selves with discontent, or return with greater confusion? it is not certain whether the Gates of *Cæsars* mercies, will hereafter as now they do) stand open unto you.

2. For they promised in their own & *Cæsars* name as well in publicke as private conferences, that if there be any error in the Catholicke Faith, or any danger in this conversion, that the blame shall lie upon them, and that they will answer it to God, and with the

hazard

hazard of their owne soules free you from all danger. With these and the like sometime, flattering and inticing words, sometimes with threats and menaces, the hearts of the simpler sort did begin to faile them. And many, because of the removall of the Ministers of the word, and debarring them the reading of profitable bookes, were so besotted, that as it were lulled asleepe with the charming of the Syrens, they suffer themselves to be ingulfed in the abyss of all abomination.

3. These are the first fruites of Apostates, who before they had suffered the least crosse forsooke Christ their Captaine, and entered into the Camp of Antichrist. Those who were found to be more stiffe and harder to be brought to their bow, having changed their flattering alurements into Savage cruelty, they goe about to torment with threates, proscriptions, woundings, fines and imprisonments, and other kinds of afflictions, of which heareafter.

CHAP. XLIX.

1. IN the meane while they appointed the Jesuites & Monks to be comissaries of the Reformation, joining unto them some one Nobleman or more, or Baron, who passing through Towns and Villages,

used

used their best endeavour to bring Heresie into disgrace, and highly to magnifie and set abroach the Roman Cause. The chief and most eminent men both for honour and estates are invited to Apostacy, the meaner and inferior sort either are fooled, by their examples, or compelled by threatnings. At length the Thunderbolt of Proscription is cast with great violence against the former Orders; and the chiefe Commissaries of the Reformation, are nominated and appointed, namely the Arch-Bishop of Prague Cardinall de Harach, the Abbot of Strohavia, Parislaw, Borzita Count of Matromitz, most commonly called Smeczanski, *Frederick de* Fallenbergh and *Christoph. r Wrotislaus*. This Bark of the Universal Apostacy in this Kingdome was committed to these Pilots, but through the perswasion of *Smeczanius* they refused to undertake the Government thereof, except they may have absolute power of determining any thing against any man, without the compulsion of any man, or the contradiction or alteration of their sentence, even by *Cæsar* himself, so that now in stead of the Counsell of Inquisition in Spain, a High Court of Reformers is set up, from which if they did depart, being required to have a testimony, they were many wayes troubled by the Jesuites, with divers censures, sollicitings, protestations, and temptations, If any one refused, they demanded of him whether at the least he would learne, if hee consented, they set him a time, or gave him leave

leve to make choise of his time and whosoever admitted it, it scarce goeth well with him. For presently hee had a Masse Priest appointed him, who daily would trouble them. Very many underwent this trouble, whereby they might gain so much time, as to dispose of their affaires. But when their time being almost expired, they said, that they did acknowledge no other thing in their conscience, they were said to make a mock of *Cæsars* power, and so run themselves into fresh dangers. But more particularly we shall recount hereafter in their places how these pretty Reformers handled businesses.

CHAP. L.

The Proceeding against the Ministers of the Word, and chiefly the severall cruelties acted against them by the overmuch liberty of the Souldiers.

THe Preamble of this future Tyranny was the barbarous licence of the Kings Souldiers against the Ministers of the Word, even before the Victory against those who fell into their hands, amongst these who had experience of this, I will make mention of *Wenceslaus Woticius* of Bystrick (under *Hostinus* a Pastor in Moravia) whom the Polonian Souldiers being led this way into Austria, without either regard

of

of the infirmity of this man, or his old age, not being able to move out of his bed, they not onely robbed him, but pierced him through with a bullet *February* the 5. 1620. as the next day following, *Paulus Capronenus* Pastor of the Town of Napaieldus, at his own house, they desperately wounded and murthered.

2. In like manner when Prague was taken, there in that Country certain Pastors had experience of the fury of Antichrist, afterwards in other places. For power being granted to the souldiers to plunder, they supposed that they might do what they pleased to those Ministers which were termed Hereticks. We will put you in mind of some.

3. *Paulus Mollerus* Pastor of the Towne of Zrutche as he was preaching to his Parishioners, the Cæsarian souldiers broke in, wounded him with a bullet, and he gave up the Ghost.

4. The L. *Smilo* of Lukawetz, being Patron of *Martin Maresch* who was Pastor in the Village Kressin, was conveyed by his Lord and Patron for fear of the guard that passed that way, into a more safe place of retire, the guard as soon as they broke in, did examin the School-master *Frederick Damhosky*, whom they apprehended, and bound with cords, where the Lord and the Pastor were, or where they did hide their treasures. He professeth that he neither knew the one nor the other; they notwithstanding urge him,

and first they beat him with their fists, and cudgelled him, at the length having him naked, so cruelly they singed him, that not being able to indure the pain, he promised to shew them where the treasure was. He shewes unto them a ditch full of stones, which they, out of the great desire they had of the gold, did empty, but finding nothing there, they exclaim on him, and beat him afresh. He acknowledgeth that he knew of no treasure, but through extremity of paine had said so much, when they had soundly cudgelled him, they with clots afterward beat him into the ditch, and so buried him under that heap of stones. The third day after, these bloudsuckers light upon the Pastor in the Village of Popowitzh, and after they had miserably tortured him left him half dead, but he recovered, and lived five dayes after, but never saw his two daughters, whom those lewd fellowes had led away with them, and shamefully abused.

5. *Wenceslaus Iakessius* was Minister of Kaunicium, four miles distant from Prague, whom they carried to Kostelicium beyond *Albis*, and for the space of one moneth and somewhat more, they many wayes perplexed him with new invented mockeries: They spit in his face, buffeted him with their fists, and not onely so, but left him to the mercy of every vild rascall to be beaten: They so strained his head with a knotty cord twined about his head with a stick, that

that his very eyes swelled in his head. Also they let loose a wild horse upon him in the middest of a Court-yard, which no sooner came neare him, but he leaped quite over him and did him no harme; at length he redeemed himself with much ado, by paying five hundred Florences for his ransome. They took also with him *Paulus Welwarius* Pastor of *Czelakowcense*, whom, because hee had a farre greater estate, they handled more sharply, and sometime covered him over with hot buruing Coles, and somtime with ice, until he was constrained to pay one thousand five hundred Florences, but after some few days by reason of those extreame paines hee yielded up the Ghost.

6. *Andreas Stembergius Budinus* being brought by fifteene horsemen from his Parish to Kostelicium, was miserably tortured by twisting a cord about his head, and not onely so, but they tied his hands behind him, & bound his feet with a smal cord, and so flang him on his back, with an intent the next morning to have tortured him with fire, but in the night time most miraculously he was set at liberty, for being earnest &at his prayers among other portions of the Psal. reciting these words. *In thee O Lord is my trust*, he perceived his feet & his hands to be loosened; he therefore raiseth himself up, and goeth unto the gate, and doth passe by the watch-men, being three in number; the one stood at the passage with his hand upon his

ſword (yet all of them as it were drowzy, whether it were that they had ſlept ſoundly, or by reaſon of a great wind which ſuddenly did ariſe, they did not perceivethe noiſe. At length he came to the gate of the Town, and is known by the Muſqueteer that ſtood Centinell. And he, becauſe hee was a Bohemian and being overcome with his intreaties, tooke compaſſion on him; and not onely let him paſſe, but led him over the bridge unto the other Rivers bank.

7- *Iohannes Moyſes* was Miniſter to the Queene of Meſteca; whome, when they had taken as alſo his wife they cruelly burnt.

8. *Simon Aenccavius* apprehended in the town Horzitz, they faſtned to a poſt and did extreamely burne him, untill he had told them where his money wa .

9. The Paſtor of Bakovia (his name was not mentioned) was hanged vpon a croſſe perch of a Hot-houſe (wherein after the manner of their Country, they were wont to hang their clothes and other things) and a fire was made under him, and he was there broyled to death.

10. But the Miniſter of Mimonia, whom the Polonians having broke in upon, and in hope to have their prey, they cut into ſmall peeices.

11. *Andreas Iacobid* Paſtor of Aurenowſium eſcaping by flight, they vented all their rage on the Secretary

Secretary of the Questor, being a young man; which act a notable example of the Romish Religion was shewed. For casting the miserable man flatte on his backe, they filled his mouth with Gunpowder, set fire to it, and tore all his jawes and there devillish dispositions taking pleasure in so barberous spectacles, miserably killed him.

12. *Adam Pisecius* was Pastor of Byreschrum in Moravia in the Dominion of *Charles* of *Zerotina*, who because his Patron had kept faith with *Caesar*, feared no hurt, and entertaining curteously both in language and gesture, the Souldiers that came unto him, being wanting in nothing that might speake their welcome, but they assoone as they began to have knowledge of the Minister, were mad, and first of all beat him shrewdly, and then kill him as he was flying to the porch of the Temple, and stript him of his clothes, and robd the house. And when some godly people intending to bury him, had cast a cloake over him, the Souldiers running thither not onely do take it away, but tore it in a great rage, neither content with this, they burnt his library which he had disposed of in three places; and because no man durst come so long as this company of vile and naughty men remained there, this Martyr lay seven weekes unburied, and then was buried by some certaine Scholars.

13. In the same year 1621. on the 17. of *Januar*

rie Laurentius Curtius Pastor of Netimense, a man of threescore yeares of age, and his wife were cruelly burnt by a Souldier that demanded money of them, insomuch that both presently died.

14. *Paulus Psseuizzka* Pastor of Bochdalovia, very neere seaventy yeares of age, was hanged by the privie parts by an impious souldier, and his owne bookes burnt under him, in the middest of these torments crying out for mercy, by one of the company of souldiers, he was periced through with a bullet, and by his mercifull pitty ended his paines with his life.

15. *Bartholemew Jaworski* of the parish of Kerkovia a godly man, and a good pattern for other men to follow, about the same time was assessed by certaine robbers to pay seaven hundred Florences, after that they plundred him of all his houshold stuffe; and then attempting to murther him, he fled forth of the doores from them, and flying from them pursuing him, his bowells burst out, &c.

16. *Elias Severinus* Pastor of Pribicen, did not escape their wicked hands, whom they left for dead, after they had very much wounded and had cut him more then halfe through his neck, yet he by the commiseration that some tooke of him, was carried to a Chirurgion that was an Anabaptist, he lived after that obout two yeares, but in extreame pain and torment.

17. *John*

17. *John Beraeck*, an old man, above seaventy yeares of age, a godly minister of Zdanicense in Moravia, when he had fallen into the hands of these Harpys, was first beaten, and after that layd upon a fire which they had made in the middest of the market place of the Towne, and was there burnt in the yeare 1622. on the 17. day of *March.*

18. About the same time *Gallus Celech* Minister of Chetochovia in Moravia, was most cruelly beaten to death by souldiers, and about three dayes after died.

19. The Jesuites daily layd waite for *Cyprianus Peschinus* an eminent man for learning, and a man in great authority among the Kuttebergensians; at last they suborned *Burganis Cuchelius* a notable Apostate, who should betray him to the souldiers, and give him up to their mercy. *Peschinus* therefore going in a Coach with *Gasparus* of Zirotina a Baron, forty horsemen suddenly comming upon him, he is taken from the Baron, and carried to *Cholutium.* But the same Baron, and many more sue for his enlargement, and he is given to them, provided, that he pay for his ransome the summe of foure thousand Florences. at the length he ended his life in banishment at *Hirschberga.*

20. *Iohn Basterus* Minister of Wyprachticense, being brought forth by the souldiers, was bound to a tree, & was made a mark for the musqueteers to shoot

at, not that they did intend to hit him, but onely to terrifie him, but he dismayed by these affrightments, died within three dayes after.

21. *Wenceslaus Kuizeram* at the Village Libkon, was met with by *William Lukawsky* a notable Papist, who said, *do I find thee here thou beast?* run him through with a spear. But these, and the like may be said to bee done by the untamed liberty of Souldiers. We will therefore come to them which were acted by Process of Law.

CHAP. LI.

The first compelling the Ministers of Prague to to Apostacy.

1. ABout the beginning of the year 1627. *George Dicastus* Administrator of the Consistory of the Gospellers being called forth to a certaine place, sixe Articles are exhibited, which hee should exhibite to the Parishes of Prague (Germans and Bohemians) to consider upon: take them from the Crowner being lately made the Kings Mr. of Requests.

1. *That by course money being gathered, they should lend unto Cæsar some certain thousands of pounds for the Souldiers pay.*

2. That

2. *That they should revoke publikely the comming of* Fredcrick.
3. *That they should bring into the Church the ancient Rites and Ceremonies.*
4. *That they should reiterate the Ordination of Ministers by their Arch-Bishops.*
5. *They should depart from wedlocke, or else should require a tolleration of wedlock from the Arch-Bishop.*
6. *If any leaving Ecclesiastick functions, would turne to politicke functions, that they should have publicke promotions and the favour of* Cæsar.

2. But they unanimously answered, that they would do nothing against their conscience, and as this first assault of Sathan was in vain, he went afterwards another way to work working by force, and violence, that which he could not effect by craft and subtilty.

CHAP. LII.

The first publick edict against the Ministers of Prague.

1. CIvill affaires in what manner soever setled, and the thirst of the whore of Babylon, either being

being slaked or more inflamed by the bloud of the Peeres (of whom on the 21 of June in the yeare 1621 they had slaine 27. With more violence now they set upon the Churches. For about the time of the birth of Christ an Edict came forth in the name of Prince *Liehtenstine* (Governour of Bohemia) 'wherein all the blame of the fore-past rebel-'lion was laid upon the Parishes of Prague, because 'they had stirred up by their seditious, and lying ser-'mons and writings as well the common people, as 'the Peeres and Nobility against *Cæsar*, because 'they were the Authors of new and pernitious con-'federacies, and of creating a new King: and nei-ther as yet do cease like turbulent rash and seditious men openly to disturb all things, and by degrees to possesse the people of *Cæsars* new and fresh hatred. Publickly therefore for the accommodation of quietnesse, that all those in Prague within three dayes, others throughout the whole Kingdome and united Provinces within eight dayes should be banished, and that for ever. And that if any under pretence whatsoever, shall stay within the confines of the Kingdome or should ever returne againe, or if any one should presume to harbour or conceale them, by the same law both the one and the other shall suffer death. Dated at Prague 13 December, 1621.

2. Thus the Ministers of Bohemia (for there was care had of the Germans in favour to the Saxons) were

were cast out of Prague, their Churches given to the Jesuites; what drooping of the Godly, what anguish of Consciences, what lamentation of them that followed their Ministers was there, and what bidding farewell to them even for ever, cannot now bee expressed.

3. These that follow were the names of the Parishes and Ministers of them.

George Dicastus was Minister neer to the delectable Pallace, and Administrator of the Consistory under both kinds with his two Colleagues *Wenceslaus Viccarius and Iohn Lansman*?

Old-Prague.

M. *Victorius Vurbenius of* St. Nicholas.
M. *Samuel Martinius of* Castuly.
Jacobus Iacobides of Martins.
Vitus Iakessius of St. Gallus
Iohannes Lunacius of Giles.
Gallus Zolanius being a little before dead, a man very eminent for his Orthodoxe writings, with the Deacon *John Vurssovius*.
M. *James Jacobus of* St. Michaels.

New-Prague.

Vitus Pagellus of Henries.

M. *Tobias*

M. *Tobias Adelbertus of* Clemens.
Matthias Stecius of Adelbert the greater.
Matthias Janda of Michaels.
Nicholas Matzick of Adelbert the lesser.
John Hartvicius of Stephens.
Adam Clemens of Wenceslaus.
John Rasaceus of St. Nicholas of the lesser Prague.

4. The Ministers of the Brethren *John Cyrillus* Senior of the Consistory and *John Corvinus*, and *Paul Fabricius*, partly departed and partly hid themselves, for since their Auditours were not limited to one Parish, but were dispersed throughout Prague, for they fearing that the Church of Bethlehem, might not be taken from them, or not alwaies lawfull for them to make use of it, began to build them a Church, and had for a while to their use the Jesuites Church (being at that time void) of which when Prague was taken, they possessed themselves. In the mean while all places were full of Souldiers, and affrightments, they desired that they might not be called together in the Church of Bethlehem (for none would appeare, untill this hurly burly were over. But these multitudes ceased not but rather were encreased dayly, a publicke army once leaving off, will not easily bee brought together again.

5. And

5. And because the people of Bohemia were deprived of their Ministers, they flocked to the German Churches as many as understood the German language (for they had free exercise in their own Temples built in the time of *Rodolphus*, the one at old Prague dedicated to our Saviour, the other at the lesser Prague dedicated to the Trinity. The Jesuites thought it better to move the Elector than to suffer this, presse hard and obtaine, that not a proscription, but a gracious dismission should be given notice of to the Ministers of Germany to bee packing on the 29 of October of the year following, M. *How*, and the Elector protesting against it. Therefore the Ministers of the Germans went from Prague; M. *Gasparus*, *Wagner*, Mr. *David Lippuck*, Mr. *Fabinus Natus*, great company of people of both sorts follwing them. Of whom in the middst of the field with great lamentation and howling they heard their farwell Sermon.

CHAP. LIII.

The Ministers are removed out of other Cities.

I. THe next thing that was in agitation was to remove the Ministers out of other free Cities, which immediately in the same year they attempted, and with severall insolencies put it in execution. By Com-

Commissaries, whereof I will give you one or two instances.

2. Amongst those Commissaries of Reformation that were named in the Country of the Slanensians and Litomeritians, *George Michna* was one, who having a troope of horse went about the Cities; Assoone as he came to Slana on Saint Katharines day with his Guard, he enters into the Church, and there he beheld their Minister and Deacon *Mr. John Kapillius*, a learned man, and a man of a fervent spirit reading the Gospell, and sendeth one of his Souldiers to bid him desist, but he notwithstanding persisting, he himselfe goes to him, and having his sword drawn, cries out aloud to him, *Thou foolish Preacher leave off your babling*; and withall dasheth the Bible out of his hands with his sword. The Minister with eyes, hands and voyce lift unto Heaven, repeatteth often, *Woe, woe, unto you, who neither enter into heaven your selves, and forbid those that would enter, woe, woe, woe be to you.* but those words were made a mock off, and presently they layd hands on him, and he was taken and thrust this way and that way. When againe he said. But I for the name of my Lord Jesus Christ am ready to suffer all this and whatsoever else. Some of those caitiffes repeated those words of my Lord Jesu, my Lord Jesu in scorn and derision, cast the words back againe and we have a Lord even *Cæsar*. In the meane while the people being

being affrighted, and lamenting their sad condition, The chiefe men of the Senate came, and undertooke before the Commissarie for the Minister, that he should appeare wheresoever they should command him, so that he would not suffer them to lay violent hands on him. He threatens him now being under arrest that he will send him to Prague, but importuned by the intercession of good women, was the next day moved to let him goe, provided, that within three dayes he should depart the City, and thus the good & faithful shepheard, not without great lamentations banished, & about 3 years after dyes of the plague, lying on his death-bed, he told his dreame to his friends. He thought he saw himselfe placed in a very large Library, which when he had surveyed round about, he found a booke which had this Title in Latine, in golden letters, *It is Just that the Just should be slaine and then crowned.* Which booke he having an earnest desire to peruse, cunningly placed it under his left armepit, that he might read it over at a more convenient season. But as he awaked, in stead of the booke, he found in that place a Pestilential swelling, whereof within foure dayes he dyed. He wrote in the time of his banishment a booke concerning Apostacy, in his owne mother tongue: Also another, calling it the Idol of the world, and of the true knowledge of the Crucifix, which being printed have benefited very many, not onely teaching them

per-

perseverance, but also stirring up their zeale in the known truth.

3. And in the neighbouring City *Laimensis*, when the Minister for feare of such barbarous proceedings went away, yet notwithstanding the Commissaries in the place of punishment extort a great summe of money from the Church, and banish him though absent.

4. And they entring into *Latreum* (*Zaza*) commanded the Deacon, *Iohn Regius* to appeare in the Consulls House, and immediately to forbeare going to the Church and to depart from his parish within three dayes, the City within eight dayes. Who when he had modestly required the cause of their so sudden proceeding, was answered, that *Cæsar* by victorie had made all the parishes of the Kingdome subject to his power, and that Preachers hitherto were tollerated, but now they must be packing, and he would put whom he pleased into their places. And thus his will stood for his deed, and the Ministers of the Gospell were expelled the Cities.

CHAP. LIV.

CHAP. LIIII.

Vngodly men are put into the places of the Ministers of the Gospell.

I Am sorry to tell you, who, or what sort of men they bee that are placed in the roomes of the Preachers of the Gospell, to wit, uncleane men, wicked blasphemers, foolish men; in a word men of no account. It was impossible, that so many hirelings could be had for the present as there were churches in Bohemia, they did therefore appoint one Parish Priest, for two, three, foure, nay ten or twelve Parishes, who knew how so well to play his game, that hee abounded in covetuousnesse, and luxury. Some Churches being deprived of their Ministers, the flock did wander without a shepheard for the space of two or three years, but it was more tollerable to want wholesome food, (as they did) than to be droven to the Pastures aad there become a prey to the Wolves.

2. They therefore brought Monkes out of Polonia for neerenesse and affinity, of their language, slow bellies, and unprofitable members of the earth, although they were brought unto it as the scourges of God, very fit without all doubt to punish the ingratitude of the Gospellers (so commonly called.)

3. Concerning the lewd life of very many of them, I am ashamed to speak. We see the Whore of Babylon, who was formerly wont to be half ashamed, hath now at the last flung of all modesty and discovered her nakednesse. It was usuall sometime for a man to have his Concubine, Adulteries, Incests, Sodomies (sins never heard of by our Nation) are now almost publikely practised. *David Sissius* Chaplaine of *Hadrianus Hradicensis* of Cælestine (but more truly Sceleſtine) that is ungratious, a most unsatiable reveller, an impudent Sodomite, a most obscene scoffer, in one word I shall term him an Atheist, comming unto his lodging upon a time drunk, exposed himself to the view of al men naked at his window falling from thence he wallowed in the dirt of the street, although *Sceleſtinus* with whom he had continuall War, said, that the rascall was thrown out of the window by the Devill and carried away.

4. *Bohemo Brodensis* a Deacon and a Polonian by nation, after the committing of many horrid acts; carried away with him the wife of a certain Citizen, being a beautifull woman in mans apparell, her husbands name was *Iohn Paupessek*, and fled with her into Polonia.

5. The Parish Priest of Pakovia, being reprehended by a worthy and eminent Gospeller, by name *Knauponus*, for his lewd and dissolute life, with his Comrades as good as himself, broke in upon him

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and beat him shrewdly, and in the night time breaking the windows of the Citizens left the Town.

6. I recount not many things more abhominable, being willing not to offend chast eares; let their memory perish, whose names the Apostle thinks not worthy to be reckoned among the Christians. I return to the Ministers that are Martyrs of Christ.

CHAP. LV.

The Ministers in Cuttenburgh removed.

1. WIlliam *Vrzesowetz* entring into Cuttenburgh with some troops of horse, the the 22 day of December in the year 1622 being famous for these many years for maintaining the Orthodox faith, and also for his peculiar place of being Deacon there, besides that of the chief Treasurers place, he bestowed the Churches on the Jesuites, and not onely the Ministers thre, but also he calls unto him the neighbouring Ministers there, upbraiding them of Heresie, and rebellion, and I know not what; demands of them, whither they would be received into the lap of the Church, if they refused, he resolved to debar them the Communion, and if they did not abstain from receiving thereof, he did threaten to punish them severely.

2. In the yeare following on the 27 of July the Ie-

suites urging it very hard, they are commanded to depart out of the gates of the City, before the break of day, and to depart the Kingdome within eight days. Upon this commaand one and twenty went away, by name *Georgius Paul*, *Cyprian Pelchinus*, *Vitrs Iakessius*, *Wenceslaus Kerion*, *Gregorius Viti*, *Iohannes Kubinius*, *Nicholas Debastus*, *Johannes Claudianus*, *Sigismundus Tassicius*, *Iohannes Iorasmus*, *Iohannes Neustupius*, *Thomas Denulinus*, *Iohannes Pristracus* *Iohannes Martis*, *Iohannes Podaski*, *Sigismundus Piscis*, *Iohannes Luxinus*, *Nicholaus Nowokolinus*, *Georgius Siskarz*, these being accompanied with some hundreds of Citizens, to whom *Iohannes Matthiades* expounded those words of Christ. *They shall cast you out of the Synagogues.* This farewell Sermon did exhort to constancy, the whole Congregation much bewailing their losse; at the lenghth, the Heavens ringing againe with their songs, and their lamentations, with mutuall imbracings, and kissing each other, they did recommend themselves to the divine protection and favour.

3. It was no where else permitted; but that either the Ministers are cast out of their livings, or cast into prisons, some whereof after some few dayes or moneths are dismissed, and commanded to depart the Kingdome under pain of death: others, as it then happened to *Bohuslaus Bolvinus*, are stifled with the stench of the prison.

Chap.

CHAP. LVI.

An Edict for the expulsion of all the Ministers out of the Kingdome.

I. AT the length in the year 1624, in August the Kings decree went out, whereby all and every the Ministers of the Gospell, not omitting their crimes (to wit, because they were seditious men, and seducers of the common people) should be banished the Kingdome, a peremptory day of six weekes being prefixt for their abode there. But herein they used some deceit, for they did suppresse it for the space of one whole moneth, so that it could not come unto many of their hands untill the date therein mentioned was expired, and to some it came after the date; Hence it is that there is so generall a dispersion of them, some being scattered and dispersed into the neighbour Provinces, and some concealed themselves in caves and dens.

2. But many of them not unmindfull of their duties, either returned privately, and gave a visit to their auditors; or comforted such as came to them unto the mountaines and the woods with spirituall consolations, exhortations, and the administration of the Sacraments.

3. Which as soon as the enemies perceived, they

produced a new Decree of *Cæsars*, in the yeare 1625 in July, wherein a punishment was to be inflicted on such as did conceale the Ministers, and a reward to such as would betray them. These things were arbitrary, and not fully determined, yet it pleased some to put this in practise, and to make it a capitall fault, and proportioned to the Traytors fifty pieces of silver, and for the betraying of a Minister, they would increase it to such a summe, as *Judas* could not reach unto, for the betraying of his Master.

CHAP. LVII.

The imprisonment of many of the Ministers of the Gospell, and the Martyrdome of one, by name Mattheus Ulicius.

I. SOme of the Ministers were taken, and thrust into prison, with whom this was the common way of proceeding, they were solicited by the Jesuites and Monkes perswasions to Apostacy, or with their Sophistry in arguing and disputing, or promises, or threatnings, or affrightments, But the successe proved not alike in all; for some either for feare of death, or perpetuall imprisonment, or else not being able to endure hunger, and the noysome stench of the prisons, before hand fainted, and renounced the Ministery, of which sort there were some: others bore

bore up manfully, persevering in their firm and constant resolution, being fully perswaded, that although God had permitted them to fall into their enemies hands, yet they bridled their rage and madnesse; as happened to *Wenceslaus Lipenius*, and *Daniel Tychikius*, aged men, of seventy years of age, dwelling at Boslavia, Mr. *Daniel Alginus* of Strakonicium, *Laurentius Schramius* of Czalavia, *Victorinus Adam* of Prague, *Joseph Thomaid*, *Petrus Grinæus*, *Jacobus Viterius*, *Johannes Hradsceus*, *Wenceslaus Pasovius* of Niclaspurgum, *Daniel Stephanidis* of Znoyna, and many others in many other places, but none were dismissed, but such as gave something under their hands that they would never return into their Country againe. Some on the other side were fined, and compelled to pay a great summe of money, others in disgrace were led out of the City in a disgracefull manner, as *Daniel Alginus* and others.

2. There was one man whom the rage of Antichrist spared not, by name *Matthæus Vlicius* (*Vlickie*) Deacon of Czaslavia, who was on this occasion taken. A certaine nobleman of Bohemia, by name *George Techemitz*, who came with a Danish Army well appointed in the year 1927. and privately brought them into Silesia, and had gathered together about four hundred men in a wood near to Gurimia; the rumor of this came to Prague,

that the Country people in those parts were drawing to head with an intent to rebell: for the surprising of which, some troops were sent against them: they apprehended neare unto that wood *Mathew Vlickie*, (but *Techenitius* with his men were escaped.) This *Vlickie* was not privie to this insurrection, onely came from visiting his wife, who at that time was sicke, and was returning to his owne place of refuge, being Kizchebla. But they bring him, with one whose name was *Michna* with them to Czaslavia, unto the chiefe Commanders there assembled together. Of these he is examined whether he were in the company of these country men, who denying it, was immediately delivered to the executioner to be tormented. The overseeing of this torturing was committed to two Citizens, to wit *Nicholas Holub*, and *George Kosischnik* Apostates, they enquired of him not onely concerning the insurrection of the country men, but likewise concerning his function, *When, where, to whom he had administrea the Lords Supper or Baptisme.* For they suspected that for three yeares past he had not beene farre off, and had encouraged the people of Czaslavia to perseverance, which suspicion of theirs proved not true, for being banished (he went through Moravia, Hungarie and Austria.) but did returne within halfe a year, to the the same intent, that he might not leave his auditors though in persecution.

3. They

3. They made a fair shew, and gave him some hope of life if he would turn Catholick, but the Lord so strengthned him, that he sealed with his bloud the truth of the Doctrine in the same City wherein he taught it. He ingeniously confessed that hee neither quite laid down, nor for a time did slack those parts of the Ministry, which he had received from Christ not from *Caesar*, being demanded of the Masse-Priest, whether after the manner, of the Calvinists he gave the bread in stead of the Host, and gave the Cup into the Communicants hands? He answered; That was Christs institution; whose example to follom, and command to obey he accounted most sacred. When they endeavoured to extort from him the confession of the sedition against *Caesar*, and *Kosischink* one of the examiners admonished him not to burthen his conscience by concealing what he knew, he answered, thou perfidious fellow I have a greater regard of my conscience than thou hast o sthine, at which words he being astonished in Conscience within a small while after languished and died, being again promised hope of pardon if he would change his Religion, he answered, since this body of mine is subject to corruption, and now it doth begin to decay, why would you have me hinder it.

4. On the 11 day of September he is brought forth to bepunished, and the cryer proclaimed with a loud voice that he was guilty of sedition, with a loud voice

perseverance, but also stirring up their zeale in the known truth.

3. And in the neighbouring City *Laimensis*, when the Minister for feare of such barbarous proceedings went away, yet notwithstanding the Commissaries in the place of punishment extort a great summe of money from the Church, and banish him though absent.

4. And they entring into *Latreum* (*Zaza*) commanded the Deacon, *Iohn Regius* to appeare in the Consulls House, and immediately to forbeare going to the Church and to depart from his parish within three dayes, the City within eight dayes. Who when he had modestly required the cause of their so sudden proceeding, was answered, that *Cæsar* by victorie had made all the parishes of the Kingdome subject to his power, and that Preachers hitherto were tollerated, but now they must be packing, and he would put whom he pleased into their places. And thus his will stood for his deed, and the Ministers of the Gospell were expelled the Cities.

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2. They therefore brought Monkes out of Polonia for neerenesse and affinity, of their language, slow bellies, and unprofitable members of the earth, although they were brought unto it as the scourges of God, very fit without all doubt to punish the ingratitude of the Gospellers (so commonly called.)

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and beat him shrewdly, and in the night time breaking the windows of the Citizens left the Town.

6. I recount not many things more abhominable, being willing not to offend chast eares; let their memory perish, whose names the Apostle thinks not worthy to be reckoned among the Christians. I return to the Ministers that are Martyrs of Christ.

CHAP. LV.

The Ministers in Cuttenburgh removed.

1. *William Vrzesowetz* entring into Cuttenburgh with some troops of horse, the the 22 day of December in the year 1622 being famous for these many years for maintaining the Orthodox faith, and also for his peculiar place of being Deacon there, besides that of the chief Treasurers place, he bestowed the Churches on the Jesuites, and not onely the Ministers thre, but also he calls unto him the neighbouring Ministers there, upbraiding them of Heresie, and rebellion, and I know not what; demands of them, whither they would be received into the lap of the Church, if they refused, he resolved to debar them the Communion, and if they did not abstain from receiving thereof, he did threaten to punish them severely.

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2. But many of them not unmindfull of their duties, either returned privately, and gave a visit to their auditors; or comforted such as came to them unto the mountaines and the woods with spirituall consolations, exhortations, and the administration of the Sacraments.

3. Which as soon as the enemies perceived, they

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bore up manfully, persevering in their firm and constant resolution, being fully perswaded, that although God had permitted them to fall into their enemies hands, yet they bridled their rage and madnesse; as happened to *Wenceslaus Lipenius*, and *Daniel Tychikius*, aged men, of seventy years of age, dwelling at Boslavia, Mr. *Daniel Alginus* of Strakonicium, *Laurentius Schramius* of Czalavia, *Victorinus Adam* of Prague, *Joseph Thomaid*, *Petrus Grinæus*, *Jacobus Viterius*, *Johannes Hradsceus*, *Wenceslaus Pasovius* of Niclaspurgum, *Daniel Stephanidis* of Znoyna, and many others in many other places, but none were dismissed, but such as gave something under their hands that they would never return into their Country againe. Some on the other side were fined, and compelled to pay a great summe of money, others in disgrace were led out of the City in a disgracefull manner, as *Daniel Alginus* and others.

2. There was one man whom the rage of Antichrist spared not, by name *Matthæus Vlicius* (*Vlickie*) Deacon of Czaslavia, who was on this occasion taken. A certaine nobleman of Bohemia, by name *George Techemitz*, who came with a Danish Army well appointed in the year 1927. and privately brought them into Silesia, and had gathered together about four hundred men in a wood near to Gurimia; the rumor of this came to Prague,

that the Country people in those parts were drawing to head with an intent to rebell: for the surprising of which, some troops were sent against them: they apprehended neare unto that wood *Mathew Vlickie*, (but *Techenitius* with his men were escaped.) This *Vlickie* was not privie to this insurrection, onely came from visiting his wife, who at that time was sicke, and was returning to his owne place of refuge, being Kizchebla. But they bring him, with one whose name was *Michna* with them to Czaslavia, unto the chiefe Commanders there assembled together. Of these he is examined whether he were in the company of these country men, who denying it, was immediately delivered to the executioner to be tormented. The overseeing of this torturing was committed to two Citizens, to wit *Nicholas Holub*, and *George Kosischnik* Apostates, they enquired of him not onely concerning the insurrection of the country men, but likewise concerning his function, *When, where, to whom he had administrea the Lords Supper or Baptisme.* For they suspected that for three yeares past he had not beene farre off, and had encouraged the people of Czaslavia to perseverance, which suspicion of theirs proved not true, for being banished (he went through Moravia, Hungarie and Austria,) but did returne within halfe a year, to the the same intent, that he might not leave his auditors though in persecution.

3. They

3. They made a fair shew, and gave him some hope of life if he would turn Catholick, but the Lord so strengthned him, that he sealed with his bloud the truth of the Doctrine in the same City wherein he taught it. He ingeniously confessed that hee neither quite laid down, nor for a time did slack those parts of the Ministry, which he had received from Christ not from *Cæsar*, being demanded of the Masse-Priest, whether after the manner, of the Calvinists he gave the bread in stead of the Host, and gave the Cup into the Communicants hands? He answered; That was Christs institution; whose example to follom, and command to obey he accounted most sacred. When they endeavoured to extort from him the confession of the sedition against *Cæsar*, and *Kosischink* one of the examiners admonished him not to burthen his conscience by concealing what he knew, he answered, thou perfidious fellow I have a greater regard of my conscience than thou hast o sthine, at which words he being astonished in Conscience within a small while after languished and died, being again promised hope of pardon if he would change his Religion, he answered, since this body of mine is subject to corruption, and now it doth begin to decay, why would you have me hinder it.

4. On the 11 day of September he is brought forth to bepunished, and the cryer proclaimed with a loud voice that he was guilty of sedition, with a loud voice

he said I suffer for the truth of Christ, when hee was going through the gate, one *Iohn Aquile* a Batchelor presented him with a book of Psalms, but was forced to fly for it, not without a beating from the Captain. *Vlicius* with a very cheerfull voice and ready memory singing that Psal. *Hast thee O Lord, &c.* None of the Citizens were permitted to accompany him, or looke out at the windows on him, whosoever should presume to do otherwise, was threatned to bee shot, and that his voice might not be heard what he sung, or said, the Trumpets sounded, and the drums beat continually about him.

When he was led to the place of execution, he cheered up himself saying, *this day my soul shall be with Christ*; the Captain *Hlizowski*, answered: with the Divell in Hell, but the Martyr turned backe againe these words upon him, *but you with your impious crue will run headlong thither except ye repent*, and kneeling down on his knees he recomended his soul to Christ, presently after the executioner cut off his right hand, wherewith (say they) he gave the Cup into the hands of the Laity, after that they cut off his head, and cut out his bowels and wrapped them in his shirt, at the length he was quattered, and his quarters set upon four stakes and his head on the fifth, and was set about the Gallowes to be seene. Some that have passed by affirm, that the head and members have been seen fresh all the year after, and untouched by the birds.

6. After

6. After his death the enemies began to disperse themselves, and some letters were in his possession found, the which (if hee could have happily joined himselfe to the multitude of seditious countrymen) hee intended to have dispersed throughout the whole Kingdome, and incited all men to take up armes for the defence of administring the Cup in the Sacrament. But with those that knew the man better, this forgery got no credit; for that he was known to be of a quiet disposition, and truly Godly, and was wont to say very often that tears were the arms of the Church; nay, he was so far from any such thing, that he seemed not to approve that the Orders should defend their religion by armes. Unlesse by chance being mastered by impatience, he might happily join with them in their desperate Councells, which he only knows from whom nothing is hid. This we are certain of, that it is no new device, for the enemies of the Church, to lay such notable aspersions upon the Godly, that they might put a fairer glosse upon their tyranny. We will hereafter acquaint you how the Father of this Martyr (a man of eighty yeares of age) laid his life downe for Religion in the same yeare at Prostanna in Moravia.

CHAP. LVIII.

Ministers cast out of Moravia.

THe same year 1624 as in Bohemia, so in Moravia, the Edict was published against the Ministers, and Commissaries were appointed who should see the execution done. These going through all the Provinces, remove the Ministers of the Gospell, and at the last banish them.

2. But *John Jacob* the greater an Italian, and a man that was very rich, and *Iohn Ernestus Platesius*, a Cenon of Colmucensis, came unto that illustrious Baron, *Charles* of *Zerotina*, a man for his wisedome, and other Heroieall Virtues, famous through all Europe. And under *Matthias* for the space of eight yeares *pro-Mazchio*, and being in great favour with the house of Austria for his fidelity to them, onely envied for his constancie in Religion, for even at that time he maintained 24 of the fraternity in his jurisdiction, for which they required that he should give satisfaction to *Cæsar*, neither could *Cæsar* loose any priviledge thereby: They say they have an express command from Ditrichsteinus the Cardinall, the governour of Moravia, he tells them againe, that in matters of Religion he ought not to be subject to the

the Cardinall, and therefore from the Cardinall he appeales to *Cæsar*.

3. Very willingly they agree to this, and therefore doe grant him but fourteene dayes, which being past and the Baron in regard of the ill disposition of his body, could not goe unto *Cæsar*, the next day after the Epiphanie they returne, and press hard for the execution of *Cæsars* will, yet it was left to the Barons choise, whether he would promise to send the Ministers away, or whether he would leave this thing for them to doe. The Baron sayd, that neither of these was convenient, that either he should banish those whom he knew to bee the servants of Christ, or that the Commissioners should prescribe it to him; but that he would appeal to *Cæsar*. They protested that they ought to put in execution the commands of *Cæsar*, and therefore immediately goe into the town, and make ready the citation, and having called the the Burroubg Master of the Towne, require him to provide them a messenger, and presently, even that night, (that they may declare themselves to be of the number of those whom the Scripture sayth, 'cannot 'take their rest unless they may doe some mischiefe, 'or those whose sleep departeth from them except 'they may destroy, *Proverbs* 4, 16.) commanding all that inhabite that village, that they appeare next morning very early.

4. The Ministers and they appeare, they read

Cæsar

Cæsars Edict, and aske them whether they would submit thereto, to which they answer; That they rely wholly upon the will of God, whom in the Gospell of Jesus Christ they serve, relying therefore on Gods will and pleasure, they did resolve to undergoe what punishment they would inflict, since they suffered onely for the name of Jesus Christ, not for any ill deeds. Againe they demanded whether they will repent, and returne to the Catholicke Church from which through schisme and hæresie they had departed. Vnanimously they doe deny it. The Commissaries dismiss them, having given them some time to consider of it, and that every one particularly might come in and speake for himselfe; but they repeat againe their common answer, that in so religious a cause as this there needed no deliberation. Therefore the Commissioners in *Cæsars* name banish them, and command them to depart out of the City within eight dayes, under the paine of death. These godly men did obey, and went into banishment, for whom the Baron at his owne charge tooke care, that they should be carried into Hungary.

5. Going afterwards into Wienna the Baron complaines unto *Cæsar* of the injurie done unto him by the Cardinall in Moravia, and the Prince of Litchtensteine in Bohemia, (for there he had a town with some villages, and the Ministers were there also cast out,

out, but all to no purpose as shall be shewed heareafter under the title of the proceedings against even the Peers and Noblemen.

6. And thus the Ministers of the Gospell throughout all Moravia and Bohemia, the slaves and vassalls of Antichrist are given to the Churches for Doctors, blind guides to seeing men. It is high time to see how they dealt with the other Orders.

CHAP. LIX.

Proceedings against Peeres & Noblemen, how many eminent & chiefmen were taken, & some condemned to death, others to perpetual imprisonment.

1. THe enemies of the Gospell trained up in *Phalaris* and *Machiavells* schoole, aimed at topping the chiefe and principall heads of the Poppy: for which thing they had a faire pretence, which formerly they sought, *viz.* The accusation of taking up armes against them, for though after the fight a certaine hope of pardon was granted, if laying downe their armes they would submit themselves to *Cæsars* mercy, (by which slight they are caught who otherwise might have escaped,) but afterwards, whom they had appointed for slaughter they apprehended, saying that the publicke liberty without the ransome of some heads could not be redeemed.

2. First

2. First of all therefore they took all such whom they could have out of the ranck of the Defenders and and Directors, and then all those whom they knew had done any thing for the common good of the country and religion, or feared that they might be able to do (those excepted who adhered not to *Ferdinand*) or that feared to break their faith to *Frederick*) these they accompany going unto banishment. About fifty men farre excelling others in godlinesse, wisdome, and courage, who had passed over their younger yeares in learning, in millitary affaires, and in travelling the rest of their age, sety apart for the Church and Common-wealth to wit by watching, by shewing dangers to the imprudent, adding courage to the prudent, by exhorting unto concord, and advising in common what they could for the best: in a word, the very flower of our nation, the lights, delights and safeguard of our Country. How therefore those were examined condemned and after what manner they were punished, how cheerfully they did suffer Martyrdome for the truth of the faith, and liberty of the Country, with my most accustomed plainness and brevity I shal declare.

3. The Pipe maketh sweet musick while the fowler catcheth the birds: more than three moneths nothing is heard but fair promises of favour, and hope of impunity for all by-gone trespasses; insomuch, that some came out of their lurking holes, and some returned home

home that were exiled, but when many had despaired of hoping, suddenly and in one hour which was the first houre of the night (even about supper time, on the 20 of February in the year 1621, they laid hold on, and captivated as many as they could come at; for every one being in their houses, unlooked for were visited by the Captaines of the City of Prague, and *Cæsars* Judges (even as they had cast their businesse before hand) and were commanded to get up into the Waggon, wherein some were carried to the Castle of Prague, others were carried to the Prætors lodgings.

4. The next day after, Writs were issued out, whereby, aswell the absent as those that departed the Kingdome: allowing them six weeks to appeare in. Therefore on the second of Aprill, being comanded by the Herald to appear, & not one did appear. On the 5 day of Aprill, the same common crier pronounceth sentence against them, that all such as were guilty of Treason should forfeit goods, honours, and lives. The 25 of Aprill was the day perfixed for the execution of this Writ. And their names set on the Gallowes. And the next day after the sentence is pronounced against the Heires of such who lost their lives in the Rebellion, that all their goods be confiscate to the King.

5. In the moneth of *May*, they proceeded to the tryall of the Noblemen they had taken, and *Otto*

ton Melander, and *Daniel Capper*, civill Lawyers, and wavering Apostates are appointed examiners, with some of the Nobility, who tire out the accused persons with a thousand unnecessary questions, desiring to extort that from them that never was, which importunate inquisition Count *Schlikius* was not able to endure, insomuch that rending asunder his garments, and opening his breast he said, *Teare into a thousand pieces this body, and search into the innermost part of my intraills, you shall find nothing there but what I have expressed in my Apologie. The love of Liberty and Religion hath made us sheath our swords, and because God would have that* Cæsars *sword should prevaile, and deliver us into your hands, Gods Will be done.* In like manner *Budowecius* and *Otto de Loss* using much vehemency maintained stoutly that the cause of the Orders was not made a whit the worse in regard of the success.

6. And thus a Moneth or two is spent in inquisitions, when none would yeeld, none would acknowledge himselfe in an errour, none would sue unto them, they do therefore proceed to execution; The judgement is committed to some of the Nobility under one kind, who were sworn enemies of the Gospellers. And that their cruelty may have some shew of clemency, *Cæsar* commanded the sentences as they were delivered to be brought to

him

him to *Vienna*, which after he had mittigated he sent back againe. It is reported by some of credit, that *Cæsar* slept not all that night for considering on the businesse, and in the morning calling his confessor to him (*P. Lainormaini*) said, I adjure thee upon thy conscience to tell me, whether I may with a safe conscience pardon those that are condemned, or suffer execution to passe upon them? To whom the Confessor made this answer, *O Cæsar*, both are in thy power. *Cæsar* therefore setting pen to paper, wrote therein a pardon for some, but for others left them to the execution of the sentence with a great addition of shame and ignominy, as doth follow.

7. *June* the 19. which was Saturday, I know not whether on set purpose or by chance it was appointed for this days actions, the Judges being gathered together in the Palace of the Tower, gave order they should be brought forth singly, and that the sentence of condemnation (some ceremonies of terror being added for affrightment) should be proclaimed, to some death, to some perpetuall imprisonment, to others banishment, and some are reserved to the further pleasure of *Cæsar*, after this manner.

8. *Willielmus Popelin* of *Lobkowitz*, and *Paulus* of *Rziczan*, were condemned to be beheaded, yet by the clemency of *Ferdinand Cæsar*, who was all-

alwayes inclinable that way, he was adjudged to perpetuall imprisonment, and his goods confiscated to the King.

9. *Joachimus Andrea Sceh'ikio* Count of *Passaun*, was adjudged to have his right hand cut off, and his body to be cut into foure parts, and to be hanged up in high waies: but by the speciall favour of *Caesar*, he was onely to be beheaded, and his head and hands to be fastned to the Lattice-windows of the Tower of the Bridge of Prague on the top of a speare.

10. *Wenceslaus de Budowa*, in like manner to have his hand and head cut off, and his members to be fastned in a certaine place, and his four quarters in a publicke place that lookes four wayes, to be fastned to a stake, yet by the indulgence of *Caesar* onely his head was cut off, and to be fastned to the Tower of the Bridge.

11. *Christopher Hazan* of *Polcitz*, to have his head cut off.

12. *Casparus Kaplirius* of *Sulewitz* although he had very much offended, yet having regard to his age (for he was very near ninty yeares of age) he had the favour to have his head cut off, and his head to stand with the rest for a spectacle.

13. *Procopius Dworzetskz*, *Bohuslaus* of *Michalowitz*, *Frederick Bile*, and *Henry Otton* of *Loss*, had the same punishment denounced against them: yet they said, for a greater severity of justice they

they were to be cut into four parts.

14. *Iohannes Westrowecius* was to have his head cut off, yet he was reserved to perpetuall imprisonment.

15. The same sentence was pronounced against *Wenceslaus Felix Petipeski*, but that unfortunate man a little after redeemed his shameful liberty with shameful Apostacy.

16. *Dionysius Czerninus*, was adjudged to have two of his fingers cut off, and after that his head, yet his fingers were not cut off.

17. *Woolfgangius Hoslarus*, his doome was to have been banished for ever; yet the mercy of *Cæsar* did so far extend to him, that he was confined onely for one whole year, to *Raab* a garrison Town in Hungary.

18. *William Konec Chlumski* was onely beheaded. Hitherto of the mittigation of the sentences that were passed against Barons and Nobility; The Citizens follow.

19. *Iohannes Theodorus Sixtus*; *M. Valentinus Cochanus*, *Tobias Seeoffeck*, and *Christopher*, all of them chiefe men of Prague, lost their lives.

20. *Iohn Sculteßus* a *Ruitenburgian*, and *Maximilianus* of *Zatemen*, being eminent Citizens, had their heads cut off, and fastned in the market-place to a paire of stocks in their respective Cities.

21 *Iohannes Jessenius* a Phisitian and governor

of the Vniversity of Prague, who formerly had been sent on an embassie to Hungary, for which cause he was condemned to have his tonge first cut out, while he was alive, and to be quartred alive, lastly his quarters and head to be disposed of to severall places which had two pathes; yet through *Cæsars* clemency the execution was not according to that sentence, but he was first killed, then his tongue was cut out, and then he was beheaded and quartred.

22. *Iohn Kutnave*, *Simeon Sussicius*, and *Nathaniel Woodmanius*, were sentenced to be hanged.

23. *Melchior Triprechius* Advocate, *George Zawjetam* Secretary of the Chancery, and *Paul Perezkam* Auditor are condemned to perpetuall imprisonmenu.

24. *Wenceslaus* of *Gisbite*, a citizen of Prague was beheaded.

25. *George Hunschlidius*, and *Leander Rippelius*. Germans both and Lawyers, Agents for some Princes of Germanie, having appealed from an inferiour to a higher Court, were condemned to have their hands and heads cut off.

26. *Nicolaus Dionysius*, of the Senate of the greater Prague was to be burnt, his tongue being first cut out, yet his punishment was so mitigated, that he was onely to be nailed to a gallowes for the space of an houre, and to depart from that place.

27. *Wens*

27. *Wenceslaus Bozesius* was to be burnt, *Iohn Swelham*, and *Joseph Kubinu*, to be whipt and then banished.

28. *Mathew Bozbonius* a Phisitian should have been beheaded, but *Cæsar* taking commiseration on him onely kept him in prison.

26. *Casparus Vslar*, and *Henry Kozell*, Senators of new Prague were to be hanged out of the window of the Court of that City, but *Cæsar* out of mercifull clemency assigned the former to perpetual imprisonment, and the latter died by the sword.

30. *Elias Rosinu* an Elder, and *Lucas Karbanus* should have died by the sword, but *Cæsar* gave them their lives, but the former was imprisoned, and the other banished.

31. *Andrew Kacaur*, *George Rzecitius*, *Mich. Witman*, *Simeon Wockez*, to loose their lives by the sword, but *Iohn Kamaritus* tasted the favour of *Cæsar* and was onely banished for the space of one whole year.

32. Some other citizens, *Abraham Angelus*, *Iohannes Pelzrzinowski &c.* were reserved untill *Cæsar* were certified concerning them.

CHAP. LX.

Twenty seven glorious Martyrs.

1. THe judiciall proceeding being over, which lasted for the space almost of three days, each sort of ptisoners were carried to their severall prisons, the Noblemen into the inner prison of the Castle, the Citizens into the Prætors houses. Some rakeshames were suborned to insult over them, saying, why do they not now sing *The Lord reigneth.* The ninety ninth Psalm, as it should seem being, used to be sung amongst other Psalms in the time of *Frederick.*

2. The Prince *Lichstenstein* going out of his Pallace, and going to Mass that day, as well as the next day following, the wives, children and the kinsfolk of each sex of the condemned persons humbly suing for their lives; but answer was made, that all the favour that they could now expect was that they should have leave to bury the corps of their friends. And yet there were some insinuating fellowes, such as would swallow bribes, who tooke monies both of widdowes and orphans, making faire promises to them.

3. In the evening the condemned men had notice given to them, that the time of their execution drew neare,

neare, and that the one and twentieth day of *Iune* was the appointed day: And therefore they did advice that each of them would have a care of his owne soule, and therefore that they should send for a Jesuite, or Capuchin, or Minister of the Angustine Confession, and so fit himselfe for death; but that none of them must have any thought to have any Minister of the Order; because that would not be granted unto them. Which was sad newes to them; because the greater part of the Martyres had beene auditors of the Brethren; neither could this inhibition otherwise be taken, than either from some exact or some ancient rooted malice against them; or to cast a mist before the eyes of the Saxons, as though *Cæsar* did not much dislike their Order.

4. Which thing being done, the foresaid Jesuites and the Capuchines, not staying till they were called for, flew thither like so many flies, using many perswasions to them, even to desparation and deniall of the truth, and by putting some in hope of life. But God so strengthned them, that all those endeavours of Sathan and his Imps were in vaine, whatsoever they protested to the contrary; calling Heaven and Earth to witness, that they shall not be guilty of their eternall damnation, since that they so obstinately refused the Grace of God.

5. The Ministers of the Gospell are therefore called, *Iohannes Rosueius* from the lesser Prague went to the

the Castle, M. *Victorinus Verberius*, and *Vitus Jakessius* into the Court in old Prague. *Adamus Clemens* into new Prague. And *David Lippech* was with the Germans, whereof three which were at this time condemned were doctors. *Jessenius, Haunschildt and Rippell*: These Divines spent the remainder of time (which was Sunday and Munday even unto the time of execution in religious exercise colloquies, prayers and Hymnes; lastly they did prepare the holy Martyrs by the administration of the Sacrament for the future agony.

6. They which were of the Brethren and reformed, did admit those Ministers willingly, protesting that they have acknowledged them for brethren, and do acknowledge them to be the Embassadors of Christ, howsoever they have differed unhappily in some Articles. Two onely, the Baron of Budovia, and *Otto* of Loss, conferred religiously with *Rosacius*, but did not partake of the Sacrament, because happily it might give occasion of some false accusation) comforting themselves with this saying *believe and thou hast eaten.*

7. It is worthy remembrance, how on the Sunday they which were in old Prague prisoners in the Prætors house did suppe. For as they were conferring with M. *Werbenius*, and even in his presence, the chiefe Goaler had told them that the hour for supper was at hand, they looking one upon another, protested

teſted that they did not want that materiall ſupper, yet for recreation ſake they would not ſcorne to ſit down. And then one is buſie laying the Napkins, another in ſetting on the Diſhes, another pouring out the water for ſuch as would waſh, another having given thanks to carve to others, another puts them in mind, *that this was their laſt ſupper upon earth, but to morrow they ſhould feaſt with Chriſt in Heaven.* The Maſter of the Court being a man of evill diſpoſition, and a Papiſt tooke this ſaying not very well, who going out to ſome of his friends, made a ſcoffe at it ſaying, *doth Chriſt provide them Cooks in Heaven.* Which when it was told unto them, the Miniſter *Vitus Iakeſſius* diſcourſed very religiouſly concerning Chriſt his laſt ſupper here on earth, and of *Iudas* that did trouble Chriſt and his Diſciples. One of theſe *D. Haunſchildt*, would eat nothing: ſaying, *this pouch meaning his panch) is ſufficiently ſtuffed with wormes meat.*

8. In the mean while it is told them that the Barons aud Noblemen, were led out of the priſon of the Caſtle into the Court of the ancient City, near unto which in the market place that direful Theatre for that ſhambles was appointed: which they, as if they were going to meet with them, haſten to the windows, and looking out entertaine their fellow Martyrs with the forty fourth Pſalm with a loud voyce, while the amazed

amazed multitude flock after them in great swarms, sighing and lamenting.

9. After that, the whole night is spent in Psalms and prayers, and godly discourse, and mutuall exhortations: (that because it pleased God to call them before others, to this glory of Martyrdome,) they should not doubt, by their true constancy, to confound the world, to glorifie Christ, and to leave a godly example to posterity. And when amongst others they sung the sixty eight Psalm, (occasion being taken by the last verse of that Psalm, where *David* prayes, *Shew some token of good upon me,*) *John Kutnaur* broke out into these words, *Shew therefore on us some token of thy goodnesse O God, whereby we thy unworthy servants may be strengthned by thy goodnesse, and our enemies confounded.* And as it were answering for God, being full of faith, he saith, *Be of good cheare, for even in this God hath heard your voyce, and to morrow he will shew some wonderfull signe, and will witnesse that we suffer for his cause.* The Minister, M. *Werbenius* when he heard this, answered, *They will rest satisfied herewith, when they shall perceive that death which is bitter to the wicked, is sweetned to you.*

10. Early in the morning, having washed their Faces, they put on clean clothes, as though they were going to a wedding, fitting their Dublets and jackets to their bodies, and cutting their collars, that

that being brought to the scaffold, there should bee no need of a new making ready. *Kautnur*, in the meane while, with others pray and earnestly desire of God, that if his Majesty would bee pleased to strengthen and confirme both themselves and the people concerning their innocence. And presently after the sun rising, a beautifull bow appeared and compassed the heavens, the Ministers, the souldiers, and many others, go to see it. But the Martyrs looked out at the window and they all see, (as well as those all over Prague) a Rain-bow of an unusuall colour, and the Heavens very clear, neither was it observed that any rain had fallen for the space of two whole dayes before. This sign being shewed from heaven, the Martyrs lifted up their voices and hands, part of them in whose company *Verbenius* was, fell on their knees and praised God, here one calls to mind the Covenant of *Noah*, another thinketh one the Rain-bow in the Revelation, about the Throne of Christs tribunall, who was judge of the living and the dead, and very much to comfort themselves herein.

11. But as soone as this heavenly sign of grace was vanished, another sign of approaching Martyrdome, the noise of a gun, being let off, sounded in their ears, which when being heard by the Ministers of the word, the Champions of Christ, going to each other, salute one another, and pray that each of them may bee strengthned, they also encourage one another, and

and exhort to fight manfully, presently the Troops of horse come, and some colours of footmen, and encompasse the Theater, wherein, on their seats, the Judges of *Casar* with the Senators did sit; the Market place, the streets, and al the houses, are filled with numberlesse numbers of spectators.

12. The Martyrs are called forth one after another, and do go to their death, and undergo it without daunting, for whoever was called forth, hastned with no lesse chearfullnesse, than as if he had gone to a banquet, or some other delights; and it was done after the same manner by each of them, (as M. *Rosacius* doth describe) speaking to the other. *Most loving friends farewell, God give unto you the comfort of his Spirit, patience and courage, that what formerly with your heart, your mouth, and your hands, ye have affirmed, ye may do the like by your glorious death, behold I goe before, that I may see the glory of my Lord Jesus Christ, ye will follow me, that we may together behold the face of our Father, even in this hour all sorrow departs from me, and joyfull eternity shall enter in.* And they which remained behind answered, *God above whether and to whom you are going prosper your journey, and grant you passe happily from this vale of miseries this desart of goodnesse, unto that Heavenly Country, let the Lord Jesus send his Angels to meet thee. Go deare Brother in thine and our Fathers house, and*

we

we will follow, presently we will meet in the Heavenly glory, we are confident of this through him in whom we have believed.

13. These and other things, being accompanied by the Ministers, through the yard of the Court, to the Scaffold, they spake with a brave resolution, and with such ardency of Spirit, that even the Prætors, and the company of Souldiers, standing round about wept, and had they not deafned the ears of the bystanders with the noise of Drums, and sound of Trumpet, it had been impossible but that every one had paid the tribute of one teare if not more. When the Ministers returned, and had reported how valiantly the one and other died, the rest prayſed God, desiring of him the like aid of his assisting Grace.

14. But it will be worth our labour to remember some thing of each of them in particular.

CHAP. 61.

CHAP. LXI.

Joachimus Andreas, Schlik of *Holeytsche* Count of *Assaw* Lord of *Swijan.*

1. HE was a man of above fifty years of age, as of ancient noble family; so he of very good parts. For Heroicall magnanimity, with admirable modesty of mind, a readinesse of acting businesses with a Religious care and circumspection, as also with a wonderful temperature excelled in him. Deservedly therfore by the Orders he was made choise of to be director of their Councels; and afterwards by *Fredericke* he was chose chiefe Judge, and made *Pro-Marcio* of *Lusatia.*

2. Flying from the conquering hands of *Ferdinand*, he went into Lusatia. But the Elector of *Saxony* taking of him, although in his youth he was his chiefe Officer, and one that did deserve very well of him, yet by the perswasion of I know not what Antichristian Parasite, he delivered him over to the fury of the enemie. With what resolution he answered the examiners, is before mentioned, when he had received that horred sentence of death, especially that he was to be quartered, and his parts to be scatered here and there, he answered, *The losse of a sepulcher is easie*, when *Rosarius* the Minister came to him, and wished to courage and

and fortitude, he answered, *I thank you my Father for your good and godly wish, but know that* I *have Gods grace and favour, so that no fear of death doth trouble me, once* I *have dared to oppose Antichrist, and I shall dare to die for Christ. I am now judged by the world, but a more horrible judgment waits upon them.*

4. When on Munday morning after five of the clock he heard the report of a Gunne, he said, *This is the signall of our death, let me go first; but thou O Iesus have mercy on us.* The Jesuits troubling him, as before he resisted manfully, so now when he came upon the scaffold, and *Seditius* the Father of his sect, with others called unto him, saying, *Sir, remember yet*; he answered, *pray dispatch me presently.*

5. When he went further on the scaffold, and beheld the Sun shining very bright, he said, *Christ thou Sonne of Righteousnesse, grant that through the darknesse of death I may passe into thy eternall light.* then meditating, he walkt about the scaffold with that gravity, & a countenance so composed for sober mirth, that even the chief men there could scarce refrain weeping. Having ended his prayers he fell upon a cloth that was spread there for that purpose, and so received the blow of the sword. After that his right hand was cut off, and was hung up with his head, on an iron speare upon the high Tower of the Bridge; but his carcase was wrapt in a cloth and conveyed away by

some in mourning habits to a cave, and a fresh cloth is spread, which is observed to be done for all of them, that none of those that suffered might see the Corps or bloud of those that suffered before them.

CHAP. LXII.

Wenceslaus Baron of *Budowa* a Monke of *Gratium*, Lord of *Klastericke* and *Zazadka*.

I. THis man had an incomparable wit, famous for his learning, as appeareth by his writings, renouned for his travels through *Germany*, *Italie*, *France*, *England*, and *Turkie*, where he lived seven years, he was very zealous, deserving reverence even for his age, (for he was seventy years old) eminent also in regard of his places of preferment. For under *Rodolphus* he was a Counsellor, and was called to the place of one of the Directors of the reformed Consistory, and Academie. By *Matthias* he was made a Counsellor, and by the Order, Director of the Kingdome in the vacancy, until a King was elected. Lastly he was President of the Court of Appeales, the glory of his Country, and the bright shining starre of the Church; he was none that Lorded it over his inferiors, but was rather a Father to them. In a word, he was right deare both to God and man.

2. After,

2. After the Victory of *Ferdinand*, he accompanied his family out of Prague, (his Wife, his Sonne, Nurse, Nephews,) and (least he should seeme to have forsaken the Crowne, whereof with one *Otto* he was appointed keeper) he returned. His house not long after was plundred, even to his wearing apparell, he onely saying, that *the Lord hath given and the Lord hath taken.*

3. *Paulus Aretinus* being Secretary of the Tribunalls, talking with him, (for he was now kept under arrest in his owne house) and being demanded, *that since he had b n once in the deeps, why he would trust himselfe to those tempestuous storms*, he did answer, *his conscience pressed him to what he did: It was* Religion *that perswaded him to forsake his Countrey, and a good cause. But I know not Gods pleasures, whether he will that* I *should seale it with my bloud.* And rising up he said, *I am here my God, dispose of me thy servant as it seemeth good in thine eyes*; I *am full of years, take from me my life, that* I *may not see those evils which* I *see are now comming on my Country.* Being another day visited by the same party, and being before acquainted of the report that went on him (that for very griefe he died) smiling he answered; *What me? I had never had the happinesse to injoy so much pleasure as now: behold my Paradise* (shewing his Bible) *it never yeelded me so much Nectar and Ambrosia as now*, I *live, and*

will live as long as God please, neither, I hope, shall any man see that day wherein good old Budowecius, *was said to die with greif.* Being examined of the Inquisitors often, he stifly maintained the equity of the cause; and being condemned, he said to the Judges, *Yee have long time thirsted after my bloud, but know withall, ye will find God a revenger of innocent bloud, for whose cause we suffer.*

4. The third day before the execution, hee told his dreame to his servant *Zidnowskie.* He dreamed that he thought he saw himselfe walking in a pleasant field, and thinking of the event of these things with a heavie heart; when behold one comming to me offered me a booke, which when I looked into, I saw silken white leaves, and nothing therein written, but the fift verse of the thirty seven Psalme, *Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to passe*: when he began againe to thinke what that meant, another came, and brought a white Robe, which he cast upon him. The old man awaking, told it presently to his servant: and as hee went on the Scaffold, hee said to him, Now I goe covered with the cloth of Righteousnesse, that I may appeare before God in whom I hope.

5. After the pronunciation of the sentence, as he was going into the Crosse, two Capuchins met him, and told him the cause of their comming, which

was

was, to afford him mercy in these straits, he demanded of them, *what that mercy was.* They did answer, *that they might shew him the way of the Lord.* He replied again, *I know that by the mercy of my God.* They again said, *Sir, you are deceived in your opinion.* Unto whom hee answered, I *rely not on opinion on but the infallible truth; for I have no other way, but him who said,* I *am the way, the truth, and life.* But they replied, there is no salvation out of the Church, and here they fall into discourse of the authority of the Church, to trifle away the time, and would gladly confine it to the Pope, and Cardinals, in which discourse they use vaine repetition, in desiring their principles to be granted, whereat the Martyr incensed, said: *but* I *think your Pope is a Divel, and Antichrist, and the son of perdition, and that Beast that was made red with the bloud of Saints: depart with him to the place ye have deserved, and let me alone; yet if ye will learn from me the way of truth, stay ye, it will not be tedious to me, to spend some time and pains to save your soules.* Here they beating their breasts, and signing themselves with the sign of the Crosse they departed, complaining that they never met with such a blasphemous Heretick.

6. In like manner (on the day of Martyrdome) very early in the morning, two Jesuites came into the Court, and began again to trouble these holy men:

and when some slighted them, they came to the Baron, and said, We perceive that this Baron is very learned, we doe desire to gaine his soule, and afford unto him the worke of mercy: to whom he said, What! would ye gaine my soule? Would ye were assertained of your salvation as I am of mine, the Lord be praised, who by his holy spirit, hath assured me of my salvation by the bloud of the Lambe. The Jesuite replyed, Good sir, do not presume too much, and assume that to your selfe, whereof no man can promise to himselfe any certainty; For doth not the Scripture say, No man knowes whether hee have deserved grace? To whom the Baron answered, Is it therefore that I have need of your mercy? Yee unhappy gainers of soules, yee rather infuse desparation into me, but ye erre, not knowing the Scriptures. And here hee expounded, and gave them the sense of this place, and brought other portions of Scripture, which prove the infallibility of the salvation of beleevers. Amongst others that of Saint *Paul*, I *know in whom* I *have believed*, *also* I *know that a crown is laid up for me*. The Jesuit interrupting him, said, This *Paul* said of himselfe, not of others: The Baron replyed, Thou liest; for it followes, *not for me onely, but for all those that wait for his comming*. Here the Sophister was mute, and the Baron went forward. As for that saying, No man knoweth whether he deserve grace or hatred, doe you thereby seeke to

coope

coope me up? pray tell me where you find it written? here is the Bible, where doe you find it? The one said, If I be not deceived, in the Epistle of *Paul* to *Timothy.* The Baron being very angry, said, Thou Asse, wouldest thou teach me the way of salvation, which knows so little of the word of God? Satan be gone from me, and tempt me not. At length (being confuted) they went their way, and stood a far off, while the Martyrs prepared themseves for suffering, as they use to paint Devils, when they are forced to leave & forsake the sinner, looking (as we use to say) as if he had eaten Bull-beef. And it is probable, that nothing so much troubled Satan, than that all of them slighted him and his factors.

7. Presently after, the Baron was called, and as he went on the Scaffold, he carried his head stately, and stroking his long beard, he said, *My gray hairs, Behold what honour remains for you, that you should be crowned with Martyrdome*: and then directing his speech to God, hee prayed for the Church, his Country, his Enemies, and recomended his soule to Christ: whose head being cut off, was set on the Tower, and his body buried.

CHAP. LXIII.

Christopher Harant Baron of *Bezdruzitz*, and *Polzeiz* Lord of Petzka.

1. HE got himself a name, and much experience by his travells in Europe, Asia, and Affirica, which he published to the world in his native language, he was made, by *Rodolphus*, one of his Privy-Chamber, by *Matthias* a Privy-Counsellour, lastly by *Fredericke* chiefe of the Kings Chamber. This was the cause why the sentence of death was pronounced against him, because he was present at the expedition of the Orders in Austria, and not being absolved of his former Oath took an oath to be true to *Frederick*, which thing was as wel done by others as by him, so that it was evident, that these Politicians sought their pretences, meerly out of the hatred they did bear unto religion.

2. Going to suffer, he called unto him *Rosacius*, a Minister of the Gospell, and told him how much he was troubled for his wife and children, for hee knew his wives coldnesse in religion, and therefore feared what hee should commit to her, shee now wanting a counsellour. He remembers that he left in witing something with her, which he doth desire to remember, and therefore desireth the Minister to rehearse them to him. First, that she should be constant in the Gospell Religion, nor suffer her self by a-

any

any allurements to be perswaded from it: for he tels ther that therein is the readiest and most infallible way of Salvation, and assurance of the mercy of God by the merits of Christ, being mindful of him & of that which she had heard from him, that he had tried all Religion, and compared them with the Scriptures, and that he found none more sure & solid, than that which he was about to seal with his bloud, that we attain Salvation by the bloud of the Lamb, which he is certain very shortly to find. Of which glory if she would be partaker, she should persevere in the same faith. Secondly, he prayed that she would use more clemency to his Subjects, and rather ease, then overcharge them with burthens; last of all to command that she would have a care of her Children and bring them up in pure Religion, otherwise if through carelesnesse they were seduced, he would cause them to appeare before Christ his tribunal. This he spake with much zeal and solemn protestations; but this meer woman, being perfidious to God, her conscience, her children, and her subjects, observing nothing of all this. For within a while after she did marry an Apostate, committed her sonnes to the tuition of Jesuites, she her self swerved from her Religion, and did exercise tyranny over the soules and bodies of her subjects.

3. Being called forth to execution, he said, I have travelled so many Countries, so many barbarous nations, have undergone so many dangers by sea and-

land

and, now I suffer innocently in my owne Country, and by their hands, both for whose good I and my fore-fathers spent our Estates and Lives. Father forgive them. As he went forth he prayed, *In thee (O Lord) have I hoped, let me not be confounded for ever.* Going on the Scaffold, he lift up his eyes and said, *Into thy hands (O Lord) I commend my spirit.* Walking on the fatall cloth that was spread on the floore, he made a little stand, and brake forth againe into these words, *In thee (O Lord) have I trusted in my Youth, I am confident that I shall be accepted by that ignominious death of my Saviour:* and falling downe on his knees he added, *To thee (O God) I commend my spirit, thou God true and just hast redeemed me.* And seeing the Executioner came not, (for he was a Gospeller, neither did he make too much hast, untill they had finished their prayers) he perceiving some delay, prayed againe, *Lord Jesus, Son of David, be merciful to me, and receive my spirit:* and the sword from behind him cut off his speech with his head.

CHAP. 64.

CHAP. LXIIII.

Caspar Kaplirz *of Sulewitz, a Knight 86 yeares of age.*

I. WHen *Rosacius* the Minister of the Word came to visit him after his condemnation, he received him with tears in his eyes, but with a merry heart, with these words; *Behold me a miserable old man, who have often intreated my God, that hee would have compassion on me, and take me out of this life, but I have not obtained it; For God hath reserved me to be a spectacle in the world, and a sacrifice to himself. Let Gods will be done. My death indeed is disgracefull in the eyes of men, but glorious in the sight of God: for God will account that death precious in his sight, which I suffer for his glory and truth.* And when the Minister would have comforted him, he desired him to heare his confession, and to pronounce his absolution, and to have that faith and hope which he had in God strengthened by the Lords Supper. Having therefore confessed himselfe a sinner, but especially that in his youth he committed something according to the custome of that age, to please the world he prayed God that had not suffered him to be swallowed up, but had called him to a more holy and upright course of life.

2. At

2. At length he said, [Through the mercy of my God I have preserved my trust and conscience, both to God, my King, and Country. I have faithfully served four Emperours, and that now such a reward should be given unto me, I leave to God the just Judge, who knowes that I sought not either honour or riches, by any thing which I did in this businesse. But I could not winke at the oppression of liberty and Religion: and because wee saw our selves circumvented by subtilty, wee thought something was to bee done; and would rather lose our lives, rather than by a dull silence yeeld to the yoke, and betray posterity. I acknowledg that it was the will of God that we should outwardly fall, who hath chosen me and my beloved fellowes in this last age to honour the truth by our bloud, and to make it glorious by our constancy. And although the flesh began to tremble at the hearing the sentence of death, yet now by the goodnesse of God, I feel no feare of it.

3. When the Minister often interrupted him, perswading him not to hang his salvation upon a good Conscience, but upon the mercy of God thiough Christ, the pious old man continued on his speech. [Yesterday it was told me from my Aunt *Pruskovia*, that if I would petition to Prince *Lichtenstein*, I might have a grant of my life, but so as to remain in prison all the days of my life. To which I answered, that such a grant would be both unprofitable

and

and inconvenient. For if I should desire pardon, I should give an occasion to some, to suspect that I had committed some crime, and had deserved death, which I have not deserved. Tell her therefore, that I will desire pardon of him against whom I have committed many sinnes all my life: but I never offended the Prince. But if they should of their owne accord offer me a prison instead of death, such a change would be very troublesome. I am a decrepit old man, and have lived long enough; for when I cannot distinguish the tasts of meats, or relish the sweetnesse of drinke, when it is tedious to sit long, and irkesome to lye, when I cannot walk unlesse I lean on a staffe, or be moved to and fro in others hands; what profit (I pray you) would such a life be to me? And if I can hardly endure it while it is free, how shall I be able to suffer imprisonment? God forbid that J should be pulled from this holy company of Martyrs.

4. The next day (being the Lords day) having received the Lords Supper. he said, [Behold now being reconciled to my God through Christ, I have peace, neither doe I feare man. J will confidently say with *David*, Let my flesh and my body be consumed, but God is the rocke of my heart, and my portion for ever. Now there is nothing that may stay my thoughts on the earth, besides my Nephewes, for whom (O servant of Christ) J intreat you, that you would as much as you can, exhort them without intermission

termission to piety, and to imitate that constancy whereof they see an example in me: although J know that you who are the fathers and shepheards of our souls are not without danger. We go before, but you wil follow: but God keep you for his own glory, and let him not suffer his Church to be wholly trampled on by the Babilonish beast.

5. On the day of execution, when the Minister of the word came to him, hee said: J had laid this miserable body upon a bed; but what sleep could J have? Yet J did sleep, and saw two Angels comming to me, who wiped my face with fine linnen, and exhorted me to be ready to goe along with them. But J trust in my God that J have these Angels present with me, not by a dream, but in truth, which minister to me while J live; and shall carry my soule from death into *Abrahams* bosome. For although J am a sinner, yet I am purged by the bloud of my Redeemer, who was made a Propitiation for our sinnes. Therefore let the houre of Death come, J am prepared.

6. Having put on his clothes he comanded that a garment of the fineſt linnen, which hung down to his heels should be put over him, and then said to *M. Lippuch*, Behold I put on my wedding garment. To which the other answered. The garment of Christs righteousnesse adorns more gloriously within. He answered again, I know it, but yet I desire to be adorned without, for the

honor

nour of my Bride-groom. At last hee put on a velvet Cloak, and being called out, he answered: In the name of God; for I did even now expect it. And then being helped by his servants, hee arose and bid farewell to all, and went away with a slow pace, by reason of the weaknesse of age. Being to go down by certain steps to the scaffold, he sayd. *Oh my God strengthen me lest I fall down and become a matter of scorn to the enemies.*

7. When he came to the appointed place, he had much ado to kneele downe, being half crooked. Hee desired that that the Executioner might be advised to strike as soon as ever hee should see him lie down, lest hee might happen to fall by faintnesse. But the Executioner seeing him so crooked, and to hang down his head so much would not strike him. Therefore the Minister *Rosacius* by the appointment of the Sheriffs, said to him. My Noble Lord, as you have commended your soul unto Christ, so now offer up your hoary head cheerefully to God, and lift up your self towards heaven. In the name of God answered hee, and so lifting up his head as well as hee could, saith, Lord Jesus into thy hands I commend my spirit; and then his head being cut off hee fell down.

CHAP. LXV.

Procopius Dworzecski de Olbramowitz, &c.

1. HAving heard the sentence of death, he answered. *Doth the Emperour promise himselfe any thing when my head is taken off? Let him take it then.* The next day hee said unto the Minister of the Word. [I have had a contention all this night with the old *Adam*, even so as it made me sweat: But thanks be to my God, by whose help my soule hath overcome all temptations.] He added this also [O Almighty God, I have commended my soul to thee, do thou protect it and cherish it, and withall strengthen thy servant, that I may not be made a derision to my enemies by any fear of death. And as thou wert wont to encourage the holy Martyrs, so I strongly beleeve thou wilt comfort me.]

2. When hee was called out to execution, hee readily answered, *Thanks be to my God, who doth now call me to himself, for him I have lived, and for him will* I *die. For because my Saviour hath therefore died and risen againe, that he might bee Lord both of the living and the dead, I know that this soule of mine shall live, and my body shall bee raised like to his glorious body.*

3. Com-

3. Comming upon the scaffold, he turned himself to the Imperiall Judges, and said: Tell *Cæsar* that we now undergo his just judgement, but that hee shall undergo the more grievous but yet just judgement of God. And while he put off his cloathes, hee gave his purse with an Hungarian Ducket to the Minister of the word: Behold here my last riches, and these which are unprofitable for mee, I resigne to you.

4. And when he saw a piece of gold coine hang about his necke, wherein was engraven the Coronation of *Frederick*, hee takes it, and delivers it to one of the standers by: I adjure thee, that whensoever my deare King *Fredericke* shall recover the Throne of his Kingdome, you deliver this to him, and likewise tell him that for his sake I wore this even to the moment of my death, and that now I lay downe my life willingly for God and my King. Having thus spoken, hee kneeled downe, and being struck with the sword in the midst of his sighs, he gave up his soul to God.

CHAP. LXVI.

Frederick de Bile Lord of Rzchlovice.

1. A Man of ancient credit, and honesty, and learned, and Counsellor to the then King of

Bohemia, afterward appointed Governour to the States in the time of the interregnum, suffered punishment patiently and piously.

CHAP LXVII.

Henry Otto de Losse Lord of *Komarove.*

A Man of a quick wit and great judgement. Therefore in the time of *Rodolphus* hee was in the number of the Defendors of Religion, and afterwards chosen one among the Governours of the Kingdome. By King *Frederick* hee was made assistant to the Chamber of Justice, and Burgrave of Carleistene with the Count of Thurne.

2. He having received his sentence of condemnation, said: *My* Cæsar, *do you indeed establish your Throne by our blood. But you shall try in the day of judgement what account you shall make to God, I have seen barbarous nations, but I never saw or heard of the like cruelty: that a man should be cut in pieces, their heads sent one way, their hands another way, and the other parts of the bodie to other places, what cruelties is this! Let them send one part of me to* Rome, *another to* Spain, *another to* Turky, *the rest beyond the seas where they please: I do beleeve that my Saviour wil gather them together again and will cloath them with my skin, that I may see him*

with

with these eies, hear him with these eares, praise him with this mouth, rejoice with this heart for ever.

3. When the Minister *Rosacius* returned into the Court from the execution of the L. *Dworzeski*, (others in the mean time bearing the Lord *de Bile* company) the Lord *Otto* like one in a extasie arose hastily out of his seat, and spoke these words to him: Oh how do I rejoyce at thy comming, O man of God, that I may with joy relate unto you, what now hath happened to me. I satein this seat troubled within my self, because it had not been my fortune to have a Minister of my acquaintance, who might administer absolution and the Eucharist unto me, I began to grieve, and indeed I do grieve, that I was not present at your holy mysteries. Amongst these thoughts I fell asleep, and behold my Saviour appeared unto me, who said: My grace is sufficient for thee: for I purifie thee with my bloud. And then infused a drop of his bloud into my heart, at the feeling of this, I awaked and leaped for joy. And now beleeve that I feel a wonderfull refreshing in my heart. And then he added with his hands lifted up: I give thee thankes most merciful Saviour, who hath beene pleased to fill mee with so much comfort, and to assure me so much of thy grace! Now I understand what that is, Beleeve and thou hast eaten. Oh now I feare death no longer! I will die with joy.

4. Being presently called out by the Sheriffe, hee

people of God, concerning the pardon of sinnes, and assurance of salvation to those that believe in Christ: He being present, strook his breast, & with tears in his eyes cryed out: [This also is my faith, and in this J die.] And when absolution was conferred upon them by imposition of hands, he also received it, which gave them hope that he would also partake of the Eucharist with them. But he separated himself from them at the Communion, and kneeled downe, and prayed so fervently by himselfe, as was an astonishment unto the rest. When every thing was ended, the rest gave thanks to the Minister, and he brake out into these words; J also give thankes to my God, who would have mee here present, and for you, my beloved friends, I heartily rejoice at this pious and holy preparation for death. *Rosacius* answered; And to you my Lord, the way of Gods grace was open, and we hoped, that after you had professed the same faith with us, and had admitted of absolution, that you would have subscribed the Testament of Christ, &c. He answered: That might, and perhaps ought to have beene done. But! And at this word holding his peace, hee struck his breast, sighed and wept, and afterwards added: J rest in that grace, which hath happened unto me: and J trust in my God, that he will graciously accept my contrite spirit. It was certaine, that he had repoled some hope in the favour of men, of which he was deprived.

3. A certaine Canon with a Jesuite brought him upon the scaffold, unto whose speeches, exhortations, comforts, and the rest of their trifles, hee seemed little to attend. For hee turned himselfe from the kisse of peace (as they call it) and turned his backe to the signe of the crosse; and falling downe on his face he prayed softly: afterwards lifting up himselfe and looking up to heaven, he cried out. They can take away the body, but they cannot take away the soul: O Lord Jesus I commend that unto thee, so hee ended his life being about fifty six yeares of age.

CHAP. LXIX.

William Konezchlumski.

HE was about seventy yeares of age and had been for some yeares deprived of the use of his feet, They laid this crime to his charge, that hee had aided the Emperors enemies with his counsell and wealth. Being called to execution hee said. I will go and die but I know not wherefore. O Lord Iesus who being innocent didst undergo death, grant that I may die the death of the righteous, and receive my soul into thy hands.

desires *Rosacius* to accompany him: who granting it said; just now the Lord Jesus appeared unto you in your sleepe, now hee will appeare in a beautifull vision as hee is in his glory. I am sure (answered hee) that hee will meet my soule with his Angels, that hee may bring it to an everlasting marriage, where I shall drink of a new cup, a cup of joy for ever. Ah this death I know shall not separate mee from him.

5. Hee went forward being intent on his prayers to the Scaffold; where lifting up his eyes hee cried out: Behold I see the heavens open, And stretching out his hand hee pointed to a place about the top of heaven, where others also did observe a certain kind of brightnesse dazeling their sight. Being come to the place of execution hee fell on his face and prayed silently: then putting off his doublet, and kneeling down, cried; into thy hands O Lord God I commend my spirit, have pitty on mee through Jesus Christ, and receive me, that I may see his glory. At this word hee received the stroke of the sword.

CHAP. LXVIII.

Dionisius Czervins de Cludezi. z.

BEing conversant in *Cæsars* Court for many years he had addicted himself to the Popish Religion. The crime which was laid to his Charge was, that when hee was Captaine of the Kings Castle, hee let into the Castle the armed States of that first tumult. (in the yeare 1618.) But this was onely a pretence. For hee demonstrated that it was done by the command of the chief Burgrave, whom he was bound to obey, and by that means sufficiently cleared himselfe. But because for his moderate counsells alwayes prejudicial to the Iesuits, he lay under suspicion of heresie (which afterwards was manifest) it was thought fit that on this occasion hee should bee taken out of the way. But chiefly they hoped that upon this account their whole processe should bee made lesse obnoxious to suspicion, as if it were not carried on against religion, when as they spared not the Catholicks themselves.

2. When Mr. *Rosacius* administred the Eucharist to the Lord *Harans*, and *Konetzchlumskie*, and and for a preparation exhorted them to repose the hope of their salvation in the mercy of God, and merits of Christ, and related the promises made to the

people of God, concerning the pardon of sinnes, and assurance of salvation to those that believe in Christ: He being present, strook his breast, & with tears in his eyes cryed out: [This also is my faith, and in this I die.] And when absolution was conferred upon them by imposition of hands, he also received it, which gave them hope that he would also partake of the Eucharist with them. But he separated himself from them at the Communion, and kneeled downe, and prayed so fervently by himselfe, as was an astonishment unto the rest. When every thing was ended, the rest gave thanks to the Minister, and he brake out into these words; I also give thankes to my God, who would have mee here present, and for you, my beloved friends, I heartily rejoice at this pious and holy preparation for death. *Rosacius* answered; And to you my Lord, the way of Gods grace was open, and we hoped, that after you had professed the same faith with us, and had admitted of absolution, that you would have subscribed the Testament of Christ, &c. He answered: That might, and perhaps ought to have beene done. But! And at this word holding his peace, hee struck his breast, sighed and wept, and afterwards added: I rest in that grace, which hath happened unto me: and I trust in my God, that he will graciously accept my contrite spirit. It was certaine, that he had repoled some hope in the favour of men, of which he was deprived.

3. A certaine Canon with a Jesuite brought him upon the scaffold, unto whose speeches, exhortations, comforts, and the rest of their trifles, hee seemed little to attend. For hee turned himselfe from the kisse of peace (as they call it) and turned his backe to the signe of the crosse; and falling downe on his face he prayed softly: afterwards lifting up himselfe and looking up to heaven, he cried out. They can take away the body, but they cannot take away the soul: O Lord Jesus I commend that unto thee, so hee ended his life being about fifty six yeares of age.

CHAP. LXIX.

William Konezchlumski.

HE was about seventy yeares of age and had been for some yeares deprived of the use of his feet, They laid this crime to his charge, that hee had aided the Emperors enemies with his counsell and wealth. Being called to execution hee said. I will go and die but I know not wherefore. O Lord Jesus who being innocent didst undergo death, grant that I may die the death of the righteous, and receive my soul into thy hands.

CHAP. LXX.

Bohoslaus de Michalowitz Lord of Rugenice.

I. HE was a man excellent in abilities of the mind and zeale for God, having deserved much both of the Kings and Kingdome of Bohemia.

2. Being adjudged to die, he said it was more welcome to him, than if the Emperour had commanded him to live, and restored him to all his goods with an addition of more. For he knew their secret counsels, and perceived what would follow. *The fear and griefe of Death* (saith he) *is but for a few hours, and then comes the desired Rest.* Being asked with others, by the Minister of the Word, whether they did acknowledge themselves justly condemned to the death? Hee answered: *If we did think that we were the causes of these evils, we would not be ashamed to confesse and detest it. But we will not fall downe and desire favour, lest we give to man that honour which is due to God, and betray our own innocency. For God knowes, the Papists did that secretly by their plots, which we see now done: They provoked us to take up armes, and now they slanderously lay to our charge many things, which never entred into our thoughts. God is our witnesse, that we sought for nothing but the liberty of Religion:*

and

and in that we are overcome and condemned to die, we acknowledge, that God will not have his Truth defended by swords, but by our bloud. We will die therefore with an assured hope, that our death will be a Martyrdome in the eyes of God: therefore let us hasten to die, that wee may bee numbred in the assembly of the holy Martyrs.

3. Which desire of Martyrdome did demonstrate it selfe in the instant of death: For when the Lord *de Bile* was called out by the Sheriffe, he (as if there were yet place for emulation) said: *Why is* de Bile *preferred before me in death, of whom I alwayes took place in life?* But yet arising, hee embraced and kissed him, saying: *Go before (Brother) according to Gods will, and I will follow.* When in the mean time, the Lord *Otto*, *Czervin*, *Konez*, *Chlumskie* were called out in order; Hee (as if hee were afraid to be passed by) said with a loud voice: *What is the matter, my God? Thou knowest that I resigne my selfe wholly to thee. Ah doe not despise thy servant, but make hast to take me away.* The Minister having espied the Sheriffe returning, told him, That that glory which he made such hast unto, was now present; for now they come to call you. Hee exceedingly rejoycing, said: Praise be to thee my God, that I shall now be taken out of the world that may be with Christ. And went forward to meete hem.

4. When

4. When the Minister of the word put him in mind of Christ his speech, *I will not leave you comfortlesse*, he added: So our Saviour hath promised: but he hath also added, *Father, I will that where I am, my servant also may bee, that hee may behold that glorie which thou gavest me.* Because therefore our heavenly Father hath the same will with the Sonne, I know that this is confirmed. Therefore I make hast to die, that I may be with Christ, and see his glory, &c. And then he suffered Martyrdome couragiously.

CHAP. LXXI.

John Theodore Sextus.

HE was a man skilfull both in learning and experience, eminent also in Religion, a chiefe Citizen of the old City, being brought to the Scaffold, he received a grant of his life, from *Platesius a Canon*, his Nephew of his Sister, who procured the pardon.

2. Being then banished with others for Christ, he is in banishment while we write these things, and as a new-risen Martyr, doth hitherto triumph in the Crosse of Christ.

CHAP. LXXII.

Valentine Kochan, *a Citizen of new* Prague.

1. HE was a man well learned, and a Mr. of Arts, being about sixty years of age. Because hee being in *Rodolphus* his time chosen a Governour of the Consistory and University, in the year 1617. When *Ferdinando* was thrust upon them as their King, he being the Deputy of the inhabitants of the City of Prague, did protest, That by no meanes a King should be chosen, without the consent of the Moravians and Silesians, much lesse crowned: and by that meanes did draw so much hatred upon himselfe, that he was first cast out of his Office of Protonotary in new Prague: now the directorall dignity intervening, he was thought worthy of death.

2. Having called Mr. *Rosacius*, he desired that the Eucharist might be administred unto him; complaining much of those which did not sufficiently respect that Agreement which was made among the severall degrees of Protestants, and who had promoted this Antichristian persecution, by stirring up strife and debate, because of some difference in opinions and Ceremonies.

3. He discourſed very piously concerning many things in the time of his imprisonment, and did exceedingly

dingly encourage both himselfe and others. Among other things, a little before the time that he was to suffer death, he explained that place of *Paul* [For our conversation is in heaven] saying, The faithfull while they live are in body on earth, but in their conversation in heaven; that is, their shadow is onely here, they themselves do reign indeed with Christ in the heavens: much more their soules being separated from their bodies are immediately with Christ, and it cannot be thought to be otherwise.

4. Going on to the Scaffold, he said: Grant mee (O God) that J may passe through this valley of death, and presently see thee in the land of the living; for thou knowest (my God) that J have loved thy Word. Then he sung the last verse of the 16 Psalme in meeter, [Bring me (O Lord) through the paths of life, that J may see a fulnesse of joyes in thy presence, &c.] and presently [Now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation, &c,] At length kneeling downe, reciting the words of the Psalm in Latine, [Into thy hands (O Lord) J commend my spirit] and so holily ended his life.

CHAP. LXXVII.

Tobias Steffek, *a Citizen of new Prague.*

I. ANd this man for his wisedome was chosen by the States, into the number of the Directors. A man of a quiet and composed temper, and sincere in Religion, who spent almost all the time of his imprisonment in silent sighs and tears.

2. Before his execution he said: I have received many good things at the hands of the Lord all my life, shall I not therefore receive this cup of affliction? I embrace the will of God, who by the ignominious death makes me conformable to his son, and by a narrow way bring me to a heavenly Kingdome. Therefore I praise the mercy of God, because he hath joyned me undeservedly to these excellent men, that I might receive with them a crown of Martyrdome. When hee was called to die, hee clapped his hands and looking up to heaven with a sad countenance and weeping eyes: My Saviour being about to die, said father, not as I will, but as thou wilt; thy will bee done; shall I therefore who am but a worme, ye dust and a shadow contradict his will. Bee it farre from me, yea I come willingly my God, onely have mercy on me and purge me from my sinnes, that no spot or wrinkle may adhere unto me, that I may appear

peare pure in thy ſight. The Miniſter of the word ſeeing him ſo ſad, did comfort him with the words of God (who anſwered.) Yet a little while and the Lord will take all teares from my eyes, ſighs, griefes, and mournings ſhall ceaſe, being exchanged for everlaſting joies. ſo hee lifted up himſelfe full of ſighes and yet full of hope, among which perpetually praying, hee rendered his ſpirit to God.

CHAP. LXXIIII.

John Jeſſenius a Doctor of Phyſick.

1. HE was a Hungarian by birth, a Nobleman, and famous for his learning over all Europe. He was made Governor of the Univerſity of Prague Hee had the charge of an Embaſſie from the States (in the year 1618) to the Hungarians, which when he had faithfully performed, being taken in his returne and brought to Vienna, hee was ſet at liberty by *Matthias* the Emperour, by the exchange of a certaine Italian, taken by the States. But *Ferdinand* being poſſeſſed of Prague, gave order that hee ſhould bee taken and kept with the reſt. Whoſe bloudy mind toward the Proteſtants, and chiefly toward himſelfe when he knew, he expected nothing but that which happened.

2. He related to his friends, That being to return from

from Vienna to Prague, he wrote on the prison wals the letters, *I. M. M. M. M.*, which when after his departure many read, and could not understand, *Ferdinand* at length entring, did thus interpret them: *Imperator Matthias Mense Martio Morietur*, The Emperour *Matthias* shall die in the moneth of March. And taking a piece of chalke, writ also a Prophesie, *Jessenius Mentiris Mala Morte Morieris*, *Jessenius* thou liest, thoushalt die an evill death. *Jessenius* remembring these things, addded: As I did not lie (for *Matthias* deceased the same moneth) so without doubt, *Ferdinand* will doe his endeavour, that it may not be said he was a false prophet; as it after was effected.

3. Having heard his heavy sentence, he said: You use us too cruelly and disgracefully: but know, that some will not be wanting who shall bury our heads, which you ignominiously expose for a spectacle. Which was done in the yeare 1631. when after *Gustavus* his victory at Leipsick, the Elector of Saxony entring Bohemia with his Army, tooke Prague: the Martyrs heads were taken from the Tower on the bridge, by the Count of Thurne, with the Electors leave, and were in a solemne manner brought into the Church *ad Latum Curium*, with great concourse of Nobility, People and Ministers, returned from banishment, and after a Sermon in commemoration of the Martyrs, they were delivered to certaine men to

bury

bury in a place which was not knowne by any of the enemies.

4. The Iesuites tooke great paines but in vaine to convert Jessenius unto them. When they urged justification by workes (saith hee.) Although I would now passe to your side, yet I am exceedingly afraid, that when I have a little time to live, I am not able to make up so great a heap of good works as you require: and what then shal become of my salvation. At this one of them said, as though the victory were already gained. My Jessenius if you have a wil ready to do them, although you should die this very moment, yet we promise that you shall presently fly into heaven. Then *Jessenius*. Ho! where is your Purgatory then designed for those, who cannot fill up their number of good works here? so they seeing themselves derided went away.

5. Being brought upon the scaffold, and turning to the Judges (but scarce heard for the noise of Trumpets and Drummes) hee said: In vaine doth *Ferdinand* establish his Kingdome by Tyranny: *Fredericke* shall yet reigne. When the Hangman came and required his tongue to be cut off, he readily put it out, although he did before confesse, That it grieved him very much to be so disgracefully deprived of that tongue, wherewith hee had pleaded with applause, before Emperours, Kings, and Princes; but this base rent would bee no hinderance to his Resurrection.

He

He falls upon his knees, and calling upon God after a stuttering manner was beheaded; which was laid by to be set up with other heads: and the body being thrust into a sack, and (after the execution of the rest was finished) quartered under the Gallowes without the walls, and hung upon four stakes.

CHAP. 75.

Christopher Khober *a Citizen of little Prague.*

BEing endued with an Heroicke mind, and elder then the other Citizens, he discourſed piously of many things which were helps to constancy. Among other things he exhorted them, to consider how glorious is the memory of the Prophets, Apostles and Martyrs, also of *Hus* and *Ierome*; and for no other reason, but because they laid down their lives willingly for the Testimony of *Iesus Christ*. Why therefore should they envy themselves, when God would have them be in the number of this most holy company. He cited the words of *Ignatius*: *I am the Corne of God, and I shall be ground with the teeth of beasts. We also,* saith he, *are the Corne of God, sown in the field of the Church, and that We may be for our Mr. We are now to be torne by beasts; but be of good cheare, the*

Church is founded in bloods and hath encreased by blood, God is able to raise up at housand Worshippers of himself, out of every drop of our blood; for although truth does now suffer violence, yet notwithstanding Christ reigns, and shall reign, and no man shall throw him from his throne, &c.

2. Being called to execution he said, *I come in the name of my God, neither am I ashamed to suffer these things for his glory; for I know whom I have believed. I have fought a fight, and finished my course, &c.* He went couragiously to the place designed for his execution, as though he would wrestle with death; to which when he came, he stood up and said, *Must I dye here? Well, I shall not dye, but live and declare the workes of the Lord in the land of the living.* Then pulling off his cloaths & praying, *into thy hands Lord I commend my spirit,* he received the Crown of Martyrdom.

CHAP. 76.

John Shultis, *Primate of* Kutteberg.

BEing about h to come on the Scaffold he comforted himself with the words of the Psalme, *Why art thou so sad O my soule? Hope thou in God, for I shall yet praise him for his salvation given to me.*

When

When that he was gone a little further he said, *The righteous seem to dye in the eyes of fools, but indeede they go to their rest*; and a little after, *Lord Jesus Christ thou hast promised, that who so comes unto thee, thou wilt not cast him off. Behold I now come, look upon me, have pitty on me, pardon my sinnes, receive my soul to thy self*; then he threw himselfe upon his face, stretching out his hands, and crying with a loud voice, *Come, come Lord Iesus and do not tarry*: and lifting himself up on his knees, he received the stroke of the sword; his head was carryed to *Kutteberg*, and was fixed on a stake before the Gate.

CHAP. 77.

Maximillian Hostialek.

HE was the chief Consul of a learned and pious man, therefore he was admitted into the number of the directors; being condemn'd to death, he appeared sadder then the rest; being asked the reason by the ministry of the word, answered: *The sinnes of my youth do now come into my mind.* For although he knew there was nothing did remaine, to condemn them which were in *Christ Jesus*; yet that God did exercise justice as well as mercy towards his own. And be-

ing called to death he said, *Look upon me O Lord my God, and enlighten mine eyes least I sleep in death, and least my enemies say, I have prevailed.* At last he repeated the words of *Simeon, Now lettest thou thy Servant depart in peace, for mine eyes have seene thy salvation.* And so he was beheaded, and his head put in the Market-place at , at the Crosse for a spectacle.

CHAP. 78.

John Kutnaur *Senator of old* Prague.

HE was younger then all (for he had scarce finished his fortieth year) but yet almost superior to all in courage, when the Jesuites coming to him began to speak, he interrupted them, & said, *my Fathers, we pray you that you would not trouble our consciences, we are sufficiently furnished with comforts against the fear of death, we need none of your helpe.* When they proceeded to speak, he said, *we will not hear you, hold your peace Why do you create unprofitable labours to your selves and trouble to us?* A Jesuite speaking to his companion, that they were hard rocks and would not suffer themselves to be removed; he answered, *You say right Father, for Christ is a hard rock and we are firmly fixed in him.*

2. It

2. It is above mentioned *(60. S. 9.)* how he did by a certaine speciall full perswasion of faith prophesie of a certaine miracle about the houre of his martyrdom, and that did happen, he said unto his companions, *I understand I am designed to be hanged, but whether by the neck, feet or middle I know not, but howsoever it be done, I care not; this only is my griefe, that my blood may not be mingled with yours, that we may be made one Sacrifice to God.*

3. Being called out to die, he was sprinkled with the tears of his friends between their imbraces and kisses (especially at the prisons of those that were preserved, *Abraham Angelus*, *Jyprechtus*, and *Hoslawrus*) he did not onely not shed a teare; but did courageiously speak unto them. *Play the men Brethren, and refraine from weeping, I indeed go before, but it is but a short time, and we shall meete in the heavenly glory.* And then with a Lyons face, as if he were to wrestle with some body, and hopeing for victory, he went forward singing in his own tongue, *Behold the houre drawes neare &c.*

4. When he had finished his prayer, and the Hangman coming to him and asked him pardon, he gave him his purse with some mony, and presently reached out his hand to be bound, he did admonish him, that he would do his office in a Christian manner. When he went up the Ladder,

to be tyed to the beame, that was fasten'd to the Court-window, he cryed with a loud voice, as if it were a certain roaring, *I have plotted no Treason, I have committed no murther, I have done no deed worthy of death; but I die because I have been faithfull to the Gospell and my Country. O God pardon my enemies, for they know not what they do, but thou Christ Jesus have pitty on me, for I commit my soul unto thee.* Being thrown off the Ladder gave up the Ghost.

CHAP. 79.

Simeon Sussickey.

HE was *Kutnaurs* Father in law, being otherwise not much elder; when he saw thorough his window the Jesuites coming, turning to his cōpanions, he said, *the Birds of prey are flying hither, but they shall not feed on these carkases, but they shall fly away hungry; For God hath promised a faithfull care of his own as the apples of his eyes, and therefore he will not suffer them to be seduced.*

2. The last night he had a great conflict with the flesh, because the Scripture pronounced every one that hung upon the Crosse accursed; but when that the Minister *Werbenius* told him, that

that

that curse was taken away by the death of Christ, and ceased in him, he was satisfied.

3. When he heard the noise of the Ordnance he said, *This is a token of our approaching death, let us prepare our selves, that we may give place to our enemies that cannot indure us. We hope that we shall couragiously undergo this death, but an eternall death waits for them unlesse they repent.*

4. Being called afterwards, praying and singing he went to execution, and was hanged upon the Gebbit next to his Sonne in law; and after he had given up the Ghost, he turning unto him (which was a wonderfull thing to behold) so near that their mouths touched each other; Which their enemies did cavill at, saying, that they were such obstinate Rebels that they did not cease to plot after death.

Chap. 80.

Nathaniel Wodniansky.

When the Jesuites solicited him to Apostacy, he said, *you take away our lives under a pretence of Rebellion, and not content with that, Do you seeke our souls? Glut your selves with the sight of our bloud and be at rest. But we shall leave stings in your consciences.*

2. When the day before his execution his son (*Iohn Wodniansky* a married man, and a Citizen of *Prague*) bidding him farewell, wept and said, *My father, if hope of life should be offered you upon conditioon of Apostacy, I pray you be mindfull of keeping your faith to Christ*, He answersd, *It is very acceptable to me my sonne, to be exhorted to constancy by you: but what hath come into your mind that you should suspect such a thing of me? I rather advise and exhort you, that you would follow your fathers steps, and exhort your brethren, sisters, and children to that constancy, whereof I leave them an example.*

3. He was condemned to be hang'd: but he knew not that a peculiar gibebt was set up for him in the midle of the Market-place. When he was cōmanded to go from the Stage, he turning himself to *Kutnaur* & *Sus ickg* hanging out of the window, he said, *O my dear fellow-Souldiers, how do I grieve that I am separated from you, and carried to a place more abominable!* But when the Minister of the word said, *The greater the disgrace is for Christ, the greater should be the glory with Christ*; he tooke courage and patiently under-went the disgrace of the Gallowes.

CHAP.

CHAP. 81.

Wenceslaw Gisbitsky alias *Masteroousky.*

HE being a Kinsman of *Playteysuy* first Canon of *Olmitz*, afterward Bishop, he was nourish'd with a great hope of life; therefore the rest at their farewells congratulating his life commended to him their Wives and Children. But the Minister of the word fearing Satans stratagems, advised him to take heed of security, and notwithstanding, to prepare himself for the encounter. He coming on the Scaffold, looked about to receive the Newes of his life. And when a youth came to take his cloake he prick'd up his eare to him, hoping that some joyfull newes was brought him.

2. When he saw there was no hope left, he desired a Cantionall, and having found a certain song, he fell on his knees, and sung the foure last verses with a loud voice, in this sence; *Therefore We are prostrate before thee O eternall Father! Do not forsake us have, pitty on us through Jesus Christ! We Would say more but we are not able to expresse it. Into thy hands We commend our selve, do thou perfect that which thou hast begun to work in us: Render to us our inheritance that We may sing, Holy, holy, holy,*

ly, &c. Laying aſide his Cantionall, he aroſe and put off his doublet, he fell down again, and in the midſt of his prayers offer'd himſelf up a Sacrifice to God.

CHAP. 82.

Henry Kozel with others

AFterwards the Citizens of new *Prague* were called out in their order, *Henry Kozel*, *Andrew Kaaur George Rzetſchius*, *Michaell Wittman*, & *Simon Wockacz*, which were all beheaded. Of whom we cânot write any thing in particular, becauſe Mr. *Adam Clemens*, Paſtor of *Wenceſlaus* his Church, was their companion at their deaths, and nothing of his obſervation hath come to our hands.

2. The execution continued from 5 of the clocke in the morning to ten. Their bodies (except *Jeſſenius* his) were delivered to their friends to be buried. Twelve heads were put in two Coffins by the Executioners, and carried to the Bridge-tower, and expoſed to publick view through Iron-grates. (only the head of *Ripelius* a Citizen of old *Prague*, was ſet up with his right hand on the Court-wal) Thoſe that were hang'd were buried by night privately.

3. The following day *Nicholas Dyoniſius* town-Clerk of old *Prague*, who had welcomed *Frederick*

at

at his entrance into *Prague* in the peoples name, and had wish'd well to him upon his departure from the City, had his tongue fasten'd with an awle to the Gallowes (while three other Lawyers *Joseph* Kubin, *John* Swehla, and *Wenceslaus Bozjeaus* being whipt were brought out of the Gates) and kept there for two houres, afterwards imprisoned, and 4 yeares after sent into banishment.

4. Upon this sad tragedy followed the lamentations of the godly: many being grieved that it had not been their priviledge to die with the rest. In the mean time the enemies insulted over the poor oppressed Protestants; But *Martin Fruweyn de Podoli*, is not to be passed over in silence.

Chap. 83.

Martin Fruweyn de Podoli.

A N eminent Citizen of *Prague*, and famous for pleading in the Courts of the Kingdom, whose Councell the States had used for many yeares. He upon the taking of *Prague* was taken at his own house, and scoffed at by the Souldiers, who had the possession of the whole house, beaten with their fists, and at length by an unheard of and exquisite kind of torture, he was so cruelly burnt even to the privy parts, that for six moneths being

being troubled with most grievous pains, he could neither live nor die. When the rest were imprisoned the 21. of February, he was brought from his own house first, into the Court of the old City, and from thence carried into a Tower of the Castle, which they call the *White-Tower*, and there shut up from all company. Lastly the 7. of *June* he was found dead in the Castle-Ditch under that Tower.

2. The enemies reported, that being driven into despaire by the remembrance of his wickedness, he had thrown himself down headlong; therefore they commanded, that he should be taken by the Executioner, carried into the White-mountain, and there beheaded, and quartered, his entrailes to be buried, and the other parts to be set upon staves in the four quarters of the world before the City, and his head to be fastned to a Gibbet in the Horse-market. But it seemed doubtfull to many how he could throw himself down, being always guarded by Souldiers. It is most likely that he was cast down by some privily design'd to that purpose, which God knowes.

3. This one thing is not unknown to us, that he was troubled with great temptations all that time. For when being confin'd to his house, the Minister of the word (*Adam Hartman* with Dr. *Erasmus* a Physician then with him) did visit him, he

he heard these words proceed from him, *O my brother* Adam, *I hoped that in these late transactions, I was serviceable to God and the Church. Now seeing the event contrary, and considering how great a slaughter of many thousand men there hath been, I think that we have done something erroneously which hath displeased God.* The coming of the Souldiers interrupted him being about to speak more: and he desiring them to visit him againe, before that could be done, he was removed into the aforesaid Tower of the Castle, none being afterwards admitted to him, but his Wife sometimes; Who visiting him the day before his death being the 6. of *June*, (which she often afterwards related) found him very sad, and troubled by the *Monkes*, which did infest him (as he complain'd) and desiring comfort, there lay by chance upon the Table, a great Cantionall of the Brethrens, to which reaching out his hand, *Seeke* saith he *comforts for my soul*, She not being able presently to satisfie his desire, he opened it himself, and sung these verses with weeping out of the penitentiall song which is under the letter G. XVIII. where God is brought in speaking to the contrite soule (out of 30. *Jer.* 15. *Why cryest thou for thine affliction? Thy sorrow is incurable, there is none to help,* (*out of the* 2 *Kings* 14. 26.) I *will bind up thy wound, and heale thy stripes and will not take away my chastisement till* I *have healed*

healed thee. Then he continued in the Apostrophe which was in the same song. *Lift up thy self thou beleeving soul, who art cast down with a sence of thy sinne and misery! He is faithfull that hath promised, who hath partly fulfilled his promise, having sent a Physitian to thee,* viz. *his sonne, who hath by his own bloud provided a plaister for thy sore. He will restore thee to the full, when he shall raise thee up and glorifie thee, &c.* Which are all signes of a soul wrestling with despaire though not as yet despairing.

4. But although he had perhaps cast himself down for a fear of greater evills, or with a hope to escape a resolution to dye; yet the glory of Martyrdom doth not perish with them, who (as long as it is Christs cause) fearing the enemies fury, do themselves anticipate death; which may be made probable to the Papists themselves, by the authority of the Fathers, to whom they in other cases attribute much. Let them look upon *Ambrose* (in his third book of Virgins) relating such a thing of the Virgin *Pelagia*, & also praysing the deed. Let them resort to *Augustin*, although he answers more doubtfully of the like businesse. But something may be had out of *Eusebius* to cause a milder opinion, who in the 8. Book 12. *ch.* writes thus, *What need we revive the memory of those who were burnt at* Antioch *With hot coals not to death, but to lengthen out the punishmet?* (which also happened

to

to *FreWeynius*) *And of others who Would sooner put their right hands into the fire then touch the prophane sacrifice? The tryall of which some avoiding, throwes themselves headlong from the house-tops, before they would be taken and fall into the enemies hands; and thought rather to hasten their death then to undergo the malice of wicked men.* More may be there seene.

Chap. 84.

Matthias Borbonius a Physician.

AMong the condemned persons was *Matthias Borbonius*, a most excellent and succesfull Physitian, being chief Physician to three Emperours; whom when the Prince *Lichtenstein* knew to be innocent, of the civill broyles, he obtained his pardon, and entertained him for his chief Physician. But that exceedingly vexed his enemies, especially the Imperiall Judge *John Chrysostome Schrepelius*, who induced by the hope of gain (for he gaped for *Borbonius* his stately houses) had laden him with slanders. He therefore no longer able to conceale his dissembled rancour gave command to the Sergeants, to set upon *Borbonius* in the streete of the City as he returued from the Prince, and to beat him with their clubs even to

his

his own house; Which deed however it seemed to displease the Prince, yet it remained unrevenged.

2. This Physician is rightly accounted among the Confessors of the truth, although he obtained not a Crown of Martyrdom. For as often as the Prince or some privatly stirred up, dealt with him seriously about changing his Religion (which they often did) yet it was always in vaine. His answer to *Smeczanius* is remarkable; For when he intreated him with most eloquent words, and even with imbraces above his ordinary courtesie, that he would turn Roman-Catholick, saying, *Ah my* Borbonius, *how much mightest thou promote the Catholick cause, and the salvation of many by your example!* He replyed, *There is nothing more certaine, then that I should disadvantage your Church if I should become a Member*. When he ask'd the reason, he answered him, *Let your Honour thinke, that my Conscience is so tender that it will not by any meanes suffer any violence to be used against it. If* I *should therefore revolt when that speaks to the contrary, I can expect nothing from it but gnawings, and rendings, and torments which will drive me headlong into despair. And* I *departing with roaring and what honor should* I *be made else but an example for others to take heed of the same precipicies?* When he saw him so unmoveable, he began to hate him, and

and with others (in the year 1623.) banished him the Kingdome.

3. *Borbonius* then went into Poland and was admitted by the King himself to practice Physick, and at length he departed this life being an old man of 70 years of age at Thorun in Prussia in the year 1629, 16 of December.

CHAP. LXXXV.

Noblemen of Moravia imprisoned.

I. A Little while after the execution at Prague (4 of June) the Protestant Noblemen of Moravia, who were thought above others to promote the Bohemians cause, being assembled by the Emperours command were carried to prison, some to Brune, others to Olumitz. Without doubt these had beene punished if the Emperour had not solemnly promised indempnity, when they yielded themselves after the battell at Prague, and the Duke of Carnovia, with *Bethlehem Gabor* (being that year Victors in Hungary) had procured the liberty of some by exchanging certaine Canons: others being kept in prison three yeares obtained their liberty, not without the intercessions of divers men. But their goods were confiscated (as well as theirs who sought their safety by flight) to the Emperour and afterward u-

sed and abused by the Popish Nobility and Jesuites. This was onely the difference, that those who were freed from prison, were restored to their credit and honour; but those that had escaped by flight, were commanded to be held as infamous, as those, whose names had been fixed on the Gallowes

CHAP. LXXXVI.

Wenceslaus de Betow a Knight.

I. OF their number was *Wenceslaus Bitowski de* Bitow, Lord of Prussiwick (one of the Governours of Moravia in the time of the vacancy: and when *Frederick* created him Captaine of the Order of Knight,) Who when he was taken in the Marquisate of Brandenburgh, in the yeare 1627. in the moneth of *August*, and sent back into Moravia, he was put to the torture by Cardinall *Detrichstein*, (who hated him deadly) and being examined a long time, but in vain, concerning divers questions, at last he was condemned to be beheaded, and couragiously underwent it on a scaffold, at the Court of Brune.

2. If there had been leave given to any to have visited him, or accompanied him to his death, wee should certainely have had something which might have been an example. For he was a stout man and exceeding

exceeding couragious, and although formerly he was given to excesse, (as the custome is with such natures) yet in his banishment hee gave himself wholly to reading the Scripture, and meditation, and amending his life, so that nothing but piety and modesty and zeale for the glory of God, and his owne salvation, could bee observed in him. But because no man was admitted to him all the time of his imprisonment (except a foolish boy that was left to serve him) and a noise of drummes and Trumpets was made at his execution, his speeches could not be noted by any one: But his perseverance in the faith worthy of a Martyr, and the firmnesse of his hope did sufficiently appeare in his farewell letters to his wife, and his gestures of his comming forth and at his execution.

CHAP. LXXXVII.

The Protestant Noblemen are deprived of their Goods.

I. THe seventh day after the execution at Prague (being 28 of Iune) the confiscation of the Goods of those that were executed, and those that were banished was ordered, the rest of the States being brought into extreame danger, wavering be-

tween Religion & a Rock. The year following a Proclamation was published, wherein a general pardon of all crimes was offered to all the inhabitants of the Kingdome, The summe was this: *That all those that were guilty of the abhominable and horrid Rebellion and consequently of Treason, and all those that had already been punished and lost their priviledges, honour, life, and* Goods: *But* Cæsar *out of the small clemency of the house of Austria, did grant them their lives and honours, and would onely have their Goods confiscate and brought into the Kings Exchequer, and least any should have occasion to complain that his Imperiall Majesty winked at the keeping of their Goods, who had not grievously offended: It was ordered that every one of them should resign some part as a subsidue to his Imperiall Majesty to pay the debts which were contracted by this necessary War. That every one should be commanded to appear at Prague within the space of six: weeks before the* Viceroy (Lichtenstein) *and exhibite a confession of his fault (wherein he had offended his Imperiall Majesty) and should detest the crime, and whosoever did not appear should be excluded from all favour, if any man concealed any thing of which he might be convinced, he should loose the whole cause, but if he did freely confesse, he should hear the sentence.* These letters were given at Onespont, 3. Feb. in the year 1622

2. There was a form of confession prescribed by which

which all were commanded to confesse and detest their crime, which was deceitfully done as afterwards appeared, For when the Princes of Germany advised the Emperour not to punish all without any difference for the Delinquency of a few persons, it was answered. *None were punished but such as were convinced by their own confession.*

3. It was presently forbidden by Letters Patents sent through all the Lordships, that no man should diminish or waste his Goods by selling any of them, or by any other pretence translating them to any other, but should possess them as he did at that present. A penalty was imposed upon those that should do otherwise; that whatsoever any man should send to another place should bee lost, and that whosoever received any thing of another mans should pay so much of his own to the Emperour.

4. Many were afterwards cited one after another to receive their final sentence, even some that were dead (as the L. *Nicholas Bukowski de Hasteizan* purged two years before, &c.) others that had been for many years bedridden, some that were blind who could not in any thing offend, whose names were found in the Registers of the Kingdom, and who were thought to be rich, which happened to the Lord *Peter Skopek* of Otradowitz Lord of Belehrade, and the Lord *Iohn Charvat* of Bielossesky: to whose charge this crime was laid, that they had been present in the

expedition of the States at Vienna, and had shot bullets against the Emperors window: of whom one had lost the use of his eies ten yeares before, the other being sick of the Palsie, could not move himself in his bed: by this it appeared that not so much the faults of the Protestants as their goods: And that appeared, that they made not so exact an inquiry unto men of a meaner estate: Yea (I tell a truth) those merry Judges turned their wickednesse to a jest, and had it not seldome in their mouths, when any one had purged himselfe of a fault in no wise committed by him, that although he had not actuall sinnes, yet he was infected with Originall sinne, heresie, and wealth, and therefore could not bee exempt from punishment. This was heard often from the mouth of Cardinall *Ditrichstein*. That was some comfort to the Godly, that they suffered not as evil doers but as Christians.

5. Then were but eight dayes given to those that were warned to appear; when otherwise in the businesse of mony a longer term was usually granted. Those that did appear, had the Articles of the crimes read to them, not onely according to the confession published, but whatsoever might be slanderously framed against any man. Neither was time given or permitted to answer: but if any one would offer, or had offered to purge himself, he was commanded to hear his definitive sentence in that place. The form

of

of which was: That he had incurred the losse of life honour and goods, but by the grace of the Imperial Majesty life and honour was given to him, but onely his Goods hee owed to *Cæsar*, whether every farthing or onely a halfe, third, or a fourth part, &c.

6. So that it had an appearance of mercy, that all were not deprived of all their Goods, but the proceeding of the execution shewed it to bee meer cruelty. For they tooke from the possessors all the Castles, Townes, and Villages giving them a paper for that which was left, whereby they were commanded to expect the payment of their part from the Chamber. But no man hath as yet seen a farthing of any payment, and so by the processe of law, the Protestants were deprived of their goods after a Tyrannical manner, and driven into strange places, some were freely received through the Cities, others betooke themselves to their kindred, and friends of the Popish Religion, others became servants to the destroyers of their own goods: few of them kept their own and their wives goods for a time by the favor of the Commissioners by bribes, or by a second lying, it increased there cruelty, not only their immoveable Goods were taken away, but there moveables also were sequestred, scarce having so much as a garment left wherewith to cloath them, for example sake, *Burjan Slebowski* may be named, and that did not happen to him a-

lone but to many others who returning home at that very time when the Commissioners had entred his house to confiscate his goods, he was commanded to alight, and told that his coach and horses with these chests must be seized on for the Emperour.

7. And because they thought that many had mony at use, that they might also squeeze out this, they commanded that every man should bring what bonds he had, upon pain of losing the whole summe, if any one did but conceale the least. In Moravia there was a peculiar judicature erected for this thing, which they called *Grida*, at Nulasbergh, where all were bound to appeare; some were restored whole, viz. those of a lesse value, for an appearance of justice; others were suppressed for counterfeit reasons; from others a part was set apart for the Emperour, If any certaine summe of money was broght in to the Kingdomes Register, according to the accustomed manner, the Kings Treasurer was at hand (for all things were stuft with Traytors and Treasons,) who protesting that the Emperour had need of it, to defray the charges of the Warre, took it away, giving to the Creditor a written note, to testifie that such a summe was due to him from the Emperour.

8. So the ancient inhabitants being commanded to depart, those that were addicted to the Popish Religion, divided the confiscated goods among themselves, as it was commodious for any of them to add

this or that Village, Towne, Castle, or other Lordship to their owne bounds, and as they could obtaine it from the Emperour as a gift, or upon any other account. The greatest part fell to the share of strangers, Spaniards, Italians; Germans, the Commanders of the Imperiall Army, instead of their pay.

9. If there remained any goods of Widdowes, or Wards that were not taken away by colour of Law, there scarce wanted *Ahabs* to covet *Naboths* vineyard: For if any one was pleased with anothers mans ground, bordering on him, he would circumvent him by craft, or allure him by promise as a favour or compell him by quartering Souldiers on him to sell it. Whereas the buyers for the most part performed the part of pricers, cheapners, and contractors; obtruding such a price on them as they themselves listed, and afterwards not paying it.

10. The Emperour commanded the Charter of the Kingdome granted by ancient Kings, to bee brought to him at Vienna, which when hee received (he said) *Are these the Papers which have procured so much trouble to our Ancestors?* And viewing the severall Parchmeuts seals and subscriptions, he rent them, and threw them into the fire. *Adam de Waldstein* Burgrave of Prague and supream Officiall of the Kingdome, who brought them, standing by astonished and secretly sighing,

Chap. 88.

CHAP. LXXXVIII.

The Protestants are prohibited from the exercise of Religion, and the benefit of the Law, even those that had not offended the Emperor.

I. IN the mean time the Ministers (as is spoken of in this place) were banished and thrust out of the Kingdome, and a great charge published, that none should receive any of them upon any pretence whatsoever. Which when they who had in no kind broken their allegiance to *Cæsar*, or whom *Cæsar* had already pardoned, boasted not to belong to them, they were charged by reitterated commands to dismisse them. Neither were the most part disobedient to those commands.

2. *Charles de Zerotine* alone (as we formerly mentioned) dared to oppose himself against this cruelty, and did not onely withstand Cardinall of Ditrichstein (Governour of Moravia) and his Commissioners, but when he found no help here (went to Vienna, complaining to the Emperour of the wrongs of the Cardinall, that he extended that punishment to him who was innocent, which was inflicted on perjured persons (as they pleased to call them) and desired that right might be done to him. But he received this answer of the Emperours Counsellours

sellors who excused this proceeding: *That this businesse of Reformation was badly understood, as if it were instituted meerly for the imposition of punishment, whereas it was rather a fatherly care which the Emperor bare for the salvation of his Kingdomes and Provinces: and that the Emperor was bound, though no crime was intervened, to provide as well for the eternall salvation of his subjects, as for their outward tranquillity:* At this the Baron was astonished, when hee saw those plots which had been covered with darknesse so openly manifested, and Tyranny over consciences cloaked with an appearance of piety. He went forward yet to expostulate with the Emperour himself. The Emperour answered. That he would grant him nothing for his conscience. The Baron replied: That in his conscience he was obliged to God, and that he desired that *Cæsar* would not oppresse it. The Emperour answered. That he did not oppress it, but that Preachers could in no wise bee granted. The Baron replied: That he could not want the holy worship of God, and that this could not be done without a Minister of the Word. And with this Protestation he departed from the Emperour, not onely openly retaining *Paul Hronovius* his houshold Chaplain, but like pious *Obadiah* sustaining the most religious old man *Iohn Lanctius* above 70 years of age, & *George Drastus* superintendent among the brethren in Moravia.

via, and many others privately in their Caves with bread and water. And setting aside all fear of men, he doubted not to give liberty to his own subjects, but to others out of the neighbouring places of what degree soever to come to his holy exercises, which were performed in his own Castle Nameſch, by *Hronovius*. In which thing hee had in Bohemia, the Baron of *Slaupna*, *George Sadorius*, and some few others his pious imitators: untill themselves as shall afterward be related, were commanded into banishment.

2. In the mean time when wicked men are like Euripus, neither can bee quiet, but cast out mire and dirt, as the Prophet speaks, it came to pass that they invented a new kind of rage. By banishing the instruments of the truth by a peculiar writ: that whosoever of the Barons Noblemen or Citizens, did keep a Non-Catholick Tutor for their Children, should presently dismiss him; otherwise he should bee taken and punished.

4. And that all might understand that this was done serionsly, and that *Cæsar* could endure none but Roman Catholicks, a decree was published in the year 1625. 22. of June, wherebyNon-Catholicks were for ever prohibited, the use of the laws of the Kingdome.

5. The good Protestants understanding that the laws were not serviceable to them, and that nothing

was

was remaining in which they might appeale, when they were wronged, besides Heaven: did this one thing (those that were capable to understand this mistery of iniquity) viz. Solicite God with sighs and groans to be the revenger of such malice, otherwise there was no help left.

CHAP. LXXXIX.

The Protestant Nobility are banished out of the Kingdome.

I. THe enemies being every day puft up with the successe of their victories, set upon an action unlooked for, that all the Protestant stocks (of whom the Kingdom did partly consist) should altogether and at once be banished the Kingdome. For they hoped that when the *Provinces* of *Germany* round about were subdued, and the King of *Denmark* with *Mansfeild*, and *Winariensis*, and others were overcome, and upon that the hearts of many faint, it would come to passe that at length being struck with this thunderbolt, most would forsake Religion, which happened accordingly.

In the year therefore 1627. July 31. (a day consecrated to *Ignatius Loyola*, to witnesse that it

was

was coined by the Loyolites, as the first inventers, a solemne Mandate of the Emperours came forth, wherein he affirming heresie to be the sole cause of the so many miseries of the sometime flourishing Kingdome of Bohemia, whereby the minds of the inhabitants were as well divided among themselves as from their Magistrates, and diverse judgements of God drawn upon them, declares his will thus: We therefore, our conscience urging us, neither can nor will any longer tollerate any one of the inferiour, much lesse superiour States among all the subjects of our hereditary Kingdome of Bohemia of either sex, who is infected with hereticall Errors. And therefore we do grant unto the same superiour States the term of one six moneths to learn the holy and only saving Roman catholick faith, And that there may not want some from whom they may sufficiently draw saving instructions, and informations, we do upon our religious counsell, appoint certaine Commissioners of Reformation as well Civill as Ecclesiasticall men. It was our pleasure therefore by this publick act to assure all men of our Fatherly care, for the salvation of this Kingdome, as likewise to warn, that all and every person, making account both of his temporary and eternall salvation, would not fail to yield themselves obedient to our will, and to be diligently instructed by the aforenamed Commissioners of Reformation, and unlesse any man shall obey our will,

and

and agree with us in the same faith, hee shall not be licenced to tarry in our Kingdome, much lesse to possesse his Goods. For wee Will, that all those who are obstinately stubborne, shall, selling their Goods among the Catholicks, depart out of the Kingdome of Bohemia at the end of the terme, and never promise themselves any return, unlesse they turn Catholicks, *&c.*

3. Here one might see strange alterations of minds and diversities of Counsell. Those that loved Religion and constancy at their hearts, did instantly separate themselves by banishment, others were troubled and wavered seeking holes and hiding places, soliciting *Cæsar* by Petitions either to change the decree or grant them a longer time or else indeavouring by words to obtaine it, as much as was in any mans power. There were not some wanting who pretending the discomodities of banishment, poverty, age, sicknesse, duties, and every thing else, thought it best to satisfie the Emperours will. Others were found who thinking to deceive the Emperour and Pope did buy with their gold, false testimonies of the Priests, that they had performed confession and communicated in one kind. And it was so, that some did by those bought bills, make a shew of dissembled Apostacy and by that means avoided banishment.

4. But such a Marchandize of soules did not prosper well with some. For *Lawrence Niezburski*, Pastor

Pastor of Alberts in New-Prague, who did too freely use that imposture, and for such bills had scraped together a great summe of mony from the Citizens, Noblemen, and Barons: being betrayed was taken, and with him above a hundred Citizens of Prague; who being all accused of Treason both to God and the Emperour, were adjudged to death. The Laymen redeemed their lives with a pecuniary fine, and a true Apostacy: the false Priest was degraded and put to death in the market-place in old Prague, in the yeare 1631. the seventh of *Aprill*. But we must returne to those feares which did arise upon the first publication of the Act for banishment.

5. The enemies having understood so great wavering of minds, and conceiving some hope that more in tract of time would either be dashed against the rock of dispaire, or throwne downe headlong into the bottome of doubts: obtaine of the Emperour that another six moneths may be added to the end of that terme. A new decree is thereupon published (Decemb. the 6. of the same yeare 1627.) whereby a longer time of staying within the bounds of their country is granted, but yet sharper than before; for all were forced to imbrace the Romish religion, partly by promises, and partly by threats. Besides the said act of banishment is extended to Widows: Children onely are excepted, whether their mothers were alive or no, and commanded to be delivered to the care

and

and instructions of Catholicks, or else to be shut up in Monasteries. And this was a cause of many groanes and teares to the godly, when their Noblemens Sonnes and Daughters (even marriageable mayds) we pulled from the lapp of their Mothers, Aunts and Uncles, and thrust into the Jesuites Colledges, or the *Monkes* cells: Their goods were taken out of the hands of their lawful tutors, and managed by Papists.

6. The fawning craftinesse of these seducers, whereby they deceived unwary persons, and did more hurt then by their rigour and terrours. As often as any one that did well know the foundations of religion, came before these reformers to be examined, they granted many things, and permitted most of the foundations to be believed, yea even the Article concerning justification by faith: saying that this one thing was required of them, to give obedience to the Church, and to acknowledge the *Roman* Bishop to be a visible Head of the Church, seeing it was necessary for good orders sake; so the simpler sort supposing that they were not constrained to any other faith then that which they had learnt, thought they might with a safe conscience promise that outward obedience. If they saw any one sprung from a more noble family, or to be either the sole, or with a few others, remainder of the race, or in

any otherwise delicate, and they suggested to them how much it grieved his Imperiall Majesty, that those ancient families which formerly were the ornaments and props of their Countrey, should run themselves into the danger of banishment through meer unadvisednesse, that it would be better for them to remain and flourish under the favour both of God and *Cæsar*. By these and the like Stratagems of Satan, there was a great ruine of the Protestant Nobility, all of them, who thought their earthly Countrey better then the heavenly; or whose consciences were stupified by their subtilties, sliding into apostasie or hypocrisie.

7. Notwithstanding about a hundred families of both Sexes that lov'd heavenly things above earthly, (and who did reverence that command of the heavenly Emperour, *Come out of Babylon my people.*) leaving their inheritances, and all their possessions went away. Some were dispersed through the neighbouring Provinces. *Votland*, *Misnia*, *Lusatia*, *Silesia*, *Poland*, *Hungary*; some who were more easily able to endure the troubles of banishment, went as farre as *Prussia*, *Russia*, and *Transylvania*. Among these was the goodly old man *Charles de Zerotine*: who only could obtain leave to stay in his Countrey all the dayes of his life, if he would deprive himselfe of the holy worship

worship of God, or covertly use it: yet he would rather be afflicted with the people of God, then enjoy temporary profits. Having sold his possessions (but for halfe the price, a part of which also they extorted from him under colour of a certain Sute and Judgement, and other devices) he departed with *Cæsars* knowledge and leave to *Presland* in *Silesia*: but a little after a Declaration was annexed to the Imperiall letters, that if the Baron would depart from that City, it should be lawfull for him to go whither he would, so that he came not back into the Emperours Provinces, or went not to the Emperours enemies.

8. The Enemies in the mean time not vouchsafing such as had departed out of their Countrey, the name of banished persons, called them *Departers*, either in scorne, or else to upbraid their headinesse (as not being ejected by *Cæsar*, but being blinded by meer obstinacy, had passed out of their Countrey.) But when as they could not endure them in banishment, a proclamation came forth (in the yeare 1628. *August* the 18th.) wherein the Emperour accusing the perversity of some, who had departed from *Bohemia* and *Moravia*, into *Silesia*, & *Lusatia* only, *protested that it was not his intention to remove those obstinate persons out of Bohemia, and to suffer them in the accorporated Provinces. And therefore he commanded*

them to depart, otherwise they should be brought to punishment. Also by the same edict they were commanded to send back those children which they had carried with them, upon the penalty of loosing all the goods which any of them could require in his Countrey.

9. Presently after another Act is published, *whereby the Non-Catholick wives of the Catholicks were commanded to be punished with banishment, unlesse they did repent.* But when none (for no example is extant) would not suffer themselves to be frighted, and some of the prime and chiefe Officers of the Kingdome had Protestant wives, and could not endure divorces; leave was obtained for them to stay. And an edict came forth (the first of *May*, in the year 1629.) *whereby they were tolerated till the death of their husbands, and then should be excluded from the inheritance, and sent into banishment; in the meane time they should be absent from all nuptiall and festivall solemnities, or else should take the lowest place after the Catholicks.* This was to strike terrour into them.

10 But the Emperour had added expresly this clause to the first Act (1627. the 31. of *July*) *Lest that any man should think these things to be done for money, or depriving any man of his goods, and not for the sole honour and glory of God, and the salvation of the soules of our Subjects; we declare*

declare in his part our clemency, that if any will be refractary to our gracious will (which we hope not) he shall have leave to depart quietly, and without any imbezlement of his goods. We do therefore promise, that if any one cannot sell his goods within the aforesaid terme of six moneths, or get in his debts (in the getting of which we wish that all the Courts be a help to him) he may choose any one of his kindred, or any other Catholick person, whom he may appoint and furnish with full power for the selling his goods, and recovering his debts, &c. Which thing had such a colour of justice, joyned with clemency, that not only the banished persons did thankfully accept that moderation of the rigour, but also it did beguile forraigners, making them think that nothing had happened to the *Bohemians* worse then that departure. But these were but words.

11. For first, what could they sell when as all things had been taken from them under the name of fines? Besides, if any had retained any lands, whom should they sell it to in this fury of warre, and almost a universall departure? For those who remained were reduced to extreme poverty; and the Papists, although well monied, did not do this that they might furnish the banished persons with provision, but drive them by despaire to apostasie Besides, if any offered to buy, they would scarce give halfe the price. And

laſtly, there was ſcarce any one who would offer ready money, but papers and bonds, whereby no man could expect to avoid hunger among forraigners. Moſt therefore who had any villages, farmes, vineyards, or other grounds remaining, took this courſe, to commit their goods to the care of ſome friend (ſuch as could be got) who ſhould lay title to thoſe things as bought by them, and ſhould ſend ſomething every year to the true poſſeſſour out of the revenue. But as every one gathers ſticks from the fell'd oak, ſo in ſo great a liberty to commit any thing againſt thoſe that were condemned and baniſhed, it was eaſie to become malepart, and moſt knew by experience that thoſe to whom they had committed the managing of their affaires, were perfidious and falſe.

12. Some therefore privately returning labour'd divers wayes to order their buſineſſe for themſelves: but as ſoon as that was known, commands were iſſued out to the Captains of ſeverall Diviſions, that *whomſoever of the Non-Catholicks they could apprehend (either thoſe who were not already departed, or who had returned) any where ſtaying, gathering corn, exporting it out of the Kingdom, or ſelling it, and receiving monies, they ſhould take care to ſeize on them, and arreſt them, ſending them into the chiefe Towns of their Diviſions, taking notice of every*

every one his name, Christian-name, and family. And they should warne those that had nourished such on their allegiance, and honour, to appear before the chiefe Officers of the Kingdome, in the Castle of Prague, &c. These were given at *Prague* the 11*th.* of *September,* in the year 1628. the said commands were reiterated to divers divisiõs the second of *November,* and sometimes also in the year following, being 1629. At length the 20. of *July* in the year 1630. instruction was given, *That knowing where any lay hid they should secretly and suddenly attach them, and bring them prisoners:* adding the reason, because they obstinately resisted Gods will, and the Emperours.

13. But this was granted that whosoever had any businesse to dispatch in the Kingdome, should desire leave to come back of the Commissioners of reformation: but what that leave was, and with what conditions it was limitted, will appear from the form which was this, *The most illustrious and honourable Lords, the Lords Commissioners being appointed for the Worke of reformation in the Kingdom of* Bohemia, *by his Imperiall Majesty, our most mercifull Lord: understand by letters for what end* N.N. *craves leave to return for a time into this Kingdom. Seeing therefore he hath afforded a good hope of himselfe* (but thus to others:) *Seeing the Lords Commissioners conceive good hope of him)*

they grant his Petition, and give leave, and permit him with safe conduct to come hither freely and quietly, and safely to dispatch his businesse, being molested by no man upon the account of Religion, within the space of six weeks. But with this expresse condition that presently upon his entrance into the Kingdom, he appear before the most illustrious Lords Commissioners, and recite what businesse he hath to do, and within that time admit of instruction by spiritual men, pious and learned, that so being made a member of the Catholick Church by an humble confession of sins, and receiving the Sacrament in one kind, he might also be received at the end of the terme, as a member of the Kingdome. There could be no longer time of stay granted to any that did otherwise. For this was the unchangeable will of his Imperiall Majesty. These were given from the Commission of reformation at Prague, N. N. N *&c. With which kindnesse (forsooth) most being affrighted, had no desire to return into their Countrey, and give up themselves to such dangerous snares, but commended their and the Churches cause with sighes to God.*

14. The Emperour in the mean time, that he might preserve his Kingdome in a flourishing condition, or else increase his glory, fill'd the empty places of those that departed with spirituall persons: to whom (being advanced to the dignity of State) he assign'd the first place, and com-

commanded that they ſhould go and ſit before Princes, Counts, and Barons: which thing was never till that day heard of in *Bohemia.*

15. He alſo abrogated the ancient Statutes of the Kingdom, and eſtabliſhed new ones (which were printed) declaring that he did confirme all the priviledges of the Kingdom, except thoſe; *Concerning Religion: Of the free election of a King: Of the uſe of the* Bohemian *language in publick Courts:* (that he might by little & little extinguiſh the language with the Nation) *Of the goods of perſons that can make no wils, falling to the Common-Wealth; Of not alienating the lands from the male-ſtock by marriage.* That by the marriages of *Bohemian* maides, with forraigners, or new perſons, the ancient families might be thruſt from their poſſeſſions, or elſe more eaſily rooted out, which was manifeſt by the effect, when ſome were thruſt out by others from fine inheritances, whether they would or not; As if it had been on purpoſe deſired to oppreſſe every where the Kingdoms priviledges, and to appoint a Government not over men, but over beaſts.

CHAP.

CHAP. XC.

Their Proceedings against the Free Cities.

IT followeth how tyrannically they used the free Cities. Especially, for that instead of an *halter*, they placed *Chief-Officers* and *Judges* in the Cities, without whose licence no man could move himself: *those* of the *Order* of *Knights*, these of *Citizens*. But what such men? even such, as in the great scarcety of *home-bred Romanes* they were able to procure: *Bannites*, *Italians*, or *Germanes*: or else *apostate Bohemians*, covetous *muck-wormes*, who drove their own designes, *infamous homicides*, *base-begotten* persons, *Spirits*, such as sell persons free born, *Fidlers*, *Stage players*, *Smiths*, certain also not so much as *A. B. C. darians*, without estate, without any certain abode, without Conscience, (all this we could easily demonstrate in particular and pertinent examples:) so that projecting villany with all impudency, they obliged their *faith* to *Antichrist*, (under the name of *Cesar*) for to invent treachery, and lay snares for others: men, unworthy to have place in our writings.

2. To such as these, were all businesses in Cities committed, upon their determination the *City*

ty-Councells were commanded to depend. Nor could the publick complaints of the *ataxie* and *confusion* of affaires prevaile any thing to the contrary: but onely that they being unable to bear it, (in the yeare 1624.) did afterwards displace the *Capitanes* (or *head-Officers*) and referred all to the *Judges* onely, which nevertheleſſe were aſſiſted by the chief of the Souldiery, as a ſuper-attendant, leſt the *Kings* affaires ſhould ſuffer dammage.

3. Their care in the next place, was to ſuck juice and bloud out of the Cities, which they notably effected by *Taxes* and *Contributions* for ſome yeares continued, and extorted by the Souldiers power.

4. Then the *Miniſters* of the Churches being removed, and *Maſſe-Prieſts* (for the moſt part by force of Armes) introduc'd, they begun to compell people to frequent the *Maſſe*. Marriages alſo were prohibited, except amongſt the *Catholiques*: by which ſtratagem of Satan, very many in every place *carnally affected*, were brought to *Apoſtaſie*, and afterwards promoted to the *dignity* of *Senators*, even men of no judgement or experience.

5. The number of *Apoſtates* being thus augmented, the *Popiſh Senate* began to be enraged againſt the reſt of the *Citizens* diverſe wayes: which

which will not seem tedious particularly to describe, how their proceedings were contrived, onely we shall in the interim set down the generall instructions given to the Capitanes of Distresses, in the yeare 1624.

CHAP. XCI.

Articles gathered out of the *Instructions* given to the *Capitanes* of *Distresses*, *July* 1624.

1. *Whosoever do refuse to joyne with the Kings Majesty* in point of *Religion*, *all trafficke and commerce shall be debarr'd him.*

2. *Whosoever shall permit private Preaching*, *Baptisme or Matrimony* in his house, shall pay an hundred taleres, or if he *be not able*, *shall suffer imprisonment* six moneths. *But he that shall be found to harbour a Preacher* in his house, shall loose both goods and life.

3. *The ordinary Catholique Pastor of a place*, may not accompany any dead person which was *not Catholique* with ceremonies to his grave: *nevertheless*, *the funerall duties shall be paid him.*

4. *If any shall follow his work upon Catholique holy-dayes, he shall be imprisoned; and shall not be dismist till after payment of ten florences.*

5. If

5. *If any shall be caught in a victualling-house in time of Masse, he shall pay ten florences, and the Victualler double.*

6. *Whosoever shall laugh at the Catholique Priest, or his Sermon, his words, gestures, and so at the Catholique rites, he shall be banished, and his goods confiscated.*

7. *Whosoever shall eat flesh upon dayes prohibited, without an indulgence from the Pope, shall pay ten florences.*

8. *If at any time the Master of the Family shall be absent upon the Lords day, or upon festivall Masse-dayes, if he be of the richer sort, he shall pay four pounds of wax,* toties quoties: *if of the meaner sort, two.*

9. *Let the youth be taken notice of throughout all Cities, Towns, and Villages: those that place their Sonnes in non-Catholique Schooles, let them call them thence by the feast of All-saints, under paine of 50. florences, for the wealthy; and of 25. for the poorer sort.*

10. *If any bring up youth privily in his house, all shall be taken from him, and himself cast out of the City by the common Catch-pole.*

11. *It shall not be lawfull for any non-Catholique to make a will: but if he shall, it shall be null.*

12. *No young men, whether at home with their Parents,*

Parents, or Prentices, may be admitted unto any Arts or Trades, as Masters, unlesse they first have learned the Catholique Religion:

13. *If any shall speak unbeseemingly of God*, the blessed Virgin *the Mother of God, of the Saints, Ecclesiasticall* rites, or the *famous house of Austria; he shall loose his head without all pardon or favour.*

14. *Whatsoever any Citizen painteth in his house (within or without) to the dishonour of the Catholique Religion, he shall be carefull that it be blotted out, forthwith under paine of 30. florences. In like manner, whatsoever shall be ingraven or painted upon Gates, Temples, or other publique places, that they cause it to be broken in peeces, or blotted out, and the memorial of Christ crucified, or something else set up in its place.*

15. *The poor people in Hospitalls, unlesse they shall be converted before the feast of All-saints, this present yeare, let them be cashiered, and not readmitted unlesse they turn Catholiques*, &c. *The conclusion was this: Herein the constant and unalterable will of his sacred Majesty, and Lord of us all will rest satisfied*, &c.

Charles Prince of
Lichtenstein.

But

But these were general things, and common to all: we shall now adde some particular examples, whereby a thousand of *Satans stratagems will perchance more clearly appeare.*

Chap. XCII.

SHortly after the taking of *Prague*, the *Catholique Citizens* were cited by the *Kings Judges*, and examined upon oath, to declare if any of them knew that the *Evangelists* had stubbornely spoke or done any thing; which, as every one answered, for truth or affection-sake, were received as Oracles, and afterwards became the cause of death to many, even alltogether innocent.

2. An *Act or Decree* was published unto the rest of the Citizens (who thought themselves received into favour) in the year 1624. *Febr.* 23. That they had forfeited their Estates by their *Rebellion*; nevertheleſſe *Cæsar* desired not that they should be altogether *sequestred*, but that every one should *contribute* part of his fortunes to support the warres. And here an exact estimate of their possessions was required of every one of them upon oath: And according to this confession (or also by a suspition or guess which they had, from their ready money) a *ransome* of *favour* was imposed upon each of them, (for the obtaining

taining of *Pardon*, as they called it; but indeed, that they might *undoe* him:) a hundred, two hundred, a thousand, two, three, four, six, *&c.* thousand florences, were straightwayes or at certain dayes to be paid.

3. Afterwards all *Non-Catholiques* were (*April* 15.) forbid to be enrolled in the *City-Catalogue*: As for those which were inscribed since the yeare 1618. all trading and negotiation was prohibited them. By which *Thunderbolt* some were brought to *faint heartednesse*, and others to *poverty*.

4. Shortly after (to wit, *May* 29.) Letters were hung upon the doores of the *Common Halls* in all Cities, the tenour whereof was thus:

The most illustrious Prince, Lord Charles of Lichtenstein, &c. hath understood by credible persons, that certain of the late exiled Preachers, do not onely lurk privily in the Cities belonging to the people of Prague, *but also exercise divine service about the Houses, Gardens and Vineyards, and thereby do draw away the People from their lawful obedience unto the Magistrate. Which thing, since it can be no way agreeable to his illustrious Highnesse for the dangerous example of Rebellion lately raised; he therefore strictly chargeth the Judges of his sacred Majesty, that they be most diligently watchfull, and whensoever they find any Conventicles,*

strait-

straightwaies taking with them publicke officers to breake into those houses (without respect of persons,) and having apprehended the persons to arrest them; whether Predicants, Readers or Singers. Hee hath also understood that Piccardy Songs and Rimes, composed under the name of Psalmes are sung up and down, not onely privatly, but even publickly in Villages and streets: They are therefore diligently to observe that it be amended, and that nothing but what is allowed by the Catholicke church, bee said or sung by any man. And as great circumspection is to be used, that all Schoolemasters not Catholick, be expelled out of the houses in all Cities and if they shall be taught for the future, that they be hailed to prison and punishment, &c.

5. Another Edict succeeded, Sept. 13. yet somwhat more moderate, whereby the Kings benevolence and all their priviledges were declared to be performed unto the people of Prague after payment of the Tax: with both of which notwithstanding they rejoiced not long, for (that I speake not of continuall vexations for Religion sake) there issued forth in the year following, from the Officers of the Kingdom, unto the Counsells at Prague this same Decree. [The supreame Officers and Judges of the Kingdome, in the name and place of his Sacred Majesty, doe command by their Commissioners chosen for this purpose, the Consul and Senate of Prague

the lesse, and also of old and new &c. that they perfectly instruct all Non-catholick Citizens, called into the Court, of the finall will and pleasure of the Kings Majesty, which is no other, than that all men renouncing their heresie, doe betake themselves unto the Church. But if any shalbe found refractorily obstinate, they shall signifie unto them that they are to be not onely cashiered the City, but also deprived of all means of getting their livelihood. Decreed in the Chancellors Court in Bohemia, in the yeare 1626. Feb. 13.

6. In the yeare beginning 1627. There were supream Commissaries for Religion chosen by the Emperour: whose names wee have before recited. These therefore entring upon their Commission from those at Prague, do send a decree to the Chieftaines of the Cities of Prague: wherein after a large commendation of the Kings fatherly care for the good of his subjects, as also of the Learning, Godlinesse, zeale, and watchfulnesse, of the Spirituall Pastors (whereof there was such abundance at Prague, and throughout the whole Kingdome: and lastly of his wonderfull clemency, and forbearance heretofore used toward hereticks: and on the contrary lamenting the hereticks great obstinacy: do now seriously protest to act for the Kings sacred Majesty and for him onely. They do therefore command, that each of them do cause the citizens in the Cities committed

ted to them, to be catalogued, and carefully sent unto them, and distributed into four rancks. In the first order the native Catholicks are to be inscribed, in the second, those that were lately converted: in the third those that have given good hopes of their conversion, and in the last the obstinate, &c. Given as above said.

7. These chief Officers give the commands unto the Kings Judges: they to the Tribuns of the people and Senators, and these walking from doore to doore, examin the father and mother of the family, the man and maide-servants, and all other the Inhabitants in every house, and aske them in what order they would be placed, and so did accordingly. These Catalogues thus made, are brought to the Commissaries: who when they find but few of the first, second, or third Order, they consult with great anxiety what is necessary to be done to such a troupe of Heretickes, that all tumults may be prevented. At length they conclude that the heads should bee removed, viz. That those men which were of any rule and authority with the people should be expelled.

8. The beginning was effected upon four venerable, grave Citizens of Old Prague, the thundering *Edict* against them (ommitting Court complements) runs thus

WHereas with grief of heart we have observed certaine persons of Prague, to be of such incorrigible obstinacy as that the Kings Majesties most indulgent care, and all his fatherly admonitions for their good being nothing set by, they proudly refuse good and wholsom instruction, and as men incurable, admit of no counsell, thereby giving a dangerous example unto others, which would suffer themselves more willingly to be amended. In which number since, these are noted: *Iohn Theodore Sixtus*, *Iohn Peldrzimowsky*, *Abraham Angel*, and *Iohn Iacob Heydon*, We give command to the worthy *Ioachim Salvate*, Baron of Chlum &c. Chieftaine of the old City Prague, that he give Commission to the Kings Judge for the aforesaid City, the Consul and Senat, to call the foure fore-mentioned persons before them, and to set a peremptory term of time before the last day of that moneth, if peradventure they will repent. But if they will persist in their blindnes and obstinacy; Wee will and straightly command, that they depart before the setting of the Sun the same day, not onely from Prague, but forthwith out of the whole Kingdome. Nevertheless before they depart, they shall pay their debts and also their fine for Rebellion to the Kings Majesty, if they have not before fully payed it.

Finally, wee command that the aforesaid Chieftain, the Kings Judge, and the Senate sworne by Catholicks

licks, do tax all their goods, moveable, and immoveable, and accordingly deduct a part thereof for the payment of the publicke Faith, and to send the other part with the residue of the fines. As for the rest of the Inhabitants of the Cities of Prague, wee will that they be seriously admonished, that they by these mens example may at length learne wisdome and prevent the like punishment; as knowing, that the good will and pleasure of his most Sacred Majesty will bee thereby satisfied. Dated at Prague by the Commissioners for Reformation July 12.1627.

9. The Exiles in a small Petition complaining of the too short time allotted them for to dispose of their Goods, earnestly requested the terme might bee lengthened: But it was answered them by another decree (23. of July) that this their request was a meer cousenage, that nothing indeed might be granted. Nevertheless, lest there should remaine any cause of complaint, the terme appointed should bee prolonged 14 dayes; yet with this condition, that in the interim, they promise seriously to study and bee taught the Catholick Religion, or if they shall not have perfectly learned it within the space of 14 dayes limited, that they prepare themselves for prison. They being affrighted with this edict, and seeing all hopes of mercy gone, made haste to depart, leaving their Wives to order their businesses. Howbeit, gainst them also they shot their darts, for a new E-

diet is proclaimed (*August* 28.) to this effect: Whereas it was never the Kings Majesties pleasure to institute a divorce between man and wife, therefore it is ordered that every woman follow her owne husband, unlesse she be minded to turn Catholick.

10. After the same method having banished other Citizens of chiefest note and esteeme, sometimes fewer, at other times more, sometimes seventy together contained in the same act; after they had expelled some hundreds, they desisted; supposing that the rest might be more easily compelled: even as it came to passe. For by these imprisonments, & other pressures (such as we shall speak of happening to other Cities) were brought to universall Apostacy, some few onely excepted, which fled of their owne accord. And thus the three-fold City Prague, most populous, and alwayes hating and disdaining the Pope, is now, though most unwillingly and with great reluctancy, made Antichrists harlot.

CHAP. XCIII.

The Reformation at Kutterberg.

1. THis harsh dealing with the people of Prague, might nevertheleſſe have been coloured over with the paint of juſtice and equity; for they had licence to enjoy the benefit of departure, as they mollified and minced their tyranny with this ſpecious name; thoſe goods which were unmoveables they were permitted to take in ſunder and the moveables to truſs up and freely carry them away. But leſt others ſhould do the like, both the fury of the Kings Officers in the Cities, and the inſolency of the Monks and ſouldiers appointed to keep ward, did greatly withſtand them; for thoſe miſerable men when almoſt all (for feare of thoſe harpies) fled from their houſes, they were plundered moſt ravenouſly, and permitted to carry nothing away of their goods and houſhold ſtuffe but what they removed away privily. Their houſes and grounds were left deſtitute and forſaken, yet afterwards found thoſe that alſo poſſeſsed them, ſome few that were expelled their poſſeſſions, received the ſame favour which thoſe at Prague had formerly. This will be more fully manifeſted in that which followeth.

2. *Kutterberg* is a City of *Bohemia*, and (one x unto *Prague* most *eminent*; very famous for abundance of *silver Mines*, multitudes of citizens, and zealous Professors. This City by the Kings appointment hath in it a chiefe *President*, the *Master* of the *Mint*, a *Baron*, or *Knight*; and an *Arch-Deacon*, the chief *Prelat* of the Church, with other Pastors and Collegiats, in number seven. So soone as it began to be molested by the mony-master (*Wressowecius*) under the pretence of Religion; the Incomes of the Kings Revenue began also to be diminished; their Mettall Artists (most of them being Germans) failing them in most places. This inconvenience being well observed, the King covenanted with the Citizens, that they should be Masters of the Mettalls for ten years, paying unto him a certaine summe of money yearely, they in the interim being safe from the Souldiers violence, and quietly injoying their Religion. The King Subscribed, and confirmed the Covenant by setting thereto his Seale, *Iune* 24. 1625. Which was received by the Citizens with incredible joy, many others there promising to themselves *Sarepta*, and the *Cave* of *Abdia*.

3. But it grieved *Satan*, that any receptacle remained for the faithfull; he therefore prevailed by the buzzing *Iesuits*, that the King moved with I know not what feare of some new Rebellion) having scarce stood five monethes to his Covenant, he tooke care to have the souldiery

souldiery brought in againe; who (*December* the sixt) entering the City, the business of Religion is taken up againe. The Citizens astonished with the newes hereof (against such manifest Covenants) they again humbly petition, that so much favour might be granted them (to keepe the *Workers* in Mettall) that no violence be offered them. But instead of an Answer, a command is given to the Captaine (*December* 22.) that for *Hlawse* the Consul, *Paul Screte*, *Iohn Schreyter*, *Iohn Agathon*, *Sigismund Kosel*, and *M. Peter Capo*, Senators, and chiefe Citizens, the abettors of the heretical obstinacy, to place twenty Musquetiers in their houses upon free quarter, untill he had received a Schedule from the Confessour, as a testimony of their Confession made before him. The Souldiers domineering by reason of the licence given them, did not onely suck out and exhaust good men by their profuse living upon them, but did also abuse them diverse other wayes after their own pleasure: whose patient constancy notwithstanding overcame their tyrannical behaviour: For so long as they were able, they afforded them provision; but this failing, part of them withdrew themselves by flight, to further danger; others resigned the Government of their goods at home, delivering the Keyes to their land-lords.

4. When they see their designe could not well proceed this way, the taske of reforming *Knttenberg* is committed to *Don Martin* of *Hursa*, who guarded

ed with a troup of *Curasiers* (armed from top to toe) and brandishing a naked sword with his right hand, entereth the City, the day before Easter, *anno*, 1626. The Citizens affrighted at his comming, who had before given publick tokens of his cruelty in other Cities, doe forthwith that night, take their flight in great multitudes, thinking to lurke privily in the neighbour-villages and townes. *Don Martin* observing this, returnes to Prague, and gets an *Edict* published, for not receiving or favouring any *Exile*, under mulct of an hundred *Imperials*.

5. And now when all hopes of returning were taken away from the people of *Kutterberg*: another *Edict* came forth (August 17.) promising impunity to those that would returne: Some hereupon returned, but to their owne grief and dammage. For in the yeare following, a *Senate* being elected out of the most wavering Apostats (whereof some, and of them the Major of the City, not long before a horse-courser were illiterat persons) were so diversly molested with the souldiery, that multitudes of them being broken withdaily pressures, at last shook hands with the Persecutors, and submitted their necks to the Antichristian yoke: others together with their wives and children (leaving all behind them) willingly betooke themselves to banishment.

CHAP. XCIIII.

The Reformation of Bolislavia.

I. THE City for 200 yeares having imbraced the Orthodox religion, was made the principle seat of the Brethren, and chiefly upon this account was hated by the Pope, in the year therefore 1623. after the ejection of certaine Ministers, they placed in their roome, two crafty Capuchins who indeavoured with indefatigable paines to pervert the inhabitants from the faith, but for the space of three years notwithstanding all their cunning, they scarce engaged so many Apostates as would reform the Senate.

2, In the year therefore 1626 a Garrison of three bands being brought in, force began to be used, and first of all in February certain of the Citizens were banished, others cast into prison, upon the 20, of March *Adam Trubacz*, *Iohn Bukac*, *Peter Stehlik*, were sequestred, to strike a terrour into the rest. Having given them into their hands certaine square staffs, two Cubits long, in which each of their crimes were ingraven, the first thus: Adam Trubacz, *is therefore sequestred, because he said, that there was none so powerfull who should command his Conscience, also that he would not give his soul to the*

Divell

Devil as the rest had done, on the other side of the staff was written, *you would have ejected your K. but now your King hath ejected you*, upon the third was written, *go to, and learn to obey God and the King* (*for he had said to the Reformers that his soul was not of so small a value as to neglect it, also he asked if the Emperour should destroy this soule whether he could give him another?* *Bukatius* his staffe had the same written excepting the crime which was expreit in this manner. John Bukac's *is therefore sequestred, because that he said that all the new Catholicks were wicked Traitors & perfidious to God.* It doth not yet appear what *Stehlikius* his staffe had written upon it, for so soon as he was past the gates of the City, he brake it, and threw it away.

3. After the ejection of these men, when the rest did not (as yet) seeme to repent of what they have done, they are again warned into the Court, and shut up into severall Rooms, and thence called out one by one, and examined singly. Amongst the first was *Daniel Miconius* Towne-Clarke, upon whose enterance, they hyred a certaine Rogue to stand in a corner, with a weapon in his hand: whom so soone as this fearefull man saw, from his too greedy desire of life, promised to turne Catholick. They being glad at so happy a beginning, commanded the rest to returne and goe home, and exhort them to doe the like, but be going to his friends; being amazed, tells them

of

of the Rogue before mentioned: and that they were in danger, beseeching his friends that they would bee circumspect, and have a regard of themselves. There was in the company of these men that were warned to appeare, two Burgo-masters, learned men and Mrs. of Arts, by name *George Kezelius*, and *Henry Damel*, of Semania, Upon whom seeing the rest depend, they did incourage both themselves and others exceedingly, and did exhort them that they should not at all value those imaginary terrors. By and by *Kezelius* is called out, and what with sundry flatteries, and what with threatnings, he is wearied so long, till at last unawares he desires time to consider. They being contented with this demaund, commands *Semaninus* to be sent for, who being certified concerning the wavering of *Kezelius*, began the more to bee resolved: and when an old man, one George *Dernikarz*, propounded him as an example for his imitation, he spit in the old mans face, saying, Traitor: is this your constancy. Also he goes on, and presents himself to the Reformers unmoveable as a rock, as also all the rest that followed, at length *Kezelus*, considering that his failing was greater in Gods sight than possible it could be in mans, repenting himself, and with a very positive answer tooke away all that hope which they conceived of him, and with the rest is sent to prison.

4. One

4. One *Bartholomew Lang* a Serivenor was one of the stoutest, who protested he had rather die by the sword than deny the faith; he was thrust with certaine others into a stinking place designed for the racking of malefactors, and there he was held for 17. weeks: his owne house, and the houses of the rest, in the mean time, being possessed by the barbarous Souldiers. But one of this Society, *Georg Smidarskey*, having contracted a disease from the stincke and filth of this prison, dyed in the said prison very religiously: but they could scarce procure so much favour from those wicked ones, that hee might be buryed.

5. When at this time, and by this meanes; they could shake none of their constancy, they let them goe, prefixing a further time to deliberate upon the businesse: especially, since the same yeare 1626. *Bethlem Gabor*, waging warre with the Emperour, Count *Manssfeilds* and *Wamors* entering Sylesia at the same time with the King of Denmarks Army, strooke a terror into these Tyrants; for in August there are sent Proclamations to the Towns, that it is not his Imperiall Majesties will that any man should be forced to the faith by violent meanes, but that upon supposition they could not agree with his Majesty, it might be lawfull for them to depart &c. and this Proclamation gave these people of Bolislavia a little respite.

6. But

6. But the yeare following after the warre with Hungaria was appeased, and the King of Denmarks Armies were beaten out of Sylesia, this tyrany againe revived; and there was an Edict sent to the Senate of Bolislavia in the forme as followes.

To our trusty and well beloved the Major and Jurates of the Towne of new Bolislavia.

Trusty and well beloved, we hear, that many of your fellow Citizens of new Bolislavia, *continue still in their obstinacy, adverse to the constant and fatherly admonition of our clement* Lord *and King his Imperiall Majesty, as also to the friendly Church-inquisitors, and they do despise the sacred, wholesome, and Catholick Religion: but that especially there be two (to wit)* George Kezelius, *and* Henry Semanaina, *who do persist to oppose the will and command of his sacred Imperiall Majesty, to the scandall and evill examples of the Non-Catholicks, wherefore in the name and lieu of his sacred and Imperiall Majesty, our most clement Lord and King, we command you, that you seriously advise those your two fellow Citizens, arch-sectariet and schismaticks, that they do not corrupt others with their errors,*

errors, but that they abjure their erroneous opinions and at length imbrace the true Religion, and so return into the bosome of the Catholick Church, and that they do this by the feast of the Ascention, or at utmost by Whitsontide, under paine of banishment from the City, and ejection from the Kingdome of Bohemia, but since you have been certified concerning the late Edict made by P Lichtenstein *of blessed memory Vice-roy of Bohemia, in the name and lien of his sacred Imperiall Majesty, that all priviledge and trade be denied to all your Citizens and* Burgers, *who are schismaticks non-Catholicks and not agreeing in religions, with his most Imperiall Majesty, as disturbers of peace and concord. And as yet we are not satisfied, whether this hath been by you put into execution. If therefore hitherto it hath not, we command you in the name of his* Imperiall Majesty, *that you do execute it timely, and seriously admonish all your Citizens and inhabitants, inmates or servants of other sects, elder or younger, who a e non-Catholickes or hold schisma icall opinions, that they so farre consult both for their temporall and eternall advantage, as to return into the bosome of the holy Catholick Church under pain of severest and inevitable punishment, in which businesse you shall in good time inform us what hath been by you done, that so by this means you may fulfill the will of his Imperiall*

Majestie

Majesty. Given at Prague 17 of April. *An. Dom.* 1627.

N. N. N.

Appointed Commissioners by his Imperial Majesty, for the Reformation of Religion in Bohemia.

7. Others of their letters sent the same year to the same persons.

*Grave, trusty and well beloved friends, we did expect, that you would in obedience to us, have executed our late Edict, delivered unto you in the name of our most clement Lord his sacred Imperial Majesty, that your fellow Citizens who are Non-Catholicks, would have forsaken their schismaticall opinions, and have returned to the holy Catholick religion, but especially that those two obstinate Heretick*s George Kezelius, *and* Henricus Seminina, *would have made auricular confession & have received*

ved the Sacrament of the Altar in one species, according to the institution of the holy Catholick Church, within the time by us allotted, but we perceive that the two sectaries before mentioned, and the rest of your Citizens still continue in their inbred obstinacy, and despise the Catholick Religion, and all wholesome doctrine, and that none of them hitherto have imbraced the Catholick Religion, wherefore since his sacred Imperiall Majesty, will not afford his royall favour, nor allow any to abide or trade in the Kingdome of Bohemia, who shall refuse to imbrace the same religion with him, but follow the fancies of their own brain, and thereby become incendiaries, and brochers of sundry heresies, whence arise for the most part severall factions and disturbances of the Common-wealth, and the whole Kingdome, therefore we seriously command you, that those two Schismaticks be not onely out-lawed, and disfranchised, but that they be presently banished from the City and whole Kingdome of Bohemia, without any respect of persons or conditions, and that the very day allotted for their banishment, or the day after, they go out of the City by sunneset, and for the future that they never returne into the City or any part of the Kingdome of Bohemia, upon pain of severe punishment, if at any time they shall returne, and bee apprehended. Likewise we do seriously and strictly command you

in

in his sacred Imperial Majesties name, that you deny to al the Citizens or inhabitants of the city of new Bolislavia, who are not Catholicks the benefit of the law or their revenews, or to buy or sel, or any other civil contract, & that you strictly forbid that none of them for the future do attempt to do the things forbidden without our privity, unlesse they do desist from their obstinacy, and hereticall opinions, and submit to the fatherly commands of his sacred Imperiall Majesty, and imbrace the holy Catholick Religion, and produce a testimony of their doing so from their confessour. And again seriously advise them in our name, and strictly command them, that without any delay, they imbrace the holy Catholick Religion, by the last day of June this present year. Let every one of them make confession to their ordinary Catholick Priest, and receive the Sacrament of the Altar devoutlie & reverentlie according to the custome of the Roman-Catholick Church, under pain of banishment from the City, and the whole Kingdome of Bohemia. We will diligentlie promote your Petition concerning the removing of the souldiery from your citie, onlyyou shal endeavour that all your fellow Citizens, so much the sooner professe the Catholick faith, for by this meanes things will better succeed with you all in this life, and the life to come, and the wil of his sacred Imperiall Majestie

will be fulfilled. Given at Prague the 15. June. *Anno.* 1627.

N. N.

Commissioners in ordinary from his sacred Imperiall Majesty, King of Bohemia, & Hungary, for Reformation of Religion in the said Kingdom of Bohemia.

8. These Edicts were executed, those two were banished with some others. Some of the City of their own accord, departed for better security, or rather secretly run away, others were denied traffique, the Capuchians went about the Market, and from house to house, they shut up all the Mercers Shops, Taverns, and Ale-houses; and from those, that notwithstanding this Edict; sould any thing, they tooke away their cloth, and linnen, and other commodities no man daring to gaine say them, the greater part therefore of the Citizens took the mark of the beast. that so they might buy and sell.

CHAP. XCV.

The Reformation of Litomeric.

IN the yeare 1517. the 21. of August the Town of Litomeric did ordaine by the comand, and unanimous consent of all the Citizens, which order they had regestred in their publique bookes and kept in their severall Companies; which order runne that none should be inrouled into their catalogue of Citizens no; though he were borne in the City: and this Edict they made for their better agreement, and if at any time any man should move that this order should be nulled he should be disfranchised and depart the City within a moneth. This law was ratified and observed inviolable for a hundred yeares, untill the time of *Ferdinand*, for in the yeare 1617. two Iesuiticall brats were suborned (to wit) *Nicolas Marazek*, and *Bartholomew Collins*, who threatening their houses, demanded to be made free-men of the City, which being denyed, they entered their complaint in the Chancery of the Kingdome, whither were warned three of the principall Senators, with the Town-clarke, who were entertained with rough words by the Chancelor and *Paul Micna* the Secretary, and were kept in the town of Prague for nine daies, till they should agree; so

what was the effect of this? After five moneths space the forenamed *Marazek* is chosen the Senator, that so by this meanes they might have their Spyes in all places. But he whilest the States were in armes to oppose the enemy of the Protestant Religion, namely the Kings Vicetroy, was forced whether he would or no to be quiet; till at length by the Emperours victory he incouraged himself and was made Judge for the Emperour at *Litomeric*, who proceeded to trouble and disturb the town as much as he could, but they indured all things patiently in respect of other Cities; for they never went to the popish Church although they were deprived of their own Ministers, neither did any of them suffer himself to be inticed into apostacy, although two subtil deceivers *Valerius Magnus* and *Franciscus Rozdazovius*, did strongly indeavour it, often times discoursing with certaine of the chief Citizens.

2. When they see they could profit nothing this way: they used force in the yeare 1625. upon Easter Eve, they wrote downe the names of all the Citizens in certaine papers, and by their officers they deliverd every one his paper with a command that they should come to Church upon the morrow, and henceforward upon all holy days in the yeare to hear there, Sermon and Masse; and for a mark of their comming, as they went out of the church, they should shew unto the Sexton every one his paper;

otherwise they should forfeit five pounds every time, but the businesse did not proceed according to their desire neither.

3. At last therefore they bring in more souldiers, and begin to act more furiously upon *Corpus Christi* day, (as they call it) they command all the people to be present at their Idolatrous processions, and because *Paul Stranski*, Recorder of the Town would not be at this foppery, nor appear, they send a whole band of souldiers (hee hiding himselfe in his house) they plunder him, and abuse, and threaten his wife *Katherin*, whom they found sitting by the fire. Mr. *George Colssin*, son in law to a principle man in the City, is carried before the Councell of War, and is accused of Treason against the Catholicks, that hee did indeavour to shut up the Querister in the Church, for which thing *Hiparchus Lorculius Medicius*, an Italian, threatned he should die, but in the interim hee commands him to bee kept in the court, but because this was a scandalous fiction, with which *Colsinus* was abused, as also their other plots intended against the rest, no way restraining the fury of the enemy, til these threatnings vanished into smoak, the souldiery being presently commanded away into Germany against the Dane.

4. In the beginning of the year 1626 they againe oppresse them with souldiers, and quarter in the principle mens houses ten, in some twenty, in others thirty,

thirty, abusing them fearfully, either as they were richer or more resolved, but they either escape, or else by God assisted manfully to suffer all things, brought their enemies to such a passe, that they were even weary with plaguing of them, and so began to be more moderate; whereupon they published an order, that if there were any who would not change their Religion, they should depart with their wife and children within a certaine time from the City and Kingdome, therefore the greater part of the religious, conceiving they might lawfully obey their command in this respect, they take themselves into Misnia, (hard by) the rest yielded.

CHAP. XCVI.

The Hradicensian Reformation.

I. *Hradecium Regina*, a fine and large City, being deprived of its chiefe Pastor, *James Hrabaus* with the rest of his Collegues, had gotten a merry Arch-Deacon *John Celestine* who oftentimes protested, that all violent wayes was displeasing to him, had given hope to them and to others, that would carry on their affaires with mildnesse, therefore going to the Citizens houses, or else inviting them to him, hee did every day delight their minds with his jests and merry speeches in their drinking and playing,

playing, he was an insatiable devourer of wine, and a great gamester.

2. When in whole foure yeares time, hee saw no one to be converted by this way; he put on a severe Countenance. Hee did desire that the Croation Souldier being then there, would be a helpe unto him, and therefore, gathering the Assembly together on a Holy-day, he doth explaine the misteries of the Masse, and doth invite and exhort them from the Sermon to performe the Procession; having privatly suborned some of his Army (Collegues) who might promote the busines: when then that no man would follow him (going before with the Hoste) the Croations rush into the Temple and with drawn swords compel them to follow; the people being affrighted, and fearing slaughter, run as if they were distracted, but are repulsed by some troups of his men placed in the Market-place; other some, whether they would or no, were compelled to goe that way: others, notwithstanding, escaped: but the thing was a matter of slaughter to both.

3. In the yeare 1626. The Commissioners of Reformation send the whole Brenavian Regiment hither, with an expresse command not to depart unlesse the City were reformed. The Arch-Deacon thinking to take the chief men, first he goes to some of them, bringing along with him Captaine *Stransius*, and first he did imperiously inquire of *Nicholas*

las Acantius, a Phisitian, dwelling hard by him (being for some years lame by reason of the paines of the Gout) whether at length he would become a Catholicke. Hee replied, as long as I feele no other notions in my heart, I can doe nothing against my conscience: But the Arch-Deacon being very angry said; Your sawcinesse hath been sufficiently tollerated, there is now no place left for any sophistication. The Phisitian replied, *Credit*, *Eye*, and *Conscience*, will not indure to be mocked. The Arch-Deacon Replied; As longe as three or foure heads are not cut off, this City will never be reduced to a better state. The Phisitian againe answered. If that you thinke that my head hinders you, you have power over it, and command it to be cut off; I would rather that this halfe-rotten Carkess should bee dragged through the fields, and torne by piece-meal, than to doe any thing willingly and knowingly against my conscience. The Arch-Deacon ariseth and flings out of doores. The Captaine following him, spake with a low voice to the Phisitian, Sir you shall not want counsell, the world is large and wide enough.

4. Presently the whole Community of the Citizens are assembled together, with the inhabitants of the Suburbs, and the Gates being shut, they are called out one after another: and struck with grievous threatenings, the fearefuller promise obedience, those which

which deny, are thrust into prisons: all the Corners Sellers, and Roomes of the Court are filled with arrested persons. Presently, the Souldiers (being licentious enough) are scattered to every ones house and rage after a most insolent manner, the fearefull Women and children and Families, runne to their arrested husband and fathers, and weary them with teares and cryes: most of their courage began to falle, and one after another doe give their hands to the enemy, and desire that some time might bee granted them to learn the Romish Religion. So one way and one fear drove these miserable wretches into the Nets of Antichrist which had been so long avoided because they did not remember that they must resist to the shedding of their bloud, and not only to imprisonment.

5. Eight and twenty onely, are found of so great a number of Citizens, who would redeeme the treasures of their consciences with the losse of their earthly wealth. And going out with their families to banishment (to wit) *Simon Daniel*, of Semianina, *John Iobolectus*, *John Zak*, *John Nigrinus*, *Paul Iacobius* &c. most of them learned men, Amongst whom was *Aconsius*, who not without trouble tooke care to be put in a coach and carried to *Lestohua* in Poland, whom a cettain Doctor of Divinity of Selesia, being his friend when hee dwelt in the

Vniversity;

Vniversity, and now being a companion of his banishment, wondered at his constant minde, under this most afflicted estate of body, received him with these following verses.

Above the rest of exiles I beheld,
In thee Acontius: *what may be condol'd,*
And wondered at I wonder how you came,
From your own soil so footlesse and so lame.
And that in you which I condole no lesse,
Is, those great mischiefs, which you stil oppress.
The prowesse of the soul illustrious is, unspent,
Though all the bodies vigor be deficient.

6. But *Acontius* did quietly finish his life in Christ after he had patiently undergone a miserable scoffing life for the space of nine yeares (in the yeare one thousand sixe hundred and thirty two February the twenty five) *Simon Semianina* was there made a citizen and Consull, so the others else where.

CHAP. XCVII.

The Reformation of Bidsove.

I. THose things which we have hitherto already related, may seem very moderate, in comparison of those which we shall now adde, (to wit) *Don Martin de Henerda*, played the part of a Commissioner of Reformation, and certaine others full of Spanish zeal. For example sake at Bidsove, a Towne standing three miles from Hradecium and ten from Prague. When he arrived here with his souldiers, and calling the Citizens into the Court, hee commanded the Catholick Religion with an oration full of words; and *John Kolacznik*, whom they had chosen for themselves, answering, in the name of the corporation, that it was not in the power of man that one should unlearn that in the space of an hour, which he had been learning all his life, neither was it convenient, that any man should forsake that which hee had imbraced for the truth of God, unlesse hee were taught better things out of the word of God. There *Henerda*, as it were distracted and forgetting, all civility, rose hastily from the place where hee sate, and assaulting the man with a club which he held in his hand, gave him many strokes, and being full of rage commanded the Officer

ficer to come, and to carry him out of the City: (which among us is a note of the greatest disgrace) not so much as granting him time to visit his house. The rest being terrified with this example, and fearing the fury of the inraged, did submit themselves unto his will and promised to be taught within a certain time.

2. And when that some thought to have saved their consciences by flight, they sent their wives before privately with their goods (with whom some Godly widows joyned themselves) the things being betrayed, they had those things taken away from them by souldiers sent for that purpose, and they were brought back and put in fetters, and were not dismised till they became Catholicks with their husbands.

CHAP. LXXXXVIII
The Reformation of Zaticum.

1 Zaticum (called in the German tongue,) is that City which Prince *Anhaltinus Georgius* in his Sermon concerning the Sacrament saith, they did never receive the Communion under one kinde, but did constantly, even from its first conversion to Christian Religion retaine the custome of communicating, or receiving it, under both kinds. This lets mee ad, that it did even maturely shake off the follies of the Calickstines, and followed alwayes more pure and received opinions.

2 The

2. The Monke s being by the helpe of an Army, alwayes lying about the City, settled in the place of that Orthodox Pastor, *Iohn Regius*, who was banished; did severall wayes trouble this City not onely according to their manner in their Sermons rayling against heresie and Hereticks, but also beating their heads, and other parts of their bodies with canes, pulling off their hats, and giving them to the souldiers, who would not be present at the carrying about of the Host, and kneel and uncover their heads. In the year 1625. they carried things in a more severe manner upon the day of the body, they bear about there breaden diety, accompanied with no small number of the common people: the consul *Bohuslaus Strio alus* being absent he was fined fifty royalls, the souldiers spent three whole dayes in junketting and using the creatures not onely to saciety, but also horribly abusing them in like manner, other Senators and whosoever were absent were by them fin'd.

3. The same year, the twelfth day of August, *Don Martin de Hewerda*, caused two Mandates to bee proclaimed both in the Church and Court, the former concerned the bringing in of Bibles and other Evangelicall bookes into the Court, and that upon pain of payment of a hundred Bohemian Florences, or five weekes imprisonment, in the other was required a constant attendance upon Church and Masse, upon the pain of payment of five Florences and three

pound

pound of wax; whereupon there arose great alterations and heritations among the people, there being a great quantity of books brought upon the 22 day of the same moneth into the Court, they were forthwith burnt without the walls.

4. In the year 1626 the 6 of January, the Martinian horse-men, having finished their intended deformation in the neighbouring Lunencian Church, go with speed to Zaticum, and being brought into the houses of those Citizens that did refuse to dissent from the Gospell, they did extort from them a great summe of money, to be paid day by day. Upon the 20 of Jan. *Don Martin* himself follows these, upon whose comming, many of the faithfull, through fear, did forthwith forsake their houses, and other enjoyments, and yielded themselves up to the hardships of a banished condition. He in the mean time proclaimed, that none without his consent should goe out of the gates, under pain of death. Which Proclamation he caused to be set upon the doors of the Court. The day following the Consull was arrested, nor could he have his liberty restored, unlesse upon the promise of Apostacy: but two Senators, *Matthias Litomiskie*, and *Samuel Klatowskey* (because that a little before they had refused to adore the Host) were bound with Iron chains, and for fourteen days together grievously tormented, till that they also by reason of their sufferings were forced to consent to the like Apostacy.

6. The

5. The 26. day of *January* the Senate and the people being called together, he being accompanied with *Jesuites*, and the chief Commanders of the Souldiers enters the Court, and Commands that all should submit themselves to *Cæsars* will to Auricular Confession, and should receive the Sacrament under one kind: withall, telling them that those that were obedient, should be eased of the Souldiers, but that those that were disobedient, should have their burthens doubled, and likewise commanding that every one in order, should answer for himself: whether he would promise to perform this within three weeks.

6. There being none of the Senate through fear of the Tyrants refusing, *Wenceslaus Wysotsky*, Tribune of the people modestly pretending the Lawes of Conscience, desires a freedom for himselfe, but the furious deformator leaping out of his seat, beats him about the head, abused him with most cursed words, among others take these, *Thou art an unworthy knave, that thou shouldest be in this place, I will command thee to be bound all fower, and to be throwen into a deep Dungeon, where thou shalt not see the light of Heaven, and when thou hast vomited out thy wicked soule, I will deliver thee to the Hangman to be buried, &c.*

Presently he commands the Prætor of the Souldiers that he should command chaines and fetters

to be brought, Officers were then present, they bind his hands and feete with Iron, and put upon his neck an Iron choller, with a thick chaine from whence Manacles hung down, and so bring him thus bound into the Dungeon, where for the space of three weeks, [none being permitted to come to him, no not his Wife nor Children] being tormented with hard chaines, and sustained with nothing but bread and water, he was also continually vexed and infected by the *Jesuites*, when that they had discovered unto him the sentence of death [because that in a rebellious Sermon he sought to move tumults among the common people] he seemed willingly rather to choose this then Apostasie. *P. Charowskie* the *Jesuite* said, that he was possessed with the Devill, and commanded that he should be more strictly bound; so the good man seeing himself neither to be in likelihood of life or death, being in a most weak condition, does now at last consent to the auricular confession, and having obtained leave to go to the bathes, for the recovery of his health, he betook himself to *Aniburgh* of *Misnia*, intending not to return to the Tyrants.

7. In like manner all the best of the Citizens did desire banishment, and because that the gates were more strictly beset, least that any should get out or carry away any thing of their Houshold-

stuffe,

ſtuffe, many went about to take out of the hands of *Babylon* which way ſoever they might, even by the ruines of the walles, their miſerable lives, or rather their ſoules, by which way more then thouſands went out leaving all to the perſecutors: and among theſe the wife of the Lord *Kraiitz*, a rich woman, who having left behind her abundance of good Houſholdſtuffe, got out of the City through a Channel of the wall, by which the filth of the City was carried out, and ſo followed her Husband.

8. But if any of the baniſhed were oppreſt with want (for *Miſnia* could exhauſt mony out of the baniſhed) but did not know how to afford never any Councel or help, they went into *Bohemia*, ſeeking every where help, or rather almes, and ſo being betrayed, were taken as it happened lately to two Maſters, Citizens of *Zalicum*, Mr. *Lucius* and *Stalco*, which the Popiſh Prieſt [the good man *Woolfegang Sekera* being already thruſt out of pay] *Paulus Sekera* not worthy to be a blower of coles, having taken them, did puniſh them firſt with a yeares impriſonment at home, afterwards *Don Martin* ſent them into *Welhartice* Caſtle to be tormented, who being by their long impriſonment deprived of their health, and almoſt of the uſe of their reaſon, they are ſent away halfe alive to certain places.

Chap. 99.

The Reformation of Tustan.

D*Onazelce* is not accounted the meanest among the free Cities in the Kingdom, which the neighbouring *Germans* call *Tusta*, *Przikik Jenissek* an Officer of the Kingdom, did sollicit this City to a defection but in vaine, and when he had made complaint of, and bemoaned their obstinacy at *Prague*, in the Colledge of the *Jesuites*, *Don Martin* being by chance there present, laught at him, and promised that if he did not effect it, he would be lyable to pay 500. Crownes.

2. Taking therefore with him some of his Souldiery, he enters the City, and sends forth 20. Souldiers against tenne of the Senators, giving them liberty of troubling them in what way they would, and so by this meanes in a short time, many if not all of them, were forced to an Apostasie, and so he receive again the pledge which he had left with the Confessour.

3. But he being bitterly set against the Citizens of *Tusta*, because not for his sake, but for the sake of another, they became Catholiques, sets a fine upon them, and so the miserable Professors of the Gospel were made like Tennis-Balles, being tossed

up

up and down to make pastime for those Tyrants.

CHAP. 100.

The Reformation of Rokezan.

IN the year 1624. *Zdenko Leo* being a Baron, is created Earl of *Colourat*, and sent by Authority of the Prince *Liktenztinus*, with a band of Souldiers to *Rokezan*, do not onely plunder the Citizens of their money, but do also tyrannically oppose their Religion, no insolency can be thought upon which they did not give their mindes to; among other things in the close of the yeare, the *Bohemian* song concerning the coming of Christ to judgement, which they were used to sing, which runs thus, *That day shall be a day of anger, a dreadfull day, a swift, great, and terrible day,* &c. This song was brought to him, and by way of scoffe, sung to the Citizens that came unto him.

2. The 20. of *December* he calles the Citizen together, and with indignation does upbraide them for their late Rebellion, as also *Mansfield* and *Seska*, and a certain Citizen named *John Rokiszan* (he that was before chosen Arch-Bishop of *Prague*, a man as they say alltogether unconstant) and forthwith compelled them to write

their names in three Reg ister-books. In the first, the names of those which were already Catholiques, (there were six Apostates lately made.) In the second, the names of those that would become Apostates in two weeks. In the third, the names of those which were refractory and opposite to God and *Cæsar*; but when he saw that those of the third sort were far more in number then the other, he began to devote them to all cruelties, pronouncing them worthy of the Crosse, the wheele, yea of hell it self.

3. The day following being *Thomas* day, he compells all to appear in the Temple, and he, as an example to the rest going before them, receives the Sacrament under one kind after dinner, again he commands that notice should be given by the Bells, and entring the Temple when he saw no body present (for even the *Monkes* themselves were not as yet come) he runnes out, and going through the Market, the streetes, yea into the very houses, drives all that he meetes with his stick to the Temple, being entred again, and there seeing M. *John Felixtessius* a chief Citizen, and most odious unto him, because a Calvinest sets upon him, beating him with his knobby Club (which he had taken from a certain Countrey-man standing by) and follows him even to the Altar, saying, *Thou wicked fellow who hast set*

thy

thy name in the Register-book of the damned, and refusest to confesse. He thereupon desires the Earle, that he would consider the holinesse of the place, and he would deal more mildly with him, but the Earle beats him still more and more about the head, shoulders, and hands: *Felix* thereupon bending his knees, desired help of God; but the Tyrant seeing his blood in a great measure flowing out, at last sayes thus to him, *Get thee hence O thou beast with thy cursed Calvin-blood*; he rising up, goes out of the Temple, and severall asking what had happened, answers them thus, *My blood hath dropt from me, between the Temple and the Altar, but it was for his name who did abundantly powre out his blood for us.*

4. He being gone out of the Temple, the Earl compelling the Citizens that were gathered together, to confesse, did furiously rage against them, belching out his curses against all, but beating some with his staffe, and spitting in the faces of others, but his cruelty did most appear in pulling of the grave beard of that most honest Citizen *Wenceslaus Crosinus*, and strowing it about the Temple.

5. Being returned home, he Commands that *Felix* should be again called, and threatens that he would act another Trajedy with him, unlesse he did discover himself to be of another mind, on

the day following, but he thinking that the morrow was not to be expected (saying that nothing was done by reason, but all by splene and fury) withdrew himself by night, leaving behind him his Mother of foure score years of age, his wife and most dear Children.

6. The Earl seeing his hopes and expectation failed him, commands his goods to be confiscated, his wife to be imprisoned, and those that he had before forced to an Apostasie: he now compells to subscribe to a certain paper wherein the Citizens of *Rokizan* did testifie, that they did owe their safety to God, to the Virgin Mary, to the Lord *Deacon* of *Collerate*, and that they did imbrace the Catholique Religion freely, and with all readinesse of mind, onely the cowle being the occasion of it, and this they did testifie by the subscription of their hands, and the Seale of the City, and so that miserable Earle being so as to attempt the deceiving of God, *Cæsar* and himselfe, within a short time was commanded to appear at *Vienna*, and for some facts was there imprisoned.

CHAP.

CHAP. 101.
The Slanensean Reformation.

SLana, otherwise a City for the King, yet yielded to *Phalaris Martinitz*, and by him cruelly handled, over whom *Nicholas Hansbursky* was made Captain by the same *Martinitz*, who a little before (for some fact) was delivered to the Hangman of *Prague*, and had redeemed his life by Apostasie. This man that he might ingratiate himself with the *Jesuits*, did strongly promote the persecution of the faithfull. In the year 1624. he appointed a solemn procession at *Slana* (in that pompeous feast of the Body) most of the Citizens being brought to it, either by deceit or force. *John Bleyssa* being cited by him, & solicited to be a companion of his Idolatry, refused. When he asked the Reason, he said: *As often as I have received the Lords supper, so often have I obliged my self to God, to shun these abominations.* The other telling him, thou shalt not resist the Emperours pleasure; he answered, *In these things which belong to Cæsar it is otherwise: but here Gods businesse is acted.* He inferring that there should not be meanes wanting whereby thou mayst be forced, he answered, *God seekes willing, and not forced Worshippers:* The end of this disputation was a publick prison, where *Bleyssa* suffered

fered punishment for his disobedience (as they called it) nine weeks.

2. But *John Jahoda* was fined a summe of money. For when he would not be present at an Idolatrous procession, neither would erect an Altar before his house, he being called into the Court, was accused of blasphemy against God, and Rebellion against the Magistrate. The punishment pronounced to him was imprisonment for 9. weeks, and the payment of 50. dollars (to help to get a new hoast) when the time of his imprisonment was run out, he laid down his money, protesting, *That he gave nothing to the Hoast (for he knew no other to wash away the sinnes of the world, then that which was lifted up on the Crosse) but in obedience to the Magistrate, who might convert this money to what use he pleased.* For which words being sent back to prison, he was not dismissed till after a moneth, and with the payment of 50. shillings: But instantly driven out of the City with his wife. He was a very zealous man, who a little after dying of the plague at *Prague*, he piously slept.

3. *John Bleyssa* when he had again offended, (having offered his Daughter privately to a Protestant Minister to be baptized) was first put into a stinking prison, and after (with his wife lately delivered) punished with banishment: The third

part

part of his goods was onely granted unto him, the other two parts being brought into the Lords Coffer: But when he saw this taken away, and getting nothing of the whole, he committed himself to divine providence with a full confidence, and indured the miseries of banishment, even to death, dying at *Pern* in *Misnia.*

4. In the year 1626. The same Captain, that he might bring a universall deluge of Apostasie, brought in Souldiers, and compelled some by divers tortures to a desperate obedience. Among the rest, he forced 50. men into a narrow place of the Court, where they could not stand, much lesse sit, or lie. While they were kept in this place three whole dayes, and there having all passage out denied them, they performed the work of nature (Sr. Reverence) it could not be, but that they, being troubled with the stink, and likewise sad and angry, should faint. Therefore promising to learn, they are dismissed. In the same manner the wicked man handled women in his Chamber. But those that loved Christ went afterward into banishment.

CHAP.

CHAP. 102.

The Reformation of Prachatice.

THe Reformation of the Inhabitants of *Prachatice* (as a little after the Inhabitants of *Pisek*) was begun in bloud. For when the Citizens with a small force couragiously resisted for three dayes the Imperiall Army passing that way, then being about to yield themselves, they came down from the walls and forts, and prepared to carry out the keys, the enemy furiously assaulting the gate, broke it open, and first kil'd the Maior of the City, bringing the keyes, and then other men whom they met, and the youth; that within three houres one thousand six hundred and sixty Citizens were slain; scarce ten, whom flight or some deeper lurking place had saved from their fury. It was a fearfull spectacle to see carcases thrown about through the streets and houses, exceedingly dirty, and shamefully naked: neither was there any one for some dayes to bury the dead bodies. At length two pious Matrons *Christina* and *Benigna* (sisters of *Alexander Rumpalius* a Citizen and Alderman of *Prague*) put to their hands, and bring their husbands, and *Maximilian Rumpalius* their brother (an Alderman) to the grave

grave which they had digg'd with their own hands, and cover them with earth, perſwading thoſe that remained with their example and ſpeech to the imitation of their piety.

2. This City when it begun again to be inhabited by the Survivers, and others flocking from other places, the Emperour gave to the Prince of *Eckenberg*, together with the Towns ſubject to it *Baworow* and *Strunkonitz*, and all the Villages. In the year 1625. it was promiſed them by the Commiſſioners of reformation, that if they would become Catholicks, their Liberty, Priviledges, and Towns, with the Villages, ſhould be reſtored. They refuſing, were prohibited from their works and trades: and ſo put the diſobedient perſons, men, women, ſonnes and daughters, in divers priſons, and miſerably afflicted them four whole moneths. At length being made Catholicks, nothing was reſtored to them, that there might not want a teſtimony that theſe bloudy promiſers were his progeny, who promiſeth all things, and performeth nothing.

3. But what need we relate more? It is ſufficiently apparent by theſe, how wickedly, cruelly, and impudently they proceeded againſt free-men. For whatſoever was done with the other free Cities, not mentioned here, was made up of the ſame impoſtures, deceits, tyranny, and impudence.

We

We shall adde some examples how they handled the mixt multitude.

CHAP. 103.

The Proceedings against the Common-People.

WHen the Shepheards are removed, and the dogs fled, how easie is it for the Wolves to assault the flock; but yet Satan here found some obstructions that he was not able (as he hoped) to blow away all by one breath; we will relate some of these things briefly, and by degrees intermixing some particular examples for the credit of the history.

2. First, They removed every where the Ministers of the Word, even when they had not any of their own to succeed, then they endeavoured to take the Bibles, and other profitable books from the hands of the Lay-men, both for this end, that heresie (as they called it) might grow out of fashion, and the heat of Religion might grow cold.

3. The *Monks* being afterwards brought in, did not presently thunder, but did deal very fairly, beseeching and confirming the truth of their religion with oaths, and dreadfull cursings of themselves, promising a firm peace, the successe

of

of affaires, and the whole blessing of God, professing also their great hope of the kindnesse of the Emperour, and their Lords, and the diminishing of their burdens, and they also themselves being but little liberall in such a grievous dearth of provision, did offer either money, or corn, if they would change their religion, by which stratagem some are deceived; examples of this thing are extant every where, and also in *Kossimberg*, *Cerket*; where when a *Monk* being more greedy of praise for the conversion of *Hereticks*, or rather of meriting heaven did promise to every one that confessed a bushell of wheat, the poorer sort ran to him, bringing their confessions to the Priest for corn, he being afraid of his Granary, lest it should faile, if he did so largely distribute, resolved to dispense more sparingly, and gives to one of a mean estate that came to him, but halfe the measure; but he taking away his share, returns and requires the rest. The *Monk* denying him, *What*, sayes he, *is my soule more vile then the rest*? so he departed angerly. Is not this grosly to make merchandise of the souls of men, as *Peter* fore-told? or rather to bring the miserable common people to such a passe as they should think *gain to be godlinesse*, which *Paul* in the first of *Timothy* notes of certain false teachers, and men of corrupt minds, and averse from the truth:

4. But

4. But when they saw that few were drawn unto them by their fox-like subtilty, they returned to their wolvish cruelty, and compelled some by force to frequent their Masse, and therefore Catalogues are made through all the Churches, and punishment to those that were absent, the Sexton being to give notice.

5. If any went privately to the Neighbour-Churches of the Protestants (while there were some yet remaining) or to their private religious Exercises, being known they were fined, imprisoned, and whipt; sometimes souldiers were suborned who might distribute, and ruine the Protestant meetings, by their invasion of which thing I will relate one example, when that the year 1623. was brought about, when as much people had met upon the Feast of the Nativity of Christ, in the Temple near to *Kutiburg*, and the Village *Wysoke* (in the Oratory of the Barons of *Dona*) *Beneda* and *Lazgeausky*, *Bohemian* Noble-men, Collonels of Horse, remaining in the Garison of *Kutiburg*, on a sudden flie hither with their scame, incompasse the Temple, rush in, and draw from the Altar the Minister *George Barthius*; strip off his clothes, and carry him away prisoner (but yet he escapt) and cast the holy bread upon the earth, and poure out the wine, and trample upon it. They then take away with them

what-

whatsoever stuffe was ordained to holy uses, they stript persons of both Sexes, so that it happened that some being utterly naked, running homewards in a deep snow through many furlongs, being vehemently hurt through the sharpnesse of the cold, died. Some were wounded, others (among so many glittering swords) fell into diseases by reason of fear, what besides they did with the women-kind in the Temple, modesty forbids me to speak; the spoiles, as if taken from an enemy publickly sold at *Kutiburg*; and in their feasts they merrily drunk out of the cup which was taken away, and all without any punishment. I forbear to speak of more of the like cases.

6. They afterwards tried to weaken their courages by threatning greater evils. For an example of which, a command was given by the Prince *Lichtenstein* to the Captain of *Pirglisky* 1624. on the 20th. of *December*, That whosoever should deny to obey their orders, in forsaking their hereticall errours, whether they were men or women, old men or young men, free men or forraigners, in-mates or servants, he should send them to the Councell of the Kingdom by name, and from thence he should expect instructions what to do with their persons, and their goods.

7. Afterwards Marriages, Burials, Baptisme were forbidden to those that were Non-Catholicks,

licks, that which indeed was a thunder-bolt which shook the mindes of many, especially those which intended to marry. The want of baptisme and disgrace of buriall (because they were to be buried by the gardens, fields, and high-wayes, without any ceremony) could be endured more easily: if any one were privately married, or had his infant baptized, his punishment was a long imprisonment, unlesse that he could procure his liberty either by apostasie, or by some great fine.

8. In the Towns, both those that belonged to the King, and to the Nobility, workes, and trades, and all means of getting their living were forbidden, at length buying of food was prohibited, as at *Litomste*, being oppreſt therefore with want and hunger, there was a necessity either to flie (but whether so for ever while the same face of things did appear) or despair or apostatize, as most of them did.

9. They did set the Countrey-men into the Towns, they took those who denied to come, either by a Troop of Souldiers sent, or by their Court-flatterers, or else they did apprehend them in the night, draw them out of their chambers, and drive them by troops like beasts, even in the sharpest cold; and filled the common-prison, the Towers, Sellers, Stables, and Hog-sties with them, where they were killed with hunger, and thirst,

thirst, and filth, and cold, and heat. *Joachim* a Chyrurgion with others, was cast into a Tower full of snakes at *Plumlone*. At *Prostanna* were put together into the Castle Stable, and the window every where closed up, that being almost strangled for want of aire, fainted; among others *James Vlicky* an old man of above 80 yeares of age was drawn out for dead (being an Inhabitant of *Kosteleck*, a little Town of the said *Kelted*, whose son *Matthew Vlicky*, a Minister of the Word, was tormented at *Czaslavia*, as we have related in the 57. *Chapter*) but *Kunash* the chiefe persecutor often times repeating that they did counterfeit death, said that he would raise the knaves, and so commanded that good store of water should be poured upon them. Some came to themselves, but the old man died in his sight, whom he commanded to be carried out and buried, the rest not being dismist, unlesse they would promise confession. In some places they proceeded to that degree of Barbarisme, that they shut up men in Privies to be poisoned by the stink of excrements, which *Nicholas Szarowetz*, among others had experience at *Kosenburg*, also some of *Slanen* at *Letomisle*, and else-where, they thrust men and women together into the same place, that there was scarce any room for modesty.

10. They invented new prisons to torment more grievously, and to ruine more speedily. For example sake, at *Folessovie* in *Moravia*, *Dracovius* a *Jesuite*, being presently reformer upon the reception of *Ferdinand* for their King, in the yeare 1617. there were holes made, and spikes put in them, wherein those that were shut, could neither lie, sit, nor stand, by reason of the narrownesse of the place, but bending and crooked, they with their knees halfe bent, and their backs prest: they hung halfe to the ground. It was scarce possible that any one should indure this pressure above two or three houres, their sinues in the mean time quivering, their Members trembling, and their hearts ready to faint with trouble and feare. In the mean time some came, who asking them whether they would volentarily imbrace the Catholique Religion; most seeing to be fed with lies did grant it, the simpler sort denyed it, and were brought back to torture, untill they also did lie, in saying, they were made voluntary Catholiques.

11. The like imprisonment happened to *John Rederius*, a freeborn Subject, and Treasurer of *Pardubicium*, (an imperial Town) who all the rest forsaking faith, onely continued constant; but when he prepared himself for banishment, he

was

was kept in prison, because there was no body found who might take the charge of his accounts, a delay being alwayes made for some fained reason or other, the good man perceiving himself abused, and fearing some devilish snares, laid in a certain place with letters of Protestations, and those bookes of account, and in the year 1625. betook himself into a neighbouring Town called *Brundus*, upon *Orlisen*, a Town of *Charles* Lord of *Zeratin*, where hitherto Religion had been professed; but being by craft removed from thence, was cast into prison, and not suffered to depart, before he changes Religion, although he did patiently indure his imprisonment for three whole yeares, and often desired to be banished, yet his adversaries more and more by degrees endeavoured to shake his constancy; at length they devised a prison upon the water, very narrow, and not above a Cubit and a halfe in length, that so when he lay down, he could by no meanes lay himself at length, and they had provided so, that if he should turn himself unawares, he must then fall into the water underneath, and be dipt: now it was winter-time, and he himself was sick of the Gout, and no body was admitted to come to him, except some instruments of the Devill, who should tempt him to turne, he being

tormented with this kind of punishment for three dayes and nights, at length begun to faint, especially when his wife came to him, who was newly turned a Papist, and oppreſt him with her clamours, therefore halfe doubting, he consented, and was carried into a Monastery, and was received by the Guarden into the number of the Catholicks.

12. If Commissioners were sent any where, that the businesse might not be delayed, they took this policy in hand, that they should first assault the men of greatest authority, either by cunning, or force, and make them an example to the rest, in the Town *Minion*, when Commissioner *Zenkow de Kolowrat* demanded a positie answer frō the Subjects of that Countrey, convened together, whether they would be Catholicks or no; and one of them, in the name of the rest, began to speak boldly concerning Religion, *That conscience would nor could not be forced*, he presently commanded him to be apprehended, and in the sight of them all to be laid upon the ground, and beat, withall asking whether he would be a Catholick, but he continually denying, yea when he could hardly speak, the Commissary commanded him to be torn in pieces; when he was halfe dead, the rest were affrighted at the dreadfulnesse of this spectacle, and promised

sed obedience, if time would permit them. When the Senatours of *Fermanno Mestecia*, a Town hard by *Chruda*, refused to be made examples to others of apostasie, they were thrown in a scurvy prison, the president of them being forced to ride the wooden horse in the Market-place (used formerly to punish mutinous souldiers) although he was very ancient, yet indured this ignominie, and contempt, and pain, for above six hours, but at evening after the *Jesuites* had continually solicited him with their suggestions, and his wife and children with their lamentation, he yielded, and was taken off the wooden-horse halfe dead for he could neither go, nor make use of any member, & so he was carried by other men to a Confessor.

13. When some desired rather to die, then to be forced to Apostasie, it was answered, *That the Emperour did not thirst after their blood, but onely the welfare of their soule*; some others put questions, and they were thus answered in a scoffing manner, *O you affect the glory of Martyrdome, but ye are base knaves, and are unworthy to have any thing to glory in*: this Answer had *John Polacicus* of (*Franisium* in *Moravia*) who being solicited by the Souldiers and *Jesuites* severally to Apostasie, he fell down upon his knees, & held up his hands, and intreated, *That they would cut off his head, rather then force his Conscience*: And this Answer

had *John Elius* of *Stubnecimus*, and others in other places, and this was the true cause why in all these daily persecutions of *Ferdinand*, *Bohemia* as also all *Germany* did not produce more Martyrs, there were not wanting who would have died in maintenance of the Christian faith; but there were none who would inflict death upon bare account, for it was determined by these cruel Tyrants, brought up in the Devills Schoole, not to kill the body but the soule, and therefore they had rather by lingring and continued punishments, render men unstable and wavering in the truth, then by their patiently maintaining the faith, make them victorious, they onely put them to death, upon whom they had any colour of a civil crime, as is manifest in these Martyrs of *Prague*. *Andreas Chebdovius*, a sweet and hopefull young man, was thus dealt with, whom they apprehended at *Dorbusta*, as he was in his journey from *Podebradium* his nativeCountrey, going to theCourt of *Inowen*, into his service he had ingaged himself at *Faradissium*, they fastened him to a sharpe stake, because he was a Messenger, to carry about severall treasonable designes, when nevertheleſſe they found nothing about him, but a few Letters written from friends to friends, nor by any tortures could they force him to confesse any thing, and this was done in the year 1622.

14. They

14. They likewise took another course which was both tyrannical over the Consciences of men, and dishonourable to God, that because they see they could neither convince nor convert any one by the word of God: therefore they resolved with themselves, to make no use of any argument from Scripture; especially to the vulgar multitude, but by Authority of their Church, and by force compell'd them to obedience; wherefore if any man did appeal unto the Scriptures, they were answered with scoffes and jeeres, and taunts, they accused the Scripture of imperfection, of obscurity, of ambiguity, that it was the fountain of heresie, the sanctuary of Hereticks, and that Laymen had nothing to do with it: this was nothing with them, nay, these blasphemous wretches were not afraid with their foule mouthes to nick-name the Bible *Wiblia*, that is in our Language *vomit*, and so they spit in the very face of God himself, wherefore they took away all religious bookes, from the people, that so the blind leading the blind, they might over-spread the Kingdom with darknes; & also they perceived that the people by this meanes being deprived of all light from the word of God, might more easily be overspread with the darknesse of error.

15. Some of the Nobles after they had forced their Tenants into their Church, and shut the doores,

doores, compell them to receive the Eucharist in one kind, as *Severinus Talho* in the village of *Andercze*, in the County of *Pilsnen*, in the year 1628. with his sword drawn, went about in the Church, and solicited those that refused to fall down and worship *John Adams*, *Czeyka* in *Newcitz*, a Town of the same County, did beat the joynts of their leggs with Clubs, and so forced them to fall down, which was also done by *William* of *Klenow*, Lord of *Rupovia*, *John Stepkenick* being sent for by his Lord *George Metrowsky* at *Mautina*, when he perceived that he was to be fettered and chained, leapt through the window into the trench of the Castle, indeavouring to scape Apostasie by his flight; but he being pursued by the Guard, was brought back again wounded, and was therefore sent to prison at *Pilsna*, not to be released before he had abjured his Religion, the same *Metrowksy* kept another man of his own (*Ambrose Sterpethus* a skinner by trade) in prison a whole yeare, because he continued firm in his Religion, and thrice he sent the Hangman to him, and commanded him to be racked, and by the torments of his rack forced him to confession: at length he was let go, and was fined 100. Imperials: the Townsmen of *Knesovesia* upon *Slana* pursued with drawn Swords, the poor Countrey people that fled into the fields, and brought them back again, some of them

them wounded; some they brought from the Victualling houses, and forced them to confession, and received the Sacrament in one kind, *Baron Kolowrat*, set Muskets to the mouthes of those that refused to receive the Sacrament after the same manner, or else by gags forced their mouths open, and commanded the Hoast to be thrust down, perhaps in imitation of *Smeczanius*, who was used to do so before.

At *Ronspurg* in *Tosta*, and in certain other places, these wicked reformers are reported to have gone so farre in their wickednesse, as to force some of the people not only meerly to abjure the Cup, but also to throwe it upon the ground, and spit upon it, and tread it under their feete; and this was the usuall forme of abjuring the Cup, and swearing to the Catholique Religion.

I sweare before God Almighty and the Virgin Mary, and all the Saints, that I am not forced, but do voluntarily return to the holy Roman Catholique faith; and I do professe, that it alone is true, ancient, saving faith: I do abjure the Cup, neither will I partake of the Cup for ever. Yea moreover, I will by all possible meanes diswade my Children, and those that are committed to my trust, from partaking of the Cup: I do also promise, that I will constantly persever e in this Religion, and that I will oppose men of

contrary

contrary Religion, so God help, and the Virgin his Mother, and all the Saints.

17. It is not alike provided, how those that were now made Catholiques, should for the future behave themselves, some being content that they had not once filled their lusts upon these heriticall Subjects, let them alone and molested them no more, yet these poor miserable Creatures, when ever they had opportunity to see an Evangelicall Minister did bewaile their Apostasie, and did again communicate in both kindes; but others were a second time compelled, especially, when it was suspected that they did not in their hearts return to the Popish Church, concerning which certain Edicts of the Emperour, and Commissioners came forth to compell them again and again: a certain Butcher at *Colone* upon the River *Elve*, they forced and compelled to communicate in one kind, his stomack began to rise, and he went from the Altar and vomitted all the way home; when this was told the Captain, he chect him, but yet let him alone, because he thought it sufficient that he did obey them.

18. If any through fear of those tyrannicall proceedings betooke themselves to flight, their safety was not, neither indeed could it be long-lived; for hunger drave those out who had hid themselves in woods and secret places of mountaines & as for those that fled for refuge to neighbouring

bouring places, they found themselves beset with such as would betray them, and so were either streightway summoned and commanded to return, or brought back by the Souldiers, or by such like forceible meanes: certaine edicts also were published in some Villages, forbidding any to entertaine or covertly to keep in his house any of them that fled, and whosoever should, was to pay an hundred pieces of silver. Afterwards in the yeare 1628. upon the third day of *March*, there was Proclamation made, that those that should act contrary to the former command, *should for each nights entertainment pay an hundred pieces of silver*. What then should these miserable people do? it was hard for them to go out of the Kingdom, not being acquainted with any other language; nay, being ignorant both of the places and the waies; and these *Goliahs* the troublers of those *Israelites* reported, that the same Tragedie was acted, or ere long should be acted every where.

19. Hereupon some not knowing what course to take, applyed themselves to desperate remedies: *viz.* raising tumults and seditions, and taking up armes not onely against the cruell Souldiery, and those impostors the *Jesuites*; but also against the lawfull Magistrate: the event of whose undertakings was somewhat various, the

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Inhabitants of the Mountainous places of *Wsetinen* in *Moravia*, (the *Walacks* by name) did so defend themselves by Armes, that they did not onely continue free from Apostasie, but also from the power of the enemy, so that by warre they could not be brought under their yoake; sometimes the *German* and *Italian* Souldiers, as also the *Polonian Kozacks* attempted to break through the passages of the Mountains, and so to overpower them, but in vaine; so that those *Alps* or high Mountains of *Moravia*, serving instead of a City of refuge; these men having set an example (as also some Country-men of the upper *Austria*, who being gathered together into great bodies, cut out good store of worke for *Cæsar*) were followed by the subjects of Baron *Terozkius* (in *Bohemia*) who being in number about 4000. took up Armes in the year 1628. in *March*; but being vanquished by Troops suddenly assaulting them, they were diversely punished. Likewise in *Fridland* (in the year 1629.) sedition being sprung up among the *Commissaries* violently reforming (in which a *Jesuite* was kill'd, and the *Commissarie* scarcely escaping by flight) gave occasion to many of severall places, to rise up in Armes, and resist their violence; but presently the Souldiers of *Cæsar* set upon them, and many of the poor Country-men were slaine, many taken, two of those that were taken were be-

headed, two quartered, and the rest by Apostacy saved their lives.

20. Their safety was greater, who perswaded themselves that by constancy alone they should prove invincible: of this sort some were found of every ranck. We have mentioned some Ministers before in their place: we will now speak of one of the Nobility *Catharine Otti* of *Losse* (formerly a Lady of *Teschobuse*) who, notwithstanding the banishment which *Cæsar* threatned against widowes, did neither forsake her Religion, nor her Countrey: when the Commissaries required that she should chuse one of those two things, she answered them, *That she could not suffer banishment, because she wanted an estate, but yet that it was not lawfull for her to change her religion, and that because of her conscience; and therefore she would doe neither: if that they would ordain a third thing concerning her, she would leave it to their wils, but commit her selfe wholly unto God*: hereupon they dismist her, either for shame, or else because it was not yet appointed that any should lose their lives meerly for religion: we have already mentioned some Citizens, unto which we may joyn these; *Martin Strausky* Citizen of *Daczicum*, and *Simeon Siakowsky*, Citizen of *Crumlovia*, in *Moravia*; neither of which could be bowed by fair promises, nor be prevailed

upon

upon by cruell miseries, being both of them resolved to die for the faith: the Adversaries therefore overcome with their patience, let them out of prison, and suffered them freely to take up a banished condition.

21. There is also a memorable example of constancy in four handy-craftsmen, in the reformation of *Kossumberg*, for when among three hundred Subjects, there were only ten that remained couragious, so as to endure imprisonment; It came to passe also that six of those ten (unable to endure hardship, and cold, and famine, in prison) forsook their cause: only foure (*Sigismund Krussowsky, Nicholas Szarowetz, John Aksamit*, and *Laurence Karlick*) were left to be tormented by the hands of the Tyrants: who, after they were much and daily upbraided with their obstinacy, were at first exposed to cold, for five weeks together (in the moneths of *February* and *March*) and afterwards for nine dayes were pined with hunger, not having a crum of bread allowed them; only they had a small portion of bread of their own, with which they did all that time sustain themselves, drinking their own urine: a *Jesuite* entring in with the Governour of the Castle, in many words threatened them harder usage, unlesse they did repent; to whom *Sigismund* answered, *We willingly imbrace all afflictions, famine,*

hanging,

hanging, burning, rather than we would sinne against God: and as they were going out he calleth out to them, saying, *What ye do, do quickly.* Forthwith it was commanded, that twice a week, and not oftner, there should bee given them a mouthfull of bread, and a draught of water: and then they were kept apart one from the other: *Aksamit* was left there, *Nicholaus* thrust into the sinke of the prison (saving your presence) *Sigismund* into a furnace, and none permitted to visit them, at length, having for the space of twenty one weekes, used all meanes for the working upon them, and despairing of their conversion, they set a fine upon them and so banished them, who with joy leaving their possessions directed their course into Polonia, but *Karlik* having got a disease in prison, died of it in his owne country.

22. But wee may more rightfully, bestow the praise of constancy (and why not of Martyrdome) upon them, who even to their death endured hardship in prison; of this number before this universal persecution, was *Iohn Burian Kochowetz*, a most honest and learned man, whom the Governor of Lobkowitz, because that at his pleasure he would not subscribe to the Popish superstitions, caused to be bound; which he (although perpetually vexed with the Monkes and Jesuites) did valiantly endure for the space of three yeares: and in those bonds hee died, and afterwards

terwards was ignominiously buried near the place of punishment at Raudnice.

23. There was also in the reformation of Litomisslen, a certain Country-man, of the village of Strakow (his name I have heard, but it is now slipt out of my memory) who did endure a long imprisonment, vexed with the insultings of the Priests; and of three thousand Subjects, (for so many that Lordship did containe,) was alone found constant and immovable. He being sick by reason of the filthinesse of the prison, was visited by a Jesuite, and of him admonished, to whom he thus answered: *Get thee hence thou tempter, this day shall I sup with Christ*, and a little after he died, and was buried in that place where they were wont to behead Malefactors.

24. Yet more admirable was the constancy of a certain Scribe (there was not any of whom I could learne his name, but the thing it selfe I have read from the hands of faithfull and worthy witnesses) in the Town of Dobrzise. This Towne, as many of the neighbouring places, were given by *Cæsar* to *Don Martin de Huerda*: but he disliking the service of so hard a Master, resigned, and lived with a certain Miller (in the territories of the Suticens) took upon him the office of a Schoolmaster; when *Don Martin* came to hear of this, he sent thus, that they should bring the Scribe and the Miller bound in chains to the Tower of Welhartitz, and commanded that both should

should be cast into a deep place of the Tower, in the year 1623 upon the Wednesday, from whence the Miller was a little while after sent, but the Scribe was kept there a whole year, even to his death: the prison was so foul and noysome, that both his feet were rotted off: but he being endued with a great measure of faith, past away the whole time, in singing Psalms, and hymns, as if he were in the enjoyments of all delights. And it is worthy the notice taking, when a little while before his death, it was reported that both his feet were rotted off, and that his body was full of worms, *Don Martin* not beleeving it, commanded that he should be brought forth, that he might see him, he refused, saying, *The Tyrant was unworthy to enjoy the sight of his body.* And so remaining immovably united unto Christ, he died about the same time, upon the same Wednesday following, namely, 1624. When he was brought forth, the Tyrant forbad that he should be carried out through the gate of the City, through which he entred in: but commanded that he should be cast over the wall into a ditch, and from thence carried away by a Sheepheard, and buried.

CHAP. CIIII.

George Balthasar *Martyr*.

I. THis appendix of the former chapter (shewing how the persecutors dealt with the common people) will be a History famous to posterity. In the year 1629. the fifth day of May, two and twenty country men were brought captives from the village of Zlonice into the City of Slana, singing with a pleasant voyce, and triumphant hymnes about the resurrection of Christ; it was brought in as a matter of charge against them, that having before turned Catholicks, they returned to Heresie, and ministred to themselves holy things. Being sent into several prisons, they were forthwith brought to examination: the Chieftain of these was said to be one *George Balthasar*, an inhabitant in the village of Tmanus, who had no learning, and yet was a preacher among them: his Master therefore *Bohuchwal Walkaun*, having a little before turned Apostate (least that he should draw upon himself *Cæsars* anger, or evill surmizes, accuseth him in a letter written to the Senate of Slana, and therein requires that justice should be done upon such a Rebellious fellow. The Senate having summoned this man to appear, causeth this writing to be read by the Solicitor, and asked what he would give in by way

way of answer. He requires time, and promiseth that he would answer the writing; leave being given him, he frames this answer, which out of the Bohemian tongue we have thus translated word for word.

I Have understood what charge was drawne up against me by *Iames Swojanovius*, under the name of Mr. *Bohuchwal Walkaun*. The first article is, That I have been pernicious to God my Creator, and to men in obligation, in that having turned Catholick, I have again fallen from the Roman Catholick faith, and have violated my Oath. To this I answer, That heretofore being in a cruell prison, I was prevailed upon to sinne against God, my most righteous Judge, because then I was weak in the faith, not trusting God, that he was able to deliver his out of the hands of men: but God chastised me for this my fault, holding my conscience captive for a whole year together, so that I could have no hope in Gods mercy; and yet I recalled to mind former sinners, who did upon their repentance obtain mercy at the hands of God. Thereupon I cryed to my God, a whole year, night and day I did water my bed with my teares, because I thought my selfe damned: but that true and righteous God who is not the cause of our destruction, neither would that a sinner should die, but rather that hee should be converted and live, when he saw a fit time, did not hide his mercies from me; for I obtained what I did

desire, hee sent his Angell unto mee, and mine eies saw his glory brighter than the sun, and there was given to me in a moment the holy spirit, and I was born again; there was likewise afforded me a discerning of the Spirits, so that I could distinguish between good and evill; and with this great gift, I did likewise receive a command of reproving the sinnes of men. Nor am I deceived, for the Spirit of God doth not hide himself from any man to whom he is given, that he should not declare to the wicked, things future, but mercy to the penitents; and therefore I was likewise forbid by the spirit to doe any more the workes of the flesh, according to the lusts of the world, which had conspired together, what they might, against the just Judge of the living and the dead, and against the anointed ones whom he hath chosen to himselfe. Nor is my Mr. *Walkaun* ignorant of this; for they did hinder me from speaking the truth for the space of four years; but by how much the more they hindred me, so much the more did God confirme mee by his Spirit. Likewise they may remember, that I came to the Pallace of Zlonice, that I might declare unto them the truth, and invite them to repentance, even as the Lord Jesus had commanded me by his holy Spirit, and so to continue for three days together, Friday, Sabbath day, and Munday; upon which last day, I had also my booke with me, (but where he saith, I am a seducer of soules, I answer and affirme, that it is

the

the certain will of the Lord, that all you also should hear me) neither were they so strong as to snatch the book out of my hand. Nevertheleſſe they did deſpiſe the glory of God: for I ought to teach all, how they might come to repentance, but they had a ſigne given them, when thoſe three ſpiritual men went from me, asking me a ſign from Heaven (but they are without excuſe, for they themſelves held the books in their own hands) and I wept greatly, becauſe they did not receive the Lords Anointed: which indeed is no matter of wonder, ſeeing even from the beginning of the world, they did perſecute thoſe, who being renewed of God, doe good workes. And it was neceſſary that it ſhould ſo happen to me, that every one might know the world to be an hater of the truth; becauſe the truth is not in it; and that it alſo might appear, that the world is an enemy of God. Nothing therefore could ſo farre affright me, nor had I reſpect to any thing that ſhould hinder me from the cheerfull doing of that work which God had vouchſafed to deliver unto me. I would therefore know of you, who are made of earth, and of a lump of clay as well as I, what place you will ſhew me, that I might freely teach you without impediment: if that you do refuſe this, there will a time come wherein you would deſire to ſhew me a place, but ye ſhal not have it. Wherefore in the name of God I do exhort you, that you would not receive this grace of God in vaine, nor deſpiſe it;

for Gods rod is already tooke up, with which God will shortly lash those that do not acknowledge his voyce. There are more things for me to write unto you, but seeing my selfe knowes not how to write, I must have respect unto others whom I doe imploy, and so briefly do conclude. When I shall speak with you face to face, I shall distinctly unfold all things: in the mean while the grace of our Lord God be with us all. *Amen.*

2. This Epistle being read, and they looking upon it as being of an unusual Stile, there went to him (but accesse was denyed to all others) the Pastor of the place, and strange Jesuites, conferring with him face to face, and endeavoured to dissuade him from his purpose: but he remitting any thing of his constancy, did confesse, that he was indeed a Lay man, and had no learning: but yet whatsoever hee did preach, or afterwards should preach, hee had it not from himselfe, but from the Holy Spirit. For so it is, said he, as lately I haue written, and often I have said, that I (after that my abominable fall) did speake a whole yeare in weeping, but at length the Lord Jesus had mercy upon mee, shewed mee his wounds, with which the wound of my conscience in a moment was cured, and hee gave mee also the revelation of the Holy Spirit, and commanded that I should declare unto others the grace shewed to me, and exhort them to repentance; which

which I have done this foure yeares, and will doe as long as my life shall last. I know truly, that the wicked world doth endeavour to take away my life, but I am prepared to die, because by my death I shall glorifie Christ. Hee declared also, that when hee did call upon God in the prison of Zlonice, the Spirit of God answered him in his heart, and spake great things, which were not lawfull to be uttered; as also that he was taken up on high, above all the powers of this world, lest there should be any which might prevaile against him. As he had formerly declared all these things to the common people, so he did now declare them in prison to the Jesuites themselves; if they did descend to controversie about the Supper of the Lord, and about one Mediator, Christ, *&c.* he did fitly quote Scriptures, and urged them strongly: he did likewise denounce punishments to the persecutors of Gods people, the seducers of souls, and Masse-priests. He foretold also the bringing back, and gathering together of the flock of Christ, now scattered abroad by the wolves.

3. In fine, when all these things did shew a spirit more noble, than that it should be resisted, they took care that hee should be brought to Prague, the tenth day of August, and upon the fourteenth day of the same moneth, they punished him, and that in such a manner as was a signe of a seared conscience; for before morning light, the people not knowing of it, they

commanded that hee ſhould be brought forth, and without the gates at the gallowes be beheaded, and quartered; the ſeverall quarters being as a ſight ſet in the high-wayes, as being the members of ſome wicked Malefactors.

CHAP. CV.

The fury of the adverſary, againſt Churches, books, and the dead.

I. NOt without reaſon do we believe that the Kingdome of Antichriſt was ſhewed to *John* under the forme of a beaſt, for it doth indeed appeare before all eyes, if we do but conſider the cruelty, and madneſſe of that beaſt both againſt the living and the dead, and againſt all things contrary to it, and therefore yet it remaines to be ſhewed what rage they exerciſed againſt liveleſſe things, Churches, Books, Images, Sepulchers, and the bones of the dead.

2, As for the temples, it is not neceſſary that we ſhould remember or record how they did cleanſe them from that hereſie with their holy-water, a ſuperſtition (forſooth) among them for whom this ſanctification by the Word of God and prayer which the holy ſpirit taught the Chriſtians, (1. *Timothy* 4, 5. is not ſufficient, this was ridiculous to the common people,

people, but to the wise a clear and evident token of their hatred to the word of Christ, that they beat the Pulpits of the Churches from whence the Word of the Gospel sounded, and the Altars from which the Sacrament was distributed under both kinds, with rods, and whips, which was of all done in those chiefe cities Prague, Iglavia, Znoium, the Jesuites of Prague being about to purge their Temple which under *Ferdinand* was granted to the Brethren, they sprinkled powder upon the pavement and kindled it, thinking to root out the contagion of heresie with fire and smoak.

3. And because in most, if not all, the Churches, and Towers, and City-gates (in memory of the religion, of receiving under both kinds, maintained by the sword) there were erected Challices made of stone or brasse, they went about to take this away, a golden Chalice of great capacity in the Church at Prague was taken away, in the year 1623 the 23 day of January, and in its place the statue of *Mary* was erected, the picture of *Ferdinand* armed with a sword against the Hereticks, was placed in the room of *George Rex*, standing by with a sword in the maintenance of the Challice at *Hradicius*, they blotted out the picture of the cuppe which was over the doore of the house of *Antonius* and in the roome of it painted the Host, and under that a cup turned upside downe with filthy thick water running out

out of it, and writ this, *They have drunk up the dregs anda ll.* At the lintell of the doore they writ this sentance in golden letters, [My house is a house of prayer, but not thy house O most cursed Calvin.] They carried out of the Church the most ancient Pictures of *Litomeritius*, *Hus*, and *Ierom*, and so burned them; afterwards they shewed their rage against the holy Martyrs.

4. How they set upon the books every one perhaps have already heard, a thousand bibles (that I might not mention other good books) were taken away by these Furies, that Antichrist might shew himself nothing inferiour to *Antiochus* (1 *Macabees* 1. 5, 9.) commonly they burned them (onely the Count of *Nahud* that most perverse Apostate having covered his holy books with silk and Gold (for hee was sumptuous & proud) having taken off onely the gold and the silver, commands that they should bee buried in the sink (himself being present) but the manner was diverse, some having taken them away from the Christians did burne them privately at home simulating the modesty of *Joachim* (6. Jer. 23.) others brought them in baskets to the market-place, as was done at Fulneck; others brought them in carts without the walls, as was done at Zalicum and Frutanovia; others brought them in heaps to the Gallows, and other places destined for the punishment of malefactors, as at Hraditium & so in great heaps burned them:

them: but you shall see O good men! that the innocent ashes of these livelesse Martyrs being scattered, through heaven and earth, will spread further the doctrine which you would have abolished.

5. The adversary being unmindfull of *Ovid*;

Lions vent not their rage upon the dead:
And the fight ends when foes are vanquished.
But savage Wolves and Bears not onely prey
Upon the living, but the dead assay.

imitating the cruelty of Wolves and Beares counted a part of their glory thus to expresse their rage and madnesse upon the dead continually. It is a wonderfull beastiallity, not to be able to endure the living above ground nor the dead under ground, there are many examples of those, who were by these pulled out of their graves, and had their members burned at Horasdovisius, in the year 1621. The monastery which the Bohemian Brethren for a long time possessed was restored to the Monkes, who opened the graves of the Ministers of the word, first of all the bones of *Iacob Welchi* (both in name and in truth, two worthy men buried in the year 1600.) were taken up, which *Severinus Budetius* the Warden did with an iron barre, beat in pieces, using

with

with all cursing words, and commanded that they should be burned in the Church-yard with the bones of *John Popelius*, *John Iaphet*, and *Matthias Cobar*, who were buried in the year 1599.1614.1616. and because the Barons of *Squil.ve*, the Lord of the place were buried in the same Church, the wicked warden visiting their sepulchres, tooke off from their bodies their rings and gold chaines, and whatsoever was pretious, lastly, the body of *Theobold Squiovius* being taken out of the vault and out of the leaden chest wherein he lay, he commanded it being put into a woodden coffin, that it should be cast into some ditch about the Church-yard, and covered over with dung.

6. In the year 1623. the Church Czaslavia, being taken from the Christians, when they had found an Epitaph with this inscription, *In the year* 1424 *upon Thursday* Iohn Lyski *of Callis*, *departed this life, Governour of the Common-wealth*, *labouring in the name, and for the name of God*, *is buried in this place*. Presently they put to their hands that they might remove him from thence, that had rested there for the space of two hundred years within one: but having digged very deep, they found nothing besides dust: their rage therefore being turned against the Tombstone (upon which his effigies were formerly ingraven but now worne out) they beat this to powder, and with the dust of the grave they sprinkled

led it upon the ground without the church, so forsooth taking revenge upon him being dead, who whilest he was alive troubled them living.

7. In the same yeare when that they were a purging the Church of Prague of the buried hereticks, they brought out a marble-stone, laid upon the grave of *Rokizane*, and beate that to powder, but they could not find the grave. Lastly, in the yeare 1630. when *P. Lucas* the Jesuite, the twenty fourth of December died, and there was in that place a most deep grave prepared for him, there was found at the bottome a certaine bedde of brick, which being plucked out, there appeared putrified bones with two cups, one of brasse, and the other of Waxe, uncorrupted, and a piece of Damaske cloth, the Reliques of his Priestly covering, long red hairs stuck still to his skull. These bones being gathered together, they brought them in a basket into the Vestry, untill they did know what their Superiour would command concerning them: but what was afterwards done with them, we doe not know, but what we do declare, was related to us by an eye-witnesse. So *Rokizane* having laine in his Sepulcher about 159 years and 7 moneth (for he died in the year 1471 the 21 of February) gave place to another.

8. At Trebovea there were extant some stony Statues of some dead Pastors, in the Church-yard, the eyes

of

of which a Iesuite beat out with his mallet, hee being himselfe blind, blinded those that were before blind.

9, But yet their fury did not onely express it selfe against those that were already buried, I will not mention how they did deny them an honest buriall in the Church-yards, and forced them to bee buried in fields, gardens, high-wayes, and in those places that were set apart for the punishment of rogues. Certainly this was too barbarous that they did altogether deny, that some should bee brought out of their houses, and restored to our common mother the earth, for this onely end, that they might vomit out their hatred against those that slept in Christ, and that they might deterre the living almost killed with the stink of their carkases, from the imitation of their constancy, this happened to a most holy man, *John Mathrada Musten*, preacher at Kutiberg, at Saint Barbera, who dying at his own house (in the yeare 1625 the 4. of October, who being privily returned from banishment departed;) the Arch-Deacon *Apis an*, denied altogether that he should be buried, not suffering himself to be wrought upon either by intreaties or by offers of money; at length after eight days, some good men by stealth taking away his carkasse in the night time buried it in a certaine place. That *Belial* in vain inquiring after the authors of so great wickednesse, and threatning death unto them, for a little

while

while after the thirty of October the like example of charity was shewed to one whom the Pastor did use with the like cruelty, for a little sonne of his baptized else-where.

10. Why should I produce more examples of their cruelty, O that it were lawfull to write upon the foreheads of these men, that which *Semirames* is reported to have commanded, should bee writ upon his chests, *If thou hadst not beene a wicked man thou, wouldest not have disturbed the quiet of the dead.*

11. Yet perhaps it would not bee farre from our purpose, to hint out how they did expresse their rage upon the very name of *Frederick* (meerely for the hatred of that most pious Prince) who was an Evangelicall King; for an Evangelicall people, in the year 1622 a Citizen of new-Prague by name Mr. *Iohn Libertine*, because that he had given the name of *Frederick* to his little sonne, was at first without all reason tormented with the numerous souldiery, and for a punishment, was commanded to pay 500 Dollars, it was a most usuall thing for them to pull in pieces the pictures of *Frederick*, to trample them under their feet to digge out their eyes, and ignominiously to handle all those withwhom they were found; so that it was almost a capitall offence even to think of *Frederick*.

CHAP. CVI.

Examples of Prodigies and punishments, whereby God sometimes affrighted his enemies.

1. THe Godly indeed (at that time) were able to deplore this whirle-wind of persecution, and Apostacies, but onely the Lord to stay and cease it: Who although he stirreth up wicked men to chastise his Church, yet nevertheless he useth severely to punish them (after his paternall premonitions to reducethem) when behaving themselves obstinately & exceeding the measure of cruelty, they become incorrigible. Wee shall touch upon some of this sort.

2. The first forewarnings, were diverse strange sights which appeared in heaven and earth. As for example the miraculous bowe seen at Prague, by all, about the hour of execution: yea, such amazement seized upon the people, looking thereon, before execution was ended, that they fled by troops from the place of Judicature into the streets, no man pursuing them or declaring the cause thereof. Fiery torches also were seenin the night, environing theMartyrs heads which were set upon the tower; and a singing heard. Certaine of the Watch-men did confidently averre it; but for our parts (in regard we were not

eye-

eye-witnesses) we leave it undetermined. But this is certain, that many suns were diverse times seen, in the year following; the sun also was seen by a great multitude of people at Prague, to dart out, as it were, balls of fire.

3. In the year 1623. exceeding thick smoak did proceed at set times from the pinacles of the chiefe Church of the Gospellers (at Joyfull Court) so that men supposing it to have come from fire within, ran thither to quench the burning; but the Towers being well searched within, they found it otherwise. The Iesuites because they could not deny the truth of the miracle so often repeated, did interpret it to their own advantage, saying, the reliques of heresies do now smoak and fly up into the air.

4. In the same year when upon *Corpus Christi* day, the first solemn circumgestation (or carrying about) of holy bread, was celebrated at *Kutterberge*, with the noise of Trumpets, Timbrels, Fiddles, Gunnes, and the like, the Heavens (the Clouds being compacted on a suddain) poured out such a floud of waters, that within half an hour, the Marchants shops, Carts, and other heavy bodies, did swimme in the streets, which also was mingled with so great a shower of haile, that not onely the windowes of Churches and houses were broken, but even the sheep in the fields, and the wild beasts in the woods, were knocked downe, some wounded, and others slain.

5. In the yeare 1624. in *Autumn*, a flying Dragon, flaming horribly was seen throughout all Bohemia and Silesia. And that this was no whit below a miracle, we may gather from hence, because in the same day and houre (about Sun-setting) it was observed in so many and remote places, that our faith could scarce elevate it self so high to credit it, if it were not confirmed by a thousand witnesses.

6. In the same year at *Podebrad*: bloud flowed out for a whole moneth together (the spring neare the high-way being broken up.) Which some have used as a Rubrick (and to beget the more credit) have writ the story thereof with that very bloud. Nor perhaps ought wee to omit that which these eyes have seen in the same year: Vpon the City-gate of Chrudim, the Armes both of the King and Queene were painted, with a distich written in Golden letters. These were thrice at least drawne over with Chalk since the Emperors victory: and all the rest being quite blotted out, onely the name *Fredericke* at severall times became extant and legible by all.

7. In the yeare following 1625. neare Beneslow, then in the Dominion of *Paul Michna*, a Fish-pond was wholly turned into bloud; for the space of three dayes, as also it happened in other places at other times. In the confines of Moravia and Silesia great

flocks

flocks of Crowes and Dawes, flutted up and down; which at length by a great fight continued for a whole dayes space, suffered a great distruction at the village of Bartoschowitz, neare Fulnek; and indeed with other successe then could bee expected; for the weaker part overcame the stronger, some thousands of the Crowes being fastened in the Dawes-bills, fell and perished, without the ruine of scarce any of the Dawes. The Country-men also running to behold this spectacle, filled their sackes with Crowes.

8. In the yeare 1626. at Prague it rained Brimstone, and not long after the Image of the Crucifixe set up at Waltave-bridge, was smitten and throwne downe by a Thunder-bolt. In the same place Kutterberg-gate opened of its owne accord, the post being removed for two or three nights, to the great astonishment of the Watch-men; which they were forced to averre upon oath. The like wonder was seene at Prostanne in the City of Lichtensteinium.

9. It cannot be deservedly spunged out of the catalogue of miracles, that which we know happened to the Bibles at Zatek, in that they could not be burned. For when in the year 1630 the Books long before carried out of that City, by the joint authority of the Magistrates, were condemned and sentenced unto the fire by the Commissaries, and kindled with

woodstacks piled in order without the walls, upon an hill near the water-course: the sacred Bibles of *Simeon Swoboda* (all other books being consumed) suffered the flames without harm (saving onely that their margins were somewhat singed) as also an other book of Ecclesiasticall Psalms, of an old Edition, both whereof are preserved for a memoriall by the Exuls of Zateck, at Friburg.

10. God also the revenger of wickednesse, did sometimes put forth a signe of wrath and indignation against some in the very act of their villanies. Many Apostates, driven and tormented by the sting of conscience, cried out, that they were damned; others not suffering the torment of conscience, did hang or drown themselves. And amongst others that exceeding rich Merchant at Prague, *Hans de White*, *John Campan* the famous Poet (who after hee had changed his religion) thus said to his wife, *this day salvation is come to our house*: whereto shee answered, *this day a curse is brought into our house*. hee ended his life in despair. *Daniel Basil* professour in the University of Prague, was surprized with sudden death. *Iohn Chytræus* Pastor at Slawkowia, in Moravia, as hee was ready to recant and abjure the Doctrine of the Gospell in the Church, hee was strucke dumbe; and from thence was carryed home, being possessed with an horrible trembling all over, and gnawing his tongue, at last, he died of unknown griefs.

11. Doctor

11. Doctor *Daniel Knapper*, a publick professor of injuries against the Gospellers (under pretence of justice and right) was slain by the suborning of his wife, an Adulteresse, who afterwards was hanged and perished. *Thomas Hrich* was created Consul at Rokysan, for his example of Apostacy given to others: but within one year after (upon Michaelmas-day) as the other Dragon, the hater and accuser of the Brethren, being cast down from off the Throne of pride, he vomited up his ungodly soul with bloud.

12. *Adam Primate* of Sussick, promoted the businesse of universal Apostacy with such fury in his Country, that (without all respect unto Consanguinity) he gave out with great boasting, *That if his Father should rise again, he would not spare him*: this wretch (by the just judgement of God) fell mad, and flying up unto the highest rafters of his house, from thence he cast himself down; and roaring fearefully, he tossed himself very restlesly. When his Step-mother running to him, put him in mind of his sin, saying, *O my Adam, remember what thou hast done: give glory to God, speake, pray.* He onely drawing his mouth aside, and putting out his tongue, in an astonishing manner, breathed out his last.

13. *Florianus Libochovius*, the Governour of the Horazdovian Dominion, a perverse Apostate, a betrayer of the Citizens, shot himself to death with a pistol bullet. *Hodina*, a Citizen of Czaslavia, but a

man of great unconstancy, induced with hope either of reward or dignity, did shew himself so eager in slaying *Zisca* (cotinually raging with his virulent and malicious tongue, against the deceased Noble-man) that within a few dayes after, he breathed his last; either being broken with the sedulous attempt, or else perishing by a peculiar vengeance.

13. A certain novice Church-warden, very wicked and audacious in defacing the Churches of Litomerzicium, digged out the bottome of a stone Chalice, above Lawrence-houie-gate, shortly after hee fell into a sharp disease. For accusing himself of wickedness, he tore his cloathes from off his body, pulled off his hair, not suffering his wife or any other to come near him, although for horrour and stink none could come to him. At length after that he had belched up an incredible torrent of bloud, through his wicked throat, he was choaked by his own bloud, being an utter enemy to the bloud of Christ. When this was known to the whole City, there was no man (no not the Mason) though of the Popes faction, (being terrified with this fresh example) which would so much as touch the marble Chalice, all guilded over found in the entrance of the other Church of *All-souls*, (laid up in the wall of the larger Tower) in the year 1485. and afterwards trimmed up, which also was adorned with this inscription, *Veritas vincit. Truth at last triumphs.* They therefore brought in a Malefactor,

factor, whom they called out of prison: and gave him promise to set him at liberty, and give him his life, if he would take the Chalice out of the wall, and break it in pieces. This he did for the reward of his life: but a few dayes after, he was retaken at Austium, and racked by a wheele.

15. *Tobias Konig*, Consul of Trutnovia, a cruell Apostate, and tormentor of the faithfull, which adhered constantly to their Religion in the year 1629 being taken with a sudden disease, and waxing as black as a coal, uttered his speech like the barking of a dog: and so being made a spectacle for the space of three dayes, did vomit up his soul with terrible anguish.

16. *George Kanasz*, Prefect of the Dominions of the Prince of Lichtenstein in Moravia: when as the day before Christtide (in the year 1627) staying with Jesuites in the Prostan court the whole day, he had brought many of the citizens into Apostacy (he indeed at that time not professing it, but was induced by the promise of a thousand crownes, to whip his fellow Brethren) and had sent the rest into prison: after a most delicate Supper, he returned in the middle of the night, unto the Tower of Plumlovia (being one mile distant from the city) and having well drunk, he slept soundly. But because he had commanded that they should raise him for to celebrate the night service, to the end he might triumph for the executing of so rare an act. It came to passe (according

ding to his wives after-relation) that he often ſtarted and awakened himſelf out of his ſleep, ſuppoſing that he heard the ringing of bells in ſome other place. At length fearing to be prevented, he aroſe, and made haſt to the walls of the Tower, and commanded the Engineer to diſcharge ſeven Canons, and the eighth he would diſpatch himſelf; he therefore took the Pearch, and gave fire. But oh the terrible judgement of God! the Gun brake aſunder, and the ſplinters retorted upon him, which tore both his legs, both his thighs, the one arme, the one ſide, and in fine, took away the skull of his head. This was the reward which this unhappy man received from divine vengeance, for his treachery and tyranny: But the miracle was the greater, for that none of the ſtanders by (being fourteene in number) were hurt, or ſo much as touched, exceptiing onely a certain old hunter, whom he thruſt out by force beyond the Bulwark, to be received by the Guns, if they had fallen into the bottom: but his girdle, ſticking upon a pale, which was ſet in hurdles for a protecting basket filled with earth) did preſerve him from falling, untill ſhouting out for help, he was drawn up and ſaved by thoſe which were there preſent. This he afterwards related to the Prince, and obtained a priviledge, that he ſhould not be compelled to forſake his Religion. Surely this was an evident example of divine vengeance: yet notwithſtanding, blind men attributed this, even as all others, not to divine

appoint-

ment, but to blind chance.

17. *George* of Machod, Auditor and Patron of the Brethren in Moravia from his youth, afterwards (from a Noble-man being made a Count) he became a most perverse Apostate (who buried holy Bibles in stinking channels, as we have noted in the chapter immediately preceding) and was punished by God after a miraculous manner, with a terrible disease in his throat, whereby his tongue putrified, and many holes were eaten out below his chin: so that whatsoever nourishment or medicines entred into his mouth, did either straightway flow forth, or distilled out by little and little. All remedies therefore being used in vaine, after his suffering cruel torments about two moneths space, he breathed out his soul, which was most unsteadfast, and sold to Antichrist, for the smoak of honours.

18. At Niclaspurg in the Tower of Cardinall *Ditrichsteinius* and Governour of Moravia, (in the year 1626) a shrill voice was heard two houres before day, doubling, *Wo, Wo, Wo.* Many raised by this voice (the Secretaries arose at that time to their businesses) and astonished with the news, heard this voice four times. And because the voice seemed to sound from under the house tops, they went up with lights for to know the matter: they then heard the same words abundantly repeated, sometimes in Dutch, *Weh, Weh, Weh,* other times in the Bohe-

mian

mian language, *Beda, Beda, Bedi:* but so as those that stood in one corner heard the same things sounding from an opposite place; when they went thither, from another part; so that it seemed altogether prodigious. This truly hapned and was done for three nights together, as is manifest by the Testimonies of eminent men, who themselves were then present, and became Auditors thereof (amongst whom was *John Wodiz.* by a noble Lawyer.) The like voice was heard at *Wienna* as recorded in a publicke writing.

19. Nor is it unknown, how that in these times certaine persons as in trances, declared in divers places by hidden revelation what horrible punishments should attend the Tyrants and persecutors. Amongst whom was *Christina Ponitovia*, a Bohemian virgin, whose visions writ with her owne hand, and translated verbatim into Dutch, are now extant in print, she being commanded by him that revealed the things unto her, writ also to *Walsteinius* the Prince, certaine dehortatory letters, not to persecute the faithfull under paine of temporall and eternal destruction; she sent them also to Gizinia, delivered them into the hands of the Princess, to the great astonishment of her and *Gynecius* her chiefe usher, she falling into an extasie at the same time in their sight. The letters before they were delivered to the Prince, were opened and read by Jesuites, who laughed at

them

them as a Piccardy fiction; so also the Prince seemed to interpret them. For he smiling, said, *that his Lord the King had received letters from Madrid, Constantinople, Rome, &c. but he from Heaven.* But hee found how meet it was to jest with holy things; in a short time after hee died miserably of that kind of death which *Christina* had foreseen and foretold, though indeed he promoted the oppression of the Confessors of the truth, his conscience regretting as is well-known only to gratifie and please those about him,

20. The Lord many times smote *Ferdinand* himselfe with diverse plagues, for perversely hardening himself against Gods people. For first of all he stirred up enemies successively against him, which grievously tyred him with Warres. Yet his Baal-Priests, interpreted this, as desired occasions of continuing the victory and trampling the heretickes on every side: notwithstanding, they often perceived into what streights they were brought not without hazard of their overthrow: yet because all this did but contribute to harden them, the more they returned againe to their wonted course.

21. For shortly after the execution at Prague the Emperors Army was routed by *Bethlemius* in Hungary: where Bukwoy himselfe, a rare General, was slaine. Not long after the confiscation, where the Goods of very many Gospellers were set to sale, in

the

the year 1623. all the Emperors Army was againe reduced to such extremity at Hodoninum in Moravia, that all was given for lost; had not the Count of Black-Mount imbraced conditions of peace in the Emperors behalfe, which were so low and base, as that he letted not to kisse *Bethlemius* his feet. Afterwards the Subjects of Austria the lower, Rebelled, and much increased their extremity, This likewise is very memorable: the same day, whereupon the first proscription of the Citizens of Prague was published (July the 12. 1627.) the Lord afflicted Italy by an horrible Earth-quake, whereby many Townes and Villages with many thousands of men were swallowed up.

22. In the interim God struck the first born of these Egyptians, these principal men dying (to wit) Pope *Paul* the 5. and *Gregory* the 14. *Philip* the 3. King of Spain, also *Charles Albertus*, and *John Charles* Duke of Austria, the Emperour *Ferdinands* brother, his uncle, his sonne, and some others.

22. At last (when not onely Bohemia but also all Germany was full of Prodigies, and yet these enemies did not cease to bring all things into confusion, and to fill all places with their Tyranny and impiety, God stirred up a Northerne Whirle-wind, which, to this day shakes the Walles of this wicked Babylon.

24. To whom that Gods word might the more appear

appear, even France it self (although professing the Roman-Religion) not induring any longer to behold this daily Tyranny every day increasing, and the growth of the Emperor, brought about by the ruines and oppressions of other Kingdomes, joyne counsels and strength, of which passages God onely knows the issue, for the present we observe the just judgement of God who knows the Nations that deal at War, and to those that spill the bloud of his Saints, *he can give them blood to drink*, as he hath threatned in the 68 Psal. 34. Revel. 16. 5, 6.

CHAP. CVII.

Concerning the remainder of the faithfull in Bohemia after all this persecution.

I. SO soone as the Popes sword began to prevail, there were found some learned Doctors of the Church who did publickly and privately, by their Sermons and writings, admonish and strengthen the hearts of the people, against those tempests of persecution which they apprehended comming, *but bee cause God scarce at any time makes his way through the stormes and whirle-winds* (Nah 1. 3.) but at the sight of his wrath, the very mountaines are covered and the rockes are dashed in pieces (1. *King* 19. 11.) so likewise it happened here, that some of the Pillars of the Bohemians were overthrown, to wit the

the greatest part of the Nobility and some part of the Ministery with the Generall ruine of all the people whereupon they rejoyced and were glad, who spoiled the inheritance of the Lord, *because ye were glad because ye rejoiced O ye destroyers of mine inheritance, because ye are growne fat as the Heifer at grasse, and bellow as bulls.* But how the Glory of God and mans salvation was promoted by this is not knowne, nor can sufficiently bee lamented.

2. For because in so great a number of Apostates from the Gospell, there were scarce any who were perswaded within themselves that way which they were commanded to follow, was the true way of salvation, but meerely out of the fear of men, or elle to please men, or some other blind and brutish inclination, most of them followes the example of the rest, and offered violence to their consciences, and so forsooke the truth; what can wee determine otherwise concerning the whole root then to say with the Prophet (Isaiah 1. 4.) *a sinfull nation, a people laden with iniquity, a seed of evill doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy one of* Israel *unto anger, they are gone backward.*

3. Truly you have done very praise worthy, and you deserve very large trophies, *you soul deceivers, you have made a company of Epicurians, who love their*

flesh

flesh pots, and who would return again into the bondage, of Egypt for their cucumbers, and onions, and Garlick, yea, and you have imprinted the seeds of Athism in the hearts of men, most men now believe in nothing at all, and least any thing should bite their consciences, stupified by your opinion, they desire that all worship of God might be taken away. But to speak more mildly, what gain is it that you should force men thus to lie. Do you believe that all those whom you have compelled to professe your Catholick Religion, are really yours? Pray take away from one part, your gold and your temptations, from the other your swords, your racks, and other instruments of cruelty, and restore liberty of conscience, and you shall presently see, how seriously they have imbraced your religion, if therefore he be a false friend who loves another mans estate, and not his person, why are you so foolish as to please your selves in the thoughts of those men, who either out of flattery, or else through force, seem to comply with your present prosperous estate? The Babylonian pride induces you, that men should be either inticed or forced by any means, to worship this your golden Image of the people, *and that all nations and tongues should fall down before the sound of your pipe, your harp, and of your violl, and of all other musicall instruments.* Whilest you intoxicated with the wind of fornication, may securely and jocondly dance amongst the

great number of spectator sand beholders. *But our comfort is we know the time is comming, wherein the Lord will make the sound of the harp, and of musick to cease in thee O Babylon.* Rev. 18.22.

4. Yet there was something good in these mens madnesse, as it was ordered by the wisdome of him, in whose hands all Tyrants are but as a Fanne, to cleanse the graine of his Church; for by this meanes the chaffe was separated from the wheat, and the drosse from the gold, that now it might appear who loved Christ, and all hypocrites might be discovered. We certainly have seen, as in a glasse, something which doth presage that which the Lord foretold should come to pass when he comes, *That there should be two in one bed, one should be taken, the other should be left: two in one Mill, the one taken, the other left.* Here it was apparent what was the strength of them that truly love God, and what was the weakness of them that dissemble godliness. For I will not reckon up what friends were separated from their friends, what kinsfolk from their kinsfolk, parents from their children, children from their parents, brother and sister one from another: yea, some wives, their husbands not enduring the tryal of the Cross, was separated and disjoyned: some husbands are banished, whose wives could not be perswaded to forsake all for Christ: there are some women, who that they might profess their faith in Christ, have forsaken

saken their husbands for their Apostacy. *Thy judgements (O Lord) are very deep.* Psam.36.

5. But what shall we do with those that they had seduced, whom the fear of this burning Babylonian furnace, had forced to fall down, and worship this Antichristian Idol? We must do as Paul did, who was much in sorrow, and was grieved at the heart for the Brethren, who carried themselves so, as to become forsakers of God; and we may hope, that Gods mercy will not be wanting to his Elect, in bringing them into the wayes of repentance. But because God is a just Judge, and hath assigned a portion to *the fearfull and liars in a lake of fire and brimstone.* [Rev. 21.8.] Now what will become of those hypocrites, who deny that with their mouths, that which they believe in their hearts; but fearfull, and lies in the sight of God. God hath denounced the cup of his eternall wrath to all those who have taken the mark of the Beast, either upon their fore-head or on their hands, that is, have joyned themselves to the Beast, either by their profession, or by their works. *Rev.* 14.9. It is most certain, that these are in a more dangerous state than many will beleeve, *Since it is scarce possible, that those who have been once enlightened, and tasted of the heavenly gift, and have been made partakers of the Holy Ghost, and have savoured of the good word of God, and the power of the world to come, if they fall away, to be restored to repentance*: Heb. 6.4.6.

6.4.6. *Be not deceived, God will not be mocked:* Gal.6.7.

6. But since this is the condition of our countrey in general, we may cry out with the Prophet, *Vnlesse the Lord had left us a very small remnant, wee should have been as Sodome, and we should have been like unto Gomorra,* Isa.1.9. by whom the field of Gods Church in Bohemia being planted again, might yeeld an acceptable harvest to God: for there were many went away, who had rather cleave to Gods Worship, than to flatter *Ieroboam*, and by their filthy Idols break their Covenant with God, and of these there are above twelve thousand.

7. Among the Nobility and Knights, in the year 1630. according to compute calculated as exactly as could be, there were found in banishment, 185 families, which had gone out out of Bohemia, and each family 1.2.3.10.20. yea, there were found unto 50. male persons, as in the families of *Caplirzor*, *Gerstoref*, and *Keblor*.

8. And by Gods mercy, there was a good part of the Ministery found (but I doe not know how to give you a just account of them) among all the brethren, I am certaine, that about 200, who were alive in the year 1620, in Bohemia, and in Moravia, there were alive about 56, the rest, in the space of 10 years, either by sword or pestilence, or diseases contracted by frights, and cold, or famin, or prison had destroyed.

9. The

9. The towns-men and trades-men of Cities and towns, went away, in some places more, in some places fewer: yea, among the very Country-men, and Husband-men there were not a few, who followed the rest, and forsook the Country.

10. The greatest part placed the seat of their abode in their absence from their Country, in the Duke of Saxonies Dominions in Misnia, in Lusatia, in Voitland, and there was not a small number, that betook themselves to the protection of the Duke of Calumbac, and the Marquis of Berruteis; some betooke themselves in Marquis Brandenburgs Country, yea, even into Holland it self.

11. They that went into Poland, found for their friend, the most Illustrious Count *Belzensis*, the Lord *Ralph* Count de Lossnia, who in their Dominions of Lossnia, Wlodavia and Baronavia, friendly entertained above 1000, and protected them from the cruelty of their Enemies. The towns Ostrorog, Roki, (under the government of the most Illustrious, the Counties of Ostrorog, and the most Potent Lord *Nicolas Ray* of Naglowitz's) as also Kobillium, under the Lord *Abraham Szeniutaw*; and last of all, Thorunium, an Empire City of Borussia, was a receptacle to very many, to whom the most Illustrious Prince, *Christopher Rodzivillius*, behaved himself very bountifully, in relieving the misery of their banishment, as also other pious people. whose hearts the Lord stirred up.

In

12. In Hungaria the Lord stirred up the heart of the most illustrous *George Rakozius* now Prince of Transilvania, to make his Dominions of Puchovia and Ladneseus as a sanctuary to the banished, whether also some went from it self, as also to the Dominions of Count Trurion, Count Eleshazius, the Lord *Revius* and others.

13. In Silesia under the Government of the Emperor God strengthened the heart of *Iohn Christian Duke* of *Briggs*, that he durst rather obey God than men, who entertained in his Duchy many of the banished Bohemians and Moravians, to whom, as also to the rest under the heat of the day: Isajah 16. 3.4.5. *Take counsell, execute judgment, make thy shadow as the night, in the midst of the noon day, hide not the outcasts, bewray not him that wandereth, let mine outcasts dwell with thee,* Moab *be thou a covert to them from the spoiler*, &c.

14. Besides those before named, who shunned Apostacy by their banishment, *In very Bohemia it self, and Moravia, the midst of these abominations, God reserved to himself more than 7000, who did not bow their knees to Baal, nor kiss him with their mouth.* I do not mean Infants, who cannot distinguish between their right hand and their left: but men of growth, who in many places, under moderate Governours, did not undergo such a bitter persecution as the other, but kept constantly in the faith; as for example

ample, many in the Dukedome of *Fridland*, in the County of *Westinem*, of which we spake before, under the Barons of *Zerotin* and *Waldstein*, and some others, who suffered not their Subjects to be so tormented. But let no godly man envy this their happinesse: for all things are done by his disposing, who said, *Jesus said unto him*, If I *will that he tarry till I come, what is that to thee? follow thou me.*

15. Finally, we know many of those who Apostatised do with *Peter*, bitterly bewaile their fall, and do testifie it by their letters to their ejected Ministers, yea and some of them that have the benefit of Ministers, and a Ministery, have re-united themselves, unto the Church; others with great desire and anxiety of heart, do wait for the time of their freedome, ready upon the least occasion to be reconciled to God and the Church; and therefore more fervently then the rest they do implore Gods mercy, and they do importune heaven with their teares and sighs mitigating their losses with a resolute hope, and expecting the Lord to come with succour to them.

16. Thou therefore O our God looke upon us miserable creatures, whom thou hast so humbled by afflictions, that the shadow of death covers us, who for thy sake are put to death every day, and are carried as sheep to the slaughter. Awake O Lord why sleepest thou? do not cast us off for ever? why dost thou turn away thy face, and forget our affliction

and

and oppressions? for our life is brought down to the dust, and our belly cleaves to the ground. Arise O Lord, help us and deliver us for thy name sake. *Psal.* 44. 21. &c. Israel *is a scattered sheep, the Lions have driven him away.* First the King of Assyria, hath devoured him. Return O Lord, and be reconciled unto thy servants, satisfy us right early with thy goodnesse, and we will be glad and rejoice all our dayes; comfort us according to the dayes where in thou hast afflicted us, and for the yeares wherein we have seene evill. Let thy work appear unto thy servants and thy glory unto their children (Psal. 90. 14.) *Amen, Amen, Amen.*

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