

vnperfect hate: but through the perfect hate of your horrible he-
refie, and denying the faith of Christ, that I may say with Dauid:
in the Psalm. Perfecto odio oderam &c. And I am very sorye for
you, that you which in times past haue excellently well, and fruit-
fully preached the Gospell in the pulpit, do nowe as wel sayle in
the congruity of the Latine tonge, as in the other science natu-
rall. For as it was heard thrise in one lecture you sayde appetitis,
that is to saye, pronoucyng the myddle syllable longe, which
thyng not onely the maisters, but also the yong scholers vnder-
stooode. And many other faultes there in your Grammer, which
for shame I dare not recite. I send vnto you these siue cōclusions.

5. Conclusions
sent.

The first conclusion. It is an infallible veritie that the
wordes of the four chief doctours, expounding the holy
scriptures according to the veritie which the wordes do pre-
sent, are to be holden and kept.

The second: He which importeth any equiuocatio out
of any of the Doctours expounding, for the colouring of
his text, his equiuocation is alwayes to be left.

The thirde: No peruelion of any reprobate is able to
turne the congregation of the elect from the faith, because
all things that shal come to passe, are eternally in Gods deuy-
sed & ordayned for the best, vnto the elect Christians.

The fourth: Like as the mystical body of Christ is the
congregation of all the Elect: so Antichrist mystically is the
church of the wicked, & of all the reprobates.

The fifth: The conclusions of Swinerdby, be agreeable
to the faith in euery part.

This letter was thus subscribed.

By the spirit of God, sometime visi-
tyng you.

Besides this epistle aboue prescried, there is also found
annexed with the same, a deuise of an other ceterayne letter
counterfeyted vnder the name of Lucifer prince of darknes:
writing to the Pope and al popish Prelates, persecuting
the true and right Church (with all might and mayne) to
maintayn their pride and domination in this earth, vnder
a colourable pretence, & vna of the catholique church, &
succession Apostolical, which letter although it seemeth in
some authours to be ascribed to Okham, aboue mencioned:
yet because I find it in the same Register of the church of
Derford cōtynced, & inserted among y^e tractations of Walter
Bryte, and deuised (as y^e Register said) by y^e Lollard:
I thought no meetter place, then here to annex the same,
the tenour wherof thus proceedeth in wordes as follow.

The deuise or counterfayt of a certayne letter
fayned vnder the name of Lucifer Prince of dark-
nesse, wryting to the persecuting prelates
of the popish clergy.

Lucifer prince of darknes and profound heauinesse, Emperour
of the high mysteries of the Kyng of Acharont, Captaine of the
dungeon, Erebus kyng of hell, and comptroller of the infernall
fire: To all our children of pryde, and companions of our kyng-
dome, and especially to our Prynces of the Church of this latter
age and tyme (of which our aduersary Iesus Christ, accordyng to
the Prophet, saith: I hate the church or congregation of the wick-
ed) send greeting, & with prosperitie to all that obey our com-
maundementes, as also to those that be obedient to the lawes of
Sathan already enacted, & that are diligent obseruers of our be-
hestes, and the precepts of our decree. Know ye that in times past
certaine vicars or vicegerents of Christ, following hys steppes in
miracles and vertues, liuing and continuing in a beggerly lyfe,
conuerted (in a maner) the whole world from the yoke of our ty-
ranny vnto their doctrine & maner of lyfe: To the great derision
and contempte of our prison house and kyngdome: and also to
the no litle prejudice and hurt of our iurisdiction and authori-
tie, nor feaung to hurt our fortified power ond to offend the ma-
iestie of our estate. For then receiued we no tribute of the world,
neyther dyd the myserable sort of common people, rushe at the
gates of our deepe dungeon as they were wont to do with con-
tinuall pealyng and rapping, but then the easie, pleasant, & broad
way, which leadeth to death, lay still without great noyce of tra-
pelyng trayaylers, neyther yet was trode with the feete of myse-
rable men. And when all our courtes were without suters, Hell
then began to houle: And thus continuing in great heauinesse &
anguish, was robbed and spoyled. Which thing considered, the
impacient rage of our stomacke coulede no longer suffer, neyther
the ougle retchelous negligence of our great Captayne generall
could any longer indure it. But we, seeking remedy for the time
that should come after, haue prouyded vs of a verye trimme shift:
For in stead of these Apostles and other their adherentes whyche
were by the same lyne of theirs, as wel in maners as doctrine, &
are our ious enemies vnto vs: We haue caused you to be their suc-
cessors, & put you in their place, which be Prelates of the church
in these latter tynes, by our great might and subtiltie, as Chryst

The epistle of
Lucifer to the
proud prelates
of the popes
clergie.

The difference
betwene the bi-
shops of the pri-
miciue church
and of the latter
church.

Humilitie edi-
fich.
Pride destroy-
eth.

hath sayd of you they haue raigned but not by me. Once we pro-
mised vnto him al the kingdom of the world if he would fall down
and worship vs, but he would not, saying: my kyngdome is not
of this world, and went his way, when the multitude would haue
made him a temporall kinge. But to you truly which are fallen
from the state of grace, and that serue vs in the earth: is that my
promise fulfilled, and all terrene thyngs be our meanes which we
haue bestowed vpon you, are vnder government. For he hath said
of vs as ye know: The prince of the world cometh &c. and hath
made vs to raigne ouer al children of vnbeliefe: Therefore our ad-
uersaryes before recited, dyd paciently submit themselues vnto
the Princes of the world, and did teache that men shoulde do so,
saying: Be ye subiect to euery creature for Gods cause, whether
it be to the Kyng as moiste chiefest. And agayne: Obey ye them
that are made rulers ouer you &c. For so their maister commaun-
ded them saying: The kinges of the heathen haue dominion ouer
them &c. But I think it long til we haue powred our poison vpo
the earth, and therefore fill your selues full. And now bee ye not
onely vnlyke those fathers, but also contrary vnto them in your
lyfe and conditions, and extoll your selues aboue all other men.
Neyther do ye geue to God that which belongeth to him, nor yet
to Cesar that which is his: But exercise you the power of both the
swordes, according to our decrees, makinge your selues doers in
worldly matters, fighting in our quarell, intangled with secular
labours and busines. And clyme ye by litle & litle from the my-
serable state of pouerty, vnto the highest teates of all honours, &
the most princely places of dignitie by your deuised practises, &
false and deceitfull wyles and subtlety: that is, by hypocricy, flat-
tery, lying, periurie, treasons, deceits, simonye, and other greater
wickednes then which our infernal furies may deuise. For after
that ye haue by vs bene aduauced thither where ye would be:
yet that doth not iustice you, but as greedy staruelings more hu-
gry then ye were before, ye suppress the poore, scratch and rack
together all that comes to hand, peruerting and turninge euery
thing topsie turuey: so swollen, that redy ye are to burit for pride
liuing like Lechers in all corporal delicatenes, and by fraude dy-
recting all your doings. You challenge to your selues names of
honour in the earth, calling your selues Lordes, holye, yea and
most holy persons.

Thus, eyther by violence ye rauen, or els by ambition, sub-
tily ye pilfer away, and wrongfully wratt, and by false title pos-
selle those goodes which for the iustentation of the poore mem-
bers of Christ (whom fro our first fall we haue hated), were besto-
wed and geuen: consuming them as ye your selues lyt, & therewith
ye cherish and maintaine an innumerable sort of whoores,
strumpets, and bawdes, with whom ye ride pomposly like mightie
Prynces, farre otherwise goinge, then those poore beggerly
prieltes of the primatiue Church. For I would ye thouide buylde
your selues ryche and gorgeous palacies, yee fare lyke Prynces,
eating and drinking the most daintiest meates, and pleasaunt
wines that may be gotten: ye hoord and heepe together an inly-
mitte deale of treasure, not like to him that sayd, goide and siluer I
haue none, ye serue and fight for vs according to your wages. O
most acceptable societie or fellowship, promised vnto vs by the
Prophet, and of those fathers long ago reprooued: Whilist that
Christ called thee the Sinagoge of Sathan, and lykened thee to
the mighty whoore which committed fornicatio with the kings
of the earth, the adulterous spouse of Christ, and of a chaste per-
son made a strompet. Thou hast left thy first loue and hast cleaued
vnto vs, O our beloued Babilon, O our citizens, which from the
transmigration of Ierusalem, come hether: we loue you for your
desertes, we reioyce ouer you, which contemne the lawes of Si-
mon Peter, and embrace the lawes of Symon Magus our friend,
and haue them at your fingers endes, and exercise the same pub-
liquely, buying and selling spiritual thynges in the Church of
God, and against the commaundement of God. Ye geue benefices
and honors by petition, or els for money, for fauor, or eis for
filthy seruice. And refusing to admit those that bee worthy to ec-
clesiastical dignities, & perterting those that are vnworthy, you
call vnto the inheritance of gods sanctuarie, baudes, lye, s, flatter-
ers, your nephues, and your owne children, & to a childish boy,
ye geue many prebends: the least whereof ye deny to bestow vpo
a poore good man: ye esteeme the person of a man and receyue
gites, ye regard money and haue no regard of soules. Ye haue
made the house of God a denne of theeues. Al abuse, all extor-
tion, is more exercised, a hundreth fold in your iudgement seats, then
with any secular tyrant. Ye make laws & kepe not the same, & ye
dispenche with your dispensations as it pleateth you, you iustifie
the wicked for rewardes, and ye take away the iust mas defart fro
him. And briefly ye perpetrate or comit all kind of mischief, euen
as it is our wil ye thould. And ye take much paine for lucrees sake
in our seruice, and especially to destroy the Christian faith. For
now the lay people are almost in doubt what they may beleue, be-
cause if ye preach any thing to them at sometimes (although it be
but feldome seene, & that negligently inough, euan as we would
haue it) yet notwithstanding they beleue you not, because they se
manifestly that ye do cleane contrary, to that ye say. Whereupon,
the

Placing of
proud pre-
lates the
cause of all
mischiefe.
The Church
neuer well
gouerned
since the
Deuils offers
were take of
the Church-
men.

Pride in pre-
lates noted.

Popish pre-
lates neither
geue to God
nor to Cesar
that which
belongeth to
God & Ces-
sar. The double
iustification
of the popes
& swordes
commeth of
Lucifer. The out-
rages of the
popes clergie
descried.

Dominos.
Sanctos.
Sanctissimos

The lasciu-
ous and
whorish lyfe
of the Ro-
mish clergie.

The who-
rerie the
latter
Church of
Rome.

Pope succes-
four not of
Sim on Peter
but of Simo
Magus.
Wicked and
vnworthy
minysters
admitted in
the Popes
church.
Vnworthy
bestowing
of benefices.

Acception
of person.
Babery.

Loue of
Lucre.

Extortion.
Peruerting
of iustice.