

Destruction of true faith. The life of papistes contrary to their teaching.

The Pope encreaseth hell

Antichrist.

The pope a fayned procurer of peace betwene princes. The Romaine empire craftely inhabited by the pope. Simonie the popes nurse.

Promoting of proud & rich Cardinals.

Cloked holyness.

Wrasting of scripture.

Tyrannie & crueltie by the pope.

the common people, doing as ye do, which haue the gouernemet of them, & should be an example to them of wel doing: now many of them leaning to your rules, do rúne hedlong into a whole sea of vices: And so continually a very great multitude flocketh at the strong and wel fenced gates of our dungeon. And doubtles, ye tend vs so many day by day of feuery fort and kinde of people, that we should not be able to entertaine them, but that oure insatiabie Chaos with her thousande rauening iauies is sufficient to deuoure an infinite number of foules. And thus the fouerayntie of our Empire, by you hath bene reformed, and our intollerable losse restored. Wherefore, most specially we comend you, & geue you most hartie thanks: Exhorting al you, that in any wyffe ye perseuere and continue, as hetherto ye haue done: neither that you slack hēceforth your enterprize. For why, by your helps we purpose to bring the whole world again vnder our power & dominion. Ouer and besides this, we comit vnto you no small authoritie, to supply oure places in the betraying of your brethren, and we mak and ordaine you our vicars, & the ministers of Antichrist our sonne, now hard at hand, for whō ye haue made a very trimme way and passage. Furthermore, we counsell you which occupy the highest roomes of all other, that you worke subilly, and that ye (faynedly) procure peace betwene the princes of the world, and that ye cherish and procure secre causes of discorde. And like as craftely ye haue destroyed and subuerted the Romain Empire: so suffer ye no kingdome to be ouermuch enlarged or enriched by tranquillitie and peace. Least perhaps in so great tranquillitie (all desire of peace set aside) they dyspote themselues to vew and consider your most wicked workes, suppresing on euery side your estate: and from your treasures take away such substance, as we haue caused to be reserued and kept in your hands, vntil the coming of our welbeloued sonne Antichrist. We would ye shuld do our comédations to our entirely beloued daughters, pride, deceit, wrath, avarice, bellichere, and lechery, & to al other my daughters: and especially to Lady Symony, which hath made you men, and enryched you, and hath geuen you sucke wyth her own breasts, & weaned you, and therefore in no wise see that you cal her sin. And be ye lofty and proud, because that the most high dignitie of your estate doth require such magnificence. And also be ye couetous, for what soeuer ye get and gather into your fardell, it is for Saint Peter, for the peace of the church, and for the defence of your patrimony and the Crucifixe, and therefore yee may lawfully do it. Ye may promote your Cardinals to the highest feat of dignities without any let in all the world, in stopping the mouth of our aduersarye Iesus Christ, and alledging againe: that he preferred his kinsfolkes (beinge but of poore and bale degree) vnto the Apostleship, but do not you so, but rather call, as ye do, those that liue in arrogancy, in hawtines of mynde, and filthy lechery, vnto the state of welthy riches and pride, and those rewardes & promotions, which the followers of Christ forsooke, do ye distribute vnto your frinds. Therefore as ye shall haue better vnderstanding, prepare yee vyces cloked vnder the similitude of vertues. Alleadge for your selues the gloses of the holy scripture, and wrest them, directly to serue for your purpose. And if any man preach or teache otherwise then ye wil, oppresse ye them violently with the sentence of excommunication, & by your cēfures heaped one vpon another, by the consent of your brethren. Let him bee condemned, as an hereticke, and let him be kept in most straight prison, and there tormented till he die, for a terrible example to all such as confesse Christ. And setting all fauour apart, cast him out of your temple: least peraduenture the ingrafted word may faue your foules, which word I abhorre, as I do the foules of other faithful mē. And do you indeuor, that ye may deserue to haue the place which we haue prepared for you, vnder the most wicked foundatiō of our dwelling place. Fare ye well, with such felicitie as wee desire and intende finally to reward and recompence you with.

¶ Geuen at the centure of the earth, in that our darke place, where all the rabblement of Deuils were present, specially for this purpose called vnto our most dolorous Consistory, vnder the Character of our terrible seale, for the confirmation of the premisses.

Ex Registro Herfordensi ad verbum.

who was the true author of this poeic or epistle aboue writtē it is not cuoetly knowē: neither yet doth it greatly skil. The matter beyng well considered of their part, which here be noted: may minister vnto them sufficient occasion of wholesome admonition, either to remember themselues what is amisse, or to bethinke with theselues what is to be amended. Divers other writings of like argument both before & since, haue bene deuised: as one bearing the title Luciferi ad malos principes Ecclesiasticos, vnto the first at Paris in Latin. And vnder the writing therof, bearing this date. Anno palatij nostri fractione, confortiumq; nostrorum subfractione. 1351. which if ye count from the passion of the Lord: reacheth wel to y tunc of wickliffe 1385, which

Ex Registro Hereford.

was about vi. yerres before y examination of this walter Bzuc.

There is also an other epistle of Lucifer, prince of darknes, ad prelatos, mentioned in the Epistle of the schole of Prague, to the vniuersitie of Oxford, set forth by Huldericus Huttenus, about the yeare of our Lord (as is there dauid) 1370, which seemeth to be written before this epistle.

Also Vincētius in Speculo hillo. lib. 25. cap. 89. inferreth like mention of a letter of the fiendes infernal, vnto the clergy men as in a vision represseted before 400. yerres. In which the deuils geue thanks to the spirituall men, for that by their silence and not preaching the Gospel, they send many foules to hell. &c.

Divers other letters also of like deuise, haue ben written, & also recorded in authozs. wherunto may be added, that one Iacobus Cartusienfis, wytyng to the Bishp of Wormace, alleageth out of the prophetic of Hildegardis in these wordes: Ideo et diabolus in semetipso de vobis sacerdotibus ait: Efcas epulantium, conuiuia et omnes voluptates in istis inuenio, sed et oculi, et aures, et venter meus, et vena mea, de spumis illorum plena sunt, et vbera mea plena sunt diuicijs illorum &c. 1. Therefore saith he, y deuil may say of you priests in himselfe: The meates of banketting dilthes, and fratches of al kind of pleasure. I find in these men: Yea also, mine eyes, mine cares, my belly, & all my baines be full of their froathing, and my veyles be full stuffed with their vyces. &c. Furthermore, saith he, they labour euery day to rise vp higher with Lucifer, but euery daye they fall in him more deeply.

Thereunto also appertayneth a story written, & commonly found in many olde written bookes. In the yeare of our Lord, 1228. at Paris in a Synode of the clergie, there was one appointed to make a Sermon. who being much carefull in bys minde, & sollicitous what to say, the deuil came to him, and asking why he was so careful for his matter, what he shuld preach to y clergie, say thus, quod he: The princes of hell saunt you (Oh you princes of the Church) & gladly geue you thanks, because through your default and negligence, it cometh to passe, that al foules go downe to hel. Adding mozeouer, that he was also enforced by the commaundment of God to declare the same, yea and that a certayne token mozeouer was geuen to the sayde clerke for a signe, wherby the sinode might evidently see, that he did not lye. Ex catal. Illyr. Fol. 546.

¶ The Bull of Pope Bonifacius the ix. agaynst the Lollardes.

Bonifacius Bishop, seruaunt of the seruants of God: To the reuerend brother Iohn Bishop of Hereford, fendeth greeting & Apostolical benediction. We meane to write vnto our welbeloued sonne in Christ (Richard the renowned king of England) in forme enclosed within these presents. Therefore we will and commaund your brotherhood, that as much as ye may, ye study and endeuour your selfe to exhorte and induce the same king, to doe those things which we haue wrytten vnto him, as it is sayde before. And notwithstanding, that now many a day you ought to haue done it of your self, & not to loke that wee should perfwade you to that effect by vs written: you may proceed as well by our authoritie, as by your owne, for as much as it was geuen you before: that hereafter we may know effectually by your diligence, what zeale your deuotion beareth vnto the Catholike sayth, and to the conferuing of the ecclesiasticall honour, and also to the execution of your pastorall office.

¶ Geuen at Rome, at S. Peters the xv. Kalendes of October, the 6. yeare of our bishoplike dignitie.

¶ The tenour of the Bull, to the renowned prince Richard by the grace of God king of England & of Fraunce: whereof mention is made aboue, as followeth, and is thus much in effect.

To our welbeloued sonne in Christ, Rycharde the noble king of England, wee send greeting &c. It greueth vs from the bottome of our hartes, and our holy mother the Church in all places through Christendome lamenteth. Wee vnderstande that there bee certayne heresies sprong, and do without any condign refraynt range at their owne libertie, to the seducyng of the faithful people, and do euery day with ouermuch liberty enlarge their vndiscrete boundes. But howe much the more carefullye we labour for the preseruacion both of you & your famous kingdome, and also the sinceritie of the faith: and doe with much more ardent desire couet, that the prosperous state of the should be preserued and enlarged: the vsing of greater force, in so much the more penetrate and molest vs, for as much as wee see (alas the while) in our tyme, and vnder the regal scepter of your

Epist. Lucif. ad prelatos.

Vincēt. spec. hillo. lib. 25. cap. 89.

Ex propheta Hildegardis.

The deuill geueth thanks to clergie men. The silence of priests for not preaching the Gospel damneth many a soule.

The popes letter to the B. of Hereford.

The popes wilde Bull let loose against the seruantes of Christ.

A lack good hart what sorow the pope taketh,