

The
Last Age of the Church.

By JOHN WYCLYFFE.

Now first Printed

From a Manuscript

In the

UNIVERSITY LIBRARY, DUBLIN.

EDITED WITH NOTES,

By

JAMES HENTHORN TODD, D.D.,

Fellow of Trinity College, and Treasurer of St. Patrick's Cathedral.

Dublin :

AT THE UNIVERSITY PRESS.

M.DCCC.XL.





¶ The Preface.



Well known popular Writer
on the History of the Chris-
tian Church has given it as
his Opinion, that whoever
will carefully examine the original Records,
will soon be convinced that the Merits of
Wycklyffe, as a Reformer, have been con-
siderably exaggerated. How far this is
true or not, the Writer of these Pages will
not attempt to determine ; but certain it is,

Milner,
Hist. of the
Church, vol.
iv. p. 121.
Lond. 1819.

that to "examine the original Records," with a View to discover the real Doctrines and Opinions of *Wycklyffe*, is much more easily said than done; and the Reader who seeks for Satisfaction from the Biographers of the Reformer, or from the Historians of the Period, will soon be convinced that the original Records, and above all, the still remaining Writings of *Wycklyffe* and his Followers, have never been examined with the Care and Attention necessary for the Purpose of forming a just Estimate of his Opinions, and of the Merit of his Efforts at a Reformation of the Church.

The List of *Wycklyffe's* Writings pub-

lished by Bishop *Bale*, in his Work, *Scriptorum Majoris Brytanniæ Catalogus*, has

Cent. vi. p.
450.

been necessarily made the Basis of all that

subsequent Writers have collected. It has been reprinted, with many useful additions, by the learned and indefatigable *John Lewis*, of whose Labours every

The Hist. of
the Life of
John Wiclif,
D.D. By
John Lewis,
M.A. Oxf.
1820.

Student must speak with Gratitude. Mr. *Baber* also has done much towards assisting future Inquirers, by the very valuable List of the Reformer's Writings that he

Memoirs of
Wiclif. By
the Rev.
H. H. Baber,
M.A.
4to. Lond.
1810.

has compiled. Here, however, we must

stop; Mr. *Vaughan's* Compilation has not added much to our Knowledge of the Subject, nor can it be commended either for Accuracy or Learning; and

The Life
of *John de*
Wycliffe,
D.D. By
Robert
Vaughan.
Lond. 1831.

The Life of *Mr. Le Bas* does not profess to do more
Wiclif. By *Chas. W. Le* than follow his Predecessors. His hum-
Bas, M.A. bler Task, however, has been executed
 Lond. 1832. with great Elegance and Judgment.

The Truth, therefore, is, that until the
 Works of *Wycklyffe*, real and supposititious,
 be collected and published, it is vain to
 talk of determining his Opinions, or fixing
 his real Merits as a Reformer; and it is
 with the Hope of directing Attention to
 this Subject that the following Tract
 is now printed. The learned *Henry*
Wharton was willing to believe that all
 the Writings of *Wycklyffe* might in his
 Time have been recovered: "*omnia Wiclefi*
scripta," he says, "*in Anglia adhuc deli-*

Appendix
 ad Histor.
 Litterar. Cl.
V. Gul.
Cave. vol. ii.
 p. 63. Fol.
 Oxon. 1743.

tescere, et ex Bibliothecis nostris qua publicis qua privatis in lucem erui posse, lubenter crederem." Perhaps we have still all the MSS. that existed in *Wharton's* Time, and it may be still within our Power to rescue them from the Oblivion in which they have so long been suffered to remain. But the Chances of their Destruction are every Day becoming greater, and Delay in such an Enterprize is highly dangerous. It is true that many of these Documents will be found dry, and to the popular Reader uninteresting; buried in the barbarous Latinity of the Schools, or concealed under the perhaps still more obsolete English of the fourteenth Century.

The Preface.

But they who would engage in such a Labour as the Publication of the Works of *Wycliffe*, must be above the narrow Influences of modern Utilitarianism. They must keep in View a higher Field of Learning than comes within the Sphere of Mercantile Speculators in Literature, or Useful Knowledge Societies. They must feel that the Value of these Documents as Compositions, is but a secondary Object in their Publication ; the great End must be the Discovery of Truth, and the Preservation of the Remains of an illustrious Character in our History. What nobler, what more imperishable Monument could the Gratitude of England raise to her first

Reformer, than a complete and uniform Edition of his extant Writings ?

The Editor is fully sensible that the Tract which is now for the first Time given to the public, is very far from being a favorable Specimen of the Works of *Wycliffe*. But it commended itself for Publication on many Grounds : First, its Shortness. Secondly, its early Date ; for it bears internal Evidence of having been composed in the Year 1356, and must, therefore, (if *See Page* really by *Wycliffe*,) have been the earliest ^{xxxi.} of his Writings. Another Motive for publishing this Production is furnished by the Consideration, that, if it be genuine, it reveals to us a Fact not dwelt upon, so far

as the Editor knows, by any of the Reformer's Biographers; namely, the Connexion which existed between the earlier Doctrines of *Wycklyffe*, and the prophetic Speculations of the *Beguins*, circulated under the Name of the famous Abbot *Joachim*.

It remains, however, to be proved, that the Tract now printed is really *Wycklyffe's*; and this, the Editor admits, seemed to him an additional Reason for selecting it for Publication; inasmuch as it served at once to raise the Question, How far we have certain Grounds for attributing to *Wycklyffe* the Writings that exist under his Name; nor is it perhaps too much

The Preface.

xiii

to say, that this is a Subject which the learned World has never been in a Condition to consider fully. Yet there is no preliminary Question more deserving of Attention, if we would form a just Estimate of our Reformer's Merits; for it must be evident to every reflecting Reader, that if we are in any Degree uncertain of the Genuineness of such Writings as are quoted under the Name of *Wycklyffe*, the Conclusions drawn from them, as to the Nature and Character of his Doctrines, must be in the same Degree uncertain, and destitute of Authority.

In the present Case, the Grounds upon which the following Treatise has been as-

signed to *Wycliffe*, are no more than these :—First, that it is found in a MS. Volume of the fourteenth Century, which contains several other Tracts, that are believed to be *Wycliffe's*. Secondly, that it has been ascribed to *Wycliffe*, by Bishop *Bale*, Mr. *Lewis*, and, after them, by his more modern Biographers.

These Remarks are not made with a Design to cast any Doubt on the Genuineness of the following Treatise. It is very probably by *Wycliffe*, although we have no better Reason than the Authority of *Bale* for thinking so. But if any Reader should entertain a Doubt on this Subject, deeming the Tract unworthy of

our Reformer, (as many will doubtless feel it to be very different from what they would have expected from the Pen of *Wycklyffe*,) the Editor must confess himself unable to satisfy such Scruples; nor is he aware of any Argument by which the Authority of *Bale* and *Lewis* can be supported. The Conclusion, however, to which he desires to bring the Reader, and for the Sake of which he has hazarded these Remarks, is simply this, that until the various Treatises attributed to *Wycklyffe* are collected, and rendered accessible to the Learned, it is vain to think of deciding the Question how far any given Tract is worthy or unworthy of his Pen.

Vaughan's
Life of
Wycliffe.
Vol. i. p.
255. Note.
2nd Edit.

One other Particular, concerning the following Work, remains to be considered. Mr. *Vaughan* tells us that "this is one of the Reformer's Pieces that is to be found only in the Library of Trinity College, Dublin;" and this may, for aught we know, be true, although perhaps it only means that no other Copy of the Tract was elsewhere found by Mr. *Vaughan*. Certain, however, it is, that Bishop *Bale* has entered the Treatise in two different Places of his Catalogue, and under two different Titles; from which we may infer, that in his Time, or in the Times of those from whom he copied, the Tract was found in two different Collec-

tions. In one place he enters it thus :— *Baleus, De*
(See No. 84 of *Lewis's* Catalogue.) *Script.*
Brytanniæ.
Cent. vi. p.
453.

“ *De simonia sacerdotum*, lib. 1. *Heu magni*
sacerdotes in tenebris.” *Lewis, Life*
of Wicklif,
p. 195.

In another place he gives it the Title *Bale, U. S.*
under which it is now published, and de- *p. 454.*
scribes it thus :— *Lewis, p.*
205. No.
148.

“ *De ultimâ ætate Ecclesiæ*, lib. 1. *Sacerdotes,*
proh dolor! versantes in vitiis.”

It is by no means improbable, therefore,
that a second Copy of the Tract may still
exist, under some Disguise, in our public
or private Libraries.

The Volume from which the Treatise
is now printed, is preserved among the

MSS. of Archbishop *Ussher*, in the Library of the University of *Dublin*. It appears to have been once the Property of Sir *Robert Cotton*, whose Autograph is found on the lower Margin of the first

See *Nichols'* Page, in his usual Form of Signature:
Autographs,
Plate 44.
No. 5.

"Robert Cotton Bruceus."

On the upper Margin of the same Page, in a Hand of the early Part of the sixteenth Century, now nearly obliterated, may be traced the Words,

*"Wiclefe roas a thousand thre hūderyd thre
schorr and uiij."*

Over which Sir *Robert Cotton* has written,

“Anno 1368. Wicklif workes to the Duk of Lancaster.”

Nothing appears in the Volume to indicate the exact Year in which it was transcribed, but the Hand-writing would lead us to assign it to the latter End of the fourteenth or Beginning of the fifteenth Century. It is imperfect in some places, but contains a very valuable Collection of the Tracts of *Wycliffe*, for a complete List of which the Reader is referred to some Papers that were published in the Year 1835, in the *British Magazine* ; where he will also find an Account of the Treatise, now for the first time printed, “ On the last Age of the

British Magazine, vol. vii. p. 532, and p. 690. Vol. viii. p. 267, and p. 402.

Church," with an Exposure of certain Mistakes that have been committed respecting it. Several of the Remarks contained in those Papers have been transferred to the Notes, which will be found at the End of the present Volume.



**¶ The last Age of
the Chirche. By
John Wycliffe,
S. Ch. P.**

Mccc.lxj.



The last Age
of the
Chirche.



Has forsortwe grete pres-
tis sittinge in derkenessis ¶ Pa. 106.
in schadelwe of Deep/ nozt
haupnge him pat openly
criep/ al þis I wille zeue zit
you auance me. Þei make reseruaciouns/
þe whiche ben clepid dymes/ first fruytis/
oper pencious/ aftir þe oppnioun of
hem pat trete þis matir. For no more.

schulde fatte benefices be reserved pāne
 smale/ ȝif no prync cause of symonne
 were trefide/ ȝe whiche I seie noȝt at
 Joachim. þis tyme. But Joachur/ in his booke of
 þe seedis of profetis & of þe seyingis of
 popes & of þe chargis of profetis/ trefynge
 þis matir/ & spekynge of þe rente of dymmes/
 Psal. 90. seip þus/ foure tribulaciouns Dauid þe
 profete hay bifore seid/ þe seynntis & nyne
 chapitre/ to entre into þe Church of God/
 Bernard. & Bernard acordis þere wiþ/ bpon can-
 tica/ þe pre & þritty sermon/ pat hen/ a
 nyȝtly drede/ an awke fleynge in day/
 chaffare walkynge in derkenessis/ & myd-
 dais deuylrie/ pat is to sepe/ antecrist.
 Nyȝtly drede was whanne alle pat slown
 seyntis demyd hem self do serupse to

God/ & pis was pe firste tribulacioun pat
ontrede pe Chirche of God. Pe artwe fleyng
in day was desceypt of heretiks/ & pat
was pe secunde tribulacioun pat entred pe
Chirche of Crist. Pat is put of bi wisdom
of seyntis/ as pe firste was cast out bi
stedfastenesse of martiris. Chaffare walk-
ynge in derkeness is pe pryncipal heresie of
symonians/ bi resoun of whiche pe pryncipal
tribulacioun schal entre into Cristis
Chirche/ pe whiche tribulacioun or an-
gusch schal entre pe Chirche of Crist in
pe tyme of pe hundred yere of .x. lettre/ whos
ende we ben/ as I tole preue/ & pis mys-
cheif schal be so heuy pat wel schal be
to pat man of holy Chirche pat pane schal
noyt be on lyue. And pat I preue pus

Joachim. bi Joachrin in his booke of pe deedis of
 profetis. Men of ebreu tunge hauep xxii
 lettiris/ and bygghunge fro pe first of ebreu
 lettiris/ & zeupnge to every lettre an hun-
 dred zeer/ pe oolde Testament was endid
 whāne pe noumbre zeuen to pe lettiris was
 fulfild. So fro pe bygghunge of ebreu
 lettiris in to Crist/ in pe whiche pe oolde
 Testament was endid/ weren two and
 twenty hundriddis of zeeris. Vis also [he]
 schewip openly bi discripcioun of tyme/ of
 Eusebi. Eusebi/ Bede/ & Haymound/ most
 Bede. preued of acounteris/ or talkeris. So
 Haymound. Cristen men hauep xxi lettiris/ & byggh-
 unge fro pe first of Latyn lettiris/ &
 zeupnge to eche .x./ pe newe Testament
 was endid whanne pe noumbre of pes as-

signed lettris was fulfilld. And pis is as
sop as in pe biggynnyng God made
hevene & erpe/ for pe oolde Testament is
figur of pe newe. But aftir Joachim & Joachim.
Bede/ fro pe bygynnyng of Latyn lettris Bede.
to pe comynge of Crist weren seuene hun-
dred zeere/ so pat Crist cam in pe hondred
of .h'. lettre/ Crist stepe to hevene/ and
aftir pat/ undir .k'. lettre/ Crist delquered
his Chirche fro nyztly drede/ pe whiche was
pe firste drede pat Goddis Chirche was inne.
Aftir pat/ bndir .m. lettir/ Crist delquered
his Chirche fro pe awte slepyng in day/
pat was pe secunde tribulacioun of pe
Chirche/ & pat was demynge by Joachim Joachim.
& opere pat bndir .m. lettre schewede pe
multitude of heretikis contraryng pe

birpe of Crist his pascioun & his assen-
cioun/ in pat pat .m. lettre most figured
Crist. Euery lettre in pe abece may be
sounded wip oppn mouy saue .m. lettre one/
pe whiche may nozt be sounded but wip
clos mouy. So Crist myzte nozt come out
of pe maydenex wombe/ but sche hadde be
clos. And pes ben uerse of .m. lettre/

College claustris extre solent patefactis/
Una sed ex istis nō egreditur nisi clausis.

Aftir pat/ bndir .x. lettre/ was pe
priddy tribulacioun in Goddis Chirche/
pe whiche .x. lettre is last of Latyn lettris/
& pe priddy tribulacioun schal be schetwid
in pe hondred zeere of .x. lettre. I preue
it bi two resouns/ pe firste is pis. Petir

pe Apostle pe whiche was in pe tyme
of .I. lettre/ myzte not bittirly distric
Symoun Magus/ but bi helpe of Poul/ Act. 8.
pe whiche was pe prittenepe Apostil. So/
zif .x. lettre be pe prittenepe fro .I. lettre/
in pe tyme of .x. lettre Crist schal clanse
his Chirche fro marchaundise walkynge
in derkenessis. Pe secunde resoun is suche.
Sit cam nozt pat tribulacioun pat schal be
in Goddis Chirche bi cause of chaffare
walkynge in derkenesses/ & pat pat is pro-
phesied schal come. Dwype panne pat we
ben in .x. lettre/ as it is schewid/ pis tri-
bulacioun schal come in .x. lettre opere
astir/ byt astir .x. lettre/ pat is pe last of
Latyn lettris/ schal be no tribulacioun
in Goddis Chirche bote pe fourpe & pe

Antecrist.

laste/ pe whiche schal be bi pe deuel of
mydday/ pat is Antecrist/ pe whiche tribu-
lacioun bi no Latyn lettre may be certe-
fied/ as pes pre bifore. For his comynge
oonly to God is knowen/ & knowleche of
him to God oonly reserved. Wherefore it
folowip pat bndir .x. lettre schal be schetwid
pilke tribulacioun pat schal be in Goddis
Chirche/ by reson of chaffare walkynge
in derkenessis.

Bede.

Joachim.

Pat we ben bndir pe hundred zeere of
.x. lettre/ I schewe schortly by Bede bpon
pe profetis of Schille/ and by Joachim in
pe book of pe seedis of profetis/ & opere
writetis of stories. Fro pe byggyngge
of Latyn lettis to Crist Ihū/ were seuene
hundred zeer/ and fro Crist til now/

prittene hundred zeer and sixe & fyfty/ so Nota.
 pat pere ben to come of our abece but foure
 & fourty zeer/ & bi pis of pe hundred zeere
 of .x. bep passid sixe & fifty zeere. Pe
 synnes bi cause of whiche suche persecu-
 cioun schal be in Goddis Chirche our
 tyme ben pes/ for Goddis Chirche is
 foundid in knytrade of prelatis. Pis same
 rekened Joachim in pe bookis bifore. Also Joachim.
 for goodis of holy Chirche pat prelatis
 wiþ holdep to hem/ as pensiouns/ firste
 frutis/ fermes/ prouendris/ pe whiche may
 wel be clepid collibiste/ pes synnes and
 opere suche ben marchaundise walkynge
 in derkenessis. Pe manere of tribulacioun
 schal be such as Joachim seip in pe book Joachim.
 of pe charge of profetis. Men of holp

Carnotensis, in Polycratico.

In lib. 8o.

Church schal be seyd in a manere of carepne/ þei schal be cast out as dogge in myddis placis. Her wiþ acordis Carnotensis/ in a boók þat he clepis pollicraticon/ þe seuene boók/ þe tenþe chapitre/ & he alepe Gregor seynge þus/ pestilencis/ smyttingis to gidere of folkis/ & hurtlynge to gidere of reþomes/ & oþir harmes schal come to þe erþe/ for þat worschipis of holþ Church þey zeue to unþoory men. And in þe eizteþe boók/ defaute of prestis among Goddis folk bryngis in ternauntis. Þat þis tribulacioun is nyge/ and whanne it schal come/ bi hem þat tretis þis matir is/ whanne men schulle wante teep/ and compnly alle children/ boren sippen þe first pestylence/ þen such þat wanten eizte

grete teep. Hertoip acordip Merlyn Am-
 brose/ pat such angusche is nyze/ for as
 by hem/ in pe tyme of pe myscheit of pe
 kok/ pat we clepe fraunce/ pat schal be
 distroyed by pe sixte of irlond/ pe witt is
 our kyng wip his children. Sibille acor-
 dip herto/ pat suche tribulacioun is nyze/
 in pes berse :

Gallus succutus aquile bictricia signa/
 Mundus adorabit/ est brbs bix presule
 digna/

Papa cito moritur/ Sesar regnabit obique/
 Sub quo tunc bana cessabit gloria cleri.

Pei pat treten pes berse of Sibille/ alle pat
 I haue seen/ acorden in pis/ pat seculer
 power of pe Wooly Goost elispirid/ & pat

Merlyn
Ambrose.

Sibille.

dep/ beniaunce of sword/ myscheits bñ-
 knowe bifore/ bi whiche men pes daies
 schule be ponypschid/ schulen falle for synne
 of prestis. Men schal falle on hem/ &
 caste hem out of her fatte benefices/ and pei
 schule seye/ he cam in to his benefice by
 his kynrede/ pes bi couenant maad bi-
 fore/ he for his serupse/ & pes for mo-
 neye/ cam into Goddis Church. Panne
 schal eche suche prest crye/ Alas/ Alas/
 pat no good spiryt dwellid wip me at my
 compynge into Goddis Church. Pe
 wordis of Josue 2. cº. pe pridde. I seide
 pat Crist entrede into hooly pingis/ pat
 is holy Church/ by holy luyng & holy
 techinge/ preynge pe Fadir for vs. Pe
 Master of Scholys rehersip/ pe pridde

Mayster of
 Scholys.

book of Kyngis/ ye b. re./ astir pe talis
of Iewis of Salamon/ yere was a stork
hadde a berd/ & his berd was sperd bndir
a vessel of glas/ and Iohanne p's stork sau
his brd/ & pat he myzte nozt come to
hym/ he brouzt a litil reed worme out of
wildirnesse/ & wip his blood he anoyntide
ye glas. Ye glass to barst/ & ye brd
flepe his wey. So oure Lord ye fadir
of heuene hadde mankynde in helle/ pat
was glasyne/ pat is to sepe britil as glas.
To breke it he brouzt suche a litil reed
worme/ pat was our Lord Ihu Crist/
as Dauid seip/ ye on & twenty Salme. 21. Psal. 21.
Ego sum vermis/ & non homo/ I am a
worme & no man/ & wip his blood he
delyuered mannes kynde. Zacarie writip/ Zach. 9.

Rom. v.

Heb. 9.

pe nyne chapitre/ þou forsope wiþ blood
 of witnesse/ or þi testament/ hast ledde
 out hem þat were bounde in þe ppi. So
 toþanne we weren synful/ & children of
 toscape/ Goddis sone cam out of heuene/
 & prepping his fadir for his enemyes/ &
 he deyed for us þanne/ myche rapere now
 we ben maad ryztful bi his blood schule be
 saued. Þoul foriis to þe romayns.
 b. cº. He schal prepe for us. Khūs
 wente into heuene to apere to þe semlant
 of God for us. Þoul to þe hebrees. þe
 whiche semlant he graunte us
 to see/ þat lyueþ & regnep
 wiþout ende/
 Amen.

NOTES.



Notes.



Ow far the foregoing Tract has suffered from the Carelessness or Ignorance of the Transcriber, it will not be possible to determine, until another Copy shall be discovered. It is the Object of the following Notes to correct some of the more obvious Mistakes, as well as to trace the Historical Origin of the Tract, and to explain its References and Allusions. The Editor has not thought it necessary to preserve in every Instance the Contractions of the original Manuscript; but he has carefully

retained the Spelling, even in some Cases where an Error of the Transcriber is evident. The Anglo-Saxon Letters, *þ* and *ȝ*, are used throughout the MS., and are preserved, as being characteristic of the Orthography of the Period.

PAGE xxiii. line 3.

Țoȝt haunȝe him pat openly criȝp.

There seems some Error or Omission of the Transcriber here; but the Allusion is probably to St. Matt. iv. 9. A learned Friend has ingeniously suggested to the Editor, that "nought-having" may mean disregarding, *pro nihilo habentes*, not fearing, abhorring, or thinking any Harm of him that openly crieth, "all these Things will I give thee, if thou wilt fall down and worship me;" i. e. not fearing the Demon of Simony. "Avaunce" is

perhaps substituted for *adoraveris*, in order to render the Passage more applicable to Clerical Simony, or Purchase of Preferment.

Ibid. line 6.

*¶*et make reservatiouns.

The Exactions of the Court of *Rome* had been made the Subject of Legislation in *England*, from the 35 of *Edw. I.*, in which Year (A.D. 1306-7) Petitions were presented to the King from the Nobility and Commonalty of the Realm against the intolerable Exactions of the Pope; (*Super variis novis et intollerabilibus gravaminibus, oppressionibus, injuriis, et extorsionibus . . . auctoritate et mandato* Ryley, Placita Parliament. p. 379.

Domini Papæ;) and these Petitions were the Occasion of a Statute, passed at a Parliament *Statutes of the Realm, Vol. i.* held at *Carlisle* in that Year, whereby the Papal Taxation of Abbeys and Religious *Lond. 1810, p. 150.*

E

Ibid. p.
316.
Gibson's
Codex, p.
65. 2nd
Edit.

Glossarium,
in voc.

Coke :
Part. i.
lib. ii. c.
12, sect.
215.

Houses was restrained, and in certain Cases prohibited. In the Year 1350-1, however, (25 *Edw.* III.) only Six Years before the Date of the Tract before us, the Statute *against Papal Provisions of Benefices* was passed, in which the Pope's Power of presenting to Benefices in *England*, in Violation of the Rights of the natural Patrons, was restrained, and the Provisors attached. The Word *Reservation* seems to be used in the Text to denote the *Provisions* prohibited by these Acts of Parliament;—it is thus defined by *Du Cange* : "*Rescriptum seu mandatum summi Pontificis, quo certorum beneficiorum, cum vacaverint, collationem sibi reservat faciendam cui voluerit, aliis legitimis collatoribus exclusis.*" This is exactly what the Statutes referred to term *Provision*. The Word *Reservation*, however, is used by our modern Law Authorities in a more general Sense, to denote

a Rent or Profit reserved by the Owner of an Estate or Tenement for his own Use: and in this Sense the First Fruits or Annates, Tenths, and Pensions, claimed by the Court of *Rome*, are rightly termed *Reservations*, and in their Origin are clearly Simoniacal: such Pensions, First Fruits, and Tenths being in fact the Price paid to the Court of *Rome* for Collation, as appears from the Statute 13 Ric. II. Stat. 2, c. 2, (A.D. 1389-90,) where after reciting the Statutes 25 Edw. III. and 35 Edw. I. the Act goes on to complain: *Et ja monstre soit a n̄r. s. le Roi &c.* "And now it is shewed to our Lord the King, in this present Parliament holden at *Westminster*, at the Utas of the Purification of our Lady, . . . by the grievous Complaints of all the Commons of his Realm, that the Grievances and Mischiefs aforesaid do daily abound, to the great Damage and Destruction of all this

*Statutes of
the Realm,
vol. ii. p. 70,
71. Lond.
1816.*

Realm, more than ever were before, viz. that now of late our Holy Father the Pope, by Procurement of Clerks and otherwise, hath reserved, and doth daily reserve to his Collation, generally and especially, as well Archbishopricks, Bishopricks, Abbeyes, and Priories, as all other Dignities, and other Benefices of *England*, which be of the Advowry of People of Holy Church, and doth give the same as well to Aliens as to Denizens, and taketh of all such Benefices, the First Fruits, and many other Profits, and a great Part of the Treasure of the said Realm is carried away and dispended out of the said Realm by the Purchasers of such Graces ; and also by such privy Reservations many Clerks advanced in this Realm by their true Patrons, which have peaceably holden their Advancements by long Time, be suddenly put out : Whereupon, the said Commons have prayed our said Lord the

King, &c." And again, in Statute 6 *Hen. IV.* (A.D. 1404) cap. 1. *Sur la grevouise complaint, &c.* *Ibid.* p. 43. "For the grievous Complaints made to our Sovereign Lord the King by his Commons of this Parliament, holden at *Coventry*, the vj. Day of October, the vj. Year of his Reign, of the horrible Mischiefs and damnable Custom which is introduct of new in the Court of *Rome*, that no Parson, Abbot, nor other, should have Provision of any Archbishoprick or Bishoprick, which shall be void, till he hath compounded with the Pope's Chamber, to pay great and excessive Sums of Money, as well for the First Fruits of the same Archbishoprick or Bishoprick, as for other less Services in the same Court, and that the same Sums, or the greater part thereof, be paid beforehand, &c."

Thus it appears that the Exactions of the Papal Court were attracting great Attention

in *England*, at the Period when this Tract was written. The Parliament, viewing the Matter as Politicians, denounced the Papal Claims on the Grounds that large Sums of Money were annually sent out of *England*, and Aliens advanced to spiritual Livings in the Church; *Wycliffe* taking up the Question as a Theologian, censures these Exactions as Simoniactal, and refers to them as symptomatic of the Approach of *Antichrist*.

See Gibson,
Codex, Tit.
xxxv. p.
824.
Godolphin,
Repertorium, c.
xxx.
Ayliffe,
Parergon,
p. 63.

The *Dismes* mentioned in the Text are the *Decimæ Decimarum*, or Tenths of all Livings, which, with the First Fruits, were originally claimed by the Pope, although subsequently annexed to the Crown; and which now form the Foundation of the Fund called *Queen Anne's Bounty*.

The *Pensions* exacted by the Court of *Rome* were still more directly Simoniactal: they are thus alluded to in the Preamble of

an Act passed in the Reign of King *Henry* Stat. 25, VIII., where the Commons, addressing the *Hen. VIII.* King, say : " That where your Subjects of *c. 21. Gib-* this your Realm, and of other Countries and *son's Codex,* Dominions being under your Obeysance, by *p. 87.* many Years past have been, and yet be greatly decayed and impoverished by such intolerable Exactions of great Sums of Money as have been claimed and taken, and yet continually be claimed to be taken out of this your Realm, and other your said Countries and Dominions, by the Bishop of *Rome*, called the Pope, and the See of *Rome*, as well in Pensions, Censes, Peter-pence, Procurations, Fruits, Suits for Provisions, and Expeditions of Bulls for Archbishopricks and Bishopricks, &c.
. . . . It may, therefore, please your most noble Majesty, for the Honor of Almighty God, &c. That no Person or Persons of this your Realm, or of any other your Do-

minions, shall from henceforth pay any Pen-
sions, Censes, Portions, Peter-pence, or any
other Impositions to the Use of the said Bi-
shop, or of the See of *Rome*."

PAGE xxiv. line 2.

smalt.

This Word in the MS. is written apparently
"samle," which must be an Error. The Edi-
tor has ventured to adopt a conjectural Emen-
dation, and print it "smale," i. e. *small*.
This, at least, will make Sense; for, the Au-
thor's Argument is, that if there were nothing
of a Simoniacal Nature in the Reservation of
Benefices, the small Benefices would be as
often made the Subjects of the Papal Provi-
sions and Reservations, as the "fatte" or more
valuable Livings; but the contrary being the
Case, it follows that the Income of the Bene-

ſice is the real Object, and, therefore, that all theſe Exactions of the Court of *Rome* are Simoniacal in their Origin.

Ibid. line 4.

Joachur.

An evident miſtake of the Scribe for *Joachim*. In another Place, by a different Error, we find the Abbot called *Joachrin*. See p. xxvi.

Ibid.

In his book of *pe seedis* of *profetis*, &c.

Whether one Book or more be here referred to ſeems doubtful. The Editor is diſpoſed to think that three different Works are intended; —the firſt, *Of the Seedis of Profetis*; the

second, *Of the Seyingis of Popes*; and the third, *Of the Chargis of Profetis*. In another Place (p. xxvi) we find *Joachim* quoted "in his Book of the *Deedis of Profetis*;" and (p. xxix) "*Joachim* in the Book of the *Seedis of Prophetis*." Again (p. xxx) "the *Bookis*" of *Joachim* are spoken of in the plural Number, and "the Book *Of the Charge of Prophetis*" is quoted, as distinct from the rest.

It is probable that the Book of the *Seedis of Profetis*, and the Book of the *Deedis of Profetis*, may be the same; the Word *Deedis* or *Seedis* being one or other of them a Mistake of the Transcriber. If the Word *Seedis* be correct, the Title of the Work was probably *De seminibus prophetarum*; unless we take *Seedis*, as derived from the Verb *to say*, for *dicta*; for which there seems no Authority, especially as we find *Seyingis* used to

express *dicta*, in the very Passage before us. From the other Reading, the Title of the Book would be *De gestis prophetarum*. The Book *Of the Seyingis of Popes* may, perhaps, be meant for the *Liber de Flore* of the Abbot *Joachim*, which the Author of his Life tells us was also called *De summis pontificibus*. vit. Joach.
c. v. Acta
Sanctorum,
Maii tom.
vii. p. 103.

It is quite obvious, however, that if these Books contained the Doctrine for which they are quoted by *Wycliffe*, (viz. that the Year 1400 was to be the Date of the Revelation of *Antichrist*,) they could not have been genuine Productions of the Abbot *Joachim*. The Opinion of *Joachim* was, that the Year 1256 would be the Era of the total Extinction of the Christian Church, and that the Triumph of *Antichrist* was then to commence, and to continue for three Years and a half, counting from the Middle of the Year 1256, to the End of the year 1260. As in the Lines :—

MS. *Har-*
leian. Num.
1280. 8. fol.
227.

Hoc Cistercienni Joachim prædixit in anno
Quo Saladinus sanctum sibi subdidit Urbem,
Cum fuerint anni completi mille ducenti,
Et seni decies a partu Virginis almas,
Tunc Antichristus nascetur demone plenus.

Rev. xi. 3,
xii. 6.

This Theory was derived from the famous 1260 Days of Prophecy, taking Days for Years, and computing from the Commencement of the common Christian Era. But when the Year 1260 passed away and the Prophecy was not fulfilled, the Followers of *Joachim* attempted to correct the Hypothesis of their Master, and many of them (as for Example the *Beguins*, who adopted the Speculations of *Peter John de Oliva*.) took hold of the 1335 Days of *Daniel*, and from them fixed upon the Year 1335, as the Date of *Antichrist's* Destruction. The Editor has not had Access to any of the Remains of *Peter John's* Writings, but he is informed by a learned

See the *Beguins* Con-
fessions in
the *Liber*
Sententiar.
Inquis. To-
los. pp. 298,
303, pub-
lished by
Limborch.
Hist. In-
quisiti.

Friend, in whose Accuracy he has the fullest Confidence, that *Peter John*, in his *Tractatus de Antichristo*, has fixed upon the Year 1356, as the Year of the Revelation, not the Destruction, of *Antichrist*, by adding 96, the supposed Date of the *Apocalypse*, to 1260. *Joachim*, however, in greater Conformity with Scripture, made the Termination of the 1260 Days, (or Years, as he considered them,) the Period of the End, not of the Beginning of *Antichrist*. Our Author's Theory, supported by a Cabbalistic Computation from the Letters of the Alphabet, which the Editor has not been able to discover elsewhere, makes the Year 1400 the Era of the Revelation of *Antichrist*; and *Walter Brute*, in 1390, appears to have put forward a Conclusion not very dissimilar, although maintained on different Grounds. His Argument was drawn from the *Joachitic* Theory of the prophetic Days taken

Tract. de Antichristo,
fol. 48, b.

See p. xxvii,
et seq.

Fox's Acts and Monuments,
vol. i. p. 545.
Lond. fol. 1684.

for Years, and from the Supposition that the 1335 Days of *Daniel* commenced at the Desolation of the Temple under *Adrian*.

On the whole then it is unquestionable, that *Wycliffe* had before him some spurious Productions of *Beguinism*, circulated under the Name of the Abbot *Joachim*, but which could not possibly have been derived from the genuine Writings of that Enthusiast. None of these spurious Books, so far as the Editor's limited Means of Research have enabled him to ascertain, have been preserved in our Libraries, or are noticed by the Authors who treat of the Doctrines of *Joachim* and his Successors.

• It is evident from p. xxxi, that the Tract before us was composed in or after the Year 1356, the fatal Year of the Revelation of *Antichrist*, according to the Followers of *Peter John*.

Ibid. line 9.

The seupnty and nyne chapitre.

The Passage quoted is taken from the ninetyeth *Psalm*, as it is numbered in the *Latin Vulgate*, (ninety-first in our *English Version*.) The Editor is not aware of any Reason why this *Psalm* should be referred to as "the seventy and ninth Chapter," and he is, therefore, constrained to assume, that there is here a Mistake of the Transcriber, who, perhaps, had before him numeral Letters or Figures, which he read erroneously. The Words referred to are to be found in Verses 5 and 6. *Non timebis a timore nocturno. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et dæmonio meridiano.*

Ibid. line 11.

And Bernard accordis pere toip.

Opp. S. Bernardi. The Passage here referred to will be found
Ed. Bened. in St. Bernard's Works, Sermon. xxxiii. in *Can-*
p. 1396. C. tica, num. 14, et seq. *Adhuc nisi tædio*
tom. iv. *fuerit longitudo sermonis, has quatuor ten-*
tationes tentabo suo ordine assignare ipsi cor-
pori Christi, quod est Ecclesia. Et ecce quam
brevius possum percurro. Videte primitivam
Ecclesiam, si non primo pervasa est acriter
nimis a timore nocturno. Erat enim nox,
quando omnis qui interficeret sanctos, arbi-
trabatur obsequium se præstare Deo. Hac
autem tentatione devicta, et sedata tempe-
tate, inclyta facta est, et juxta promissionem
ad se factam, in brevi posita in superbiam
sæculorum. Et dolens inimicus quod frustra-

tus esset, a timore nocturno convertit se calide ad sagittam volantem in die, et vulneravit in ea quòsdam de ecclesia. Et surrexerunt homines vani, cupidi gloriæ, et voluerunt sibi facere nomen: et exeuntes de ecclesia, diu eandem matrem suam afflixerunt in diversis et perversis dogmatibus. Sed hæc quoque pestis depulsa est in sapientia sanctorum, sicut et prima in patientia martyrum.

PAGE 25, line 7.

chaffare walkynge in derknessis is the
pryncipal heresie of symonians.

Here our Author abandons St. Bernard's Interpretation, which expounds *negotium perambulans in tenebris*, not of Simony, but of Hypocrisy, and Avarice. *Serpit hodie putida tabes* In Cant.
per omne corpus Ecclesiæ, et quo latius, eo Sermon.
xxxiii. 2.

F

15.

desperatius: eoque periculosius, quo interius omnes quæ sua sunt quærunt. Ministri Christi sunt, et serviunt Antichristo. Honorati incedunt de bonis Domini, qui Domino honorem non deferunt. Inde is quem quotidie vides meretricius nitor, histrionicus habitus, regius apparatus. Inde dolia pigmentaria, inde referta marsupia. Pro hujusmodi volunt esse et sunt ecclesiarum præpositi, decani, archidiaconi, episcopi, archiepiscopi. Nec enim hæc merito cedunt, sed negotio illi, quod perambulat in tenebris.

Ibid. last line.

on Ipue.

Cant. Tales. *As Chaucer.*
v. 3041.

And here-againes no Creature on live
Of no degree availleth for to strive.

On live is now contracted or corrupted into

alive. Thus we say, *a-coming, a-saying, a-board, a-purpose, a-sleep, a-way, &c.*, for *on coming, on saying, on board, on purpose, &c.* By which it appears that Dr. *Wallis* is mistaken in supposing this Class of Words to be compounded with the Preposition *at*. *Wallisii Gram. Anglic. p. 86. Lond. 8vo. 1765.*

John Hopkins, in his Version of Psalm lxxvii. 16, has retained the old Form, *on trembling*, for *a-trembling* ;

" The Waters, Lord, perceived thee,
The Waters saw thee well,
And they for Feare away did flee
The Depths on trembling fell."

Numerous instances will be found in *Chaucer*, as, *Cant. Tales. v. 1689.*

" On hunting ben they ridden really."

and again,

Ibid. v. 13666, 7.

" He could hunt as the wilde dere,
And ride on hauking for the rivere."

PAGE xxvi. line 2.

hæp.

This Word should probably be *hæven* ; but it is *haveth* in the MS. In the next Line, "byng̃ynge," for "bygynnynge," is an obvious Mistake of the MS.

Ibid. line 9.

weren two and twenty hundredis of years.

By this Date the Writer probably intended the Interval from the Birth of *Heber*, to the Birth of CHRIST: which by the Computation of *Bede* in his *Chronicon sive de sex ætatibus mundi*, wanted but five Years of 2200, a mere Trifle with such Expounders of Prophecy as our Author.

Ibid. line 12.

Eusebi, Bede, & Haymound.

The Works here referred to are, probably, the *Chronicon* of *Eusebius*, translated and preserved by *St. Jerome*; the venerable *Bede's Chronicon, sive de sex ætatibus mundi*; and the *Historiæ Ecclesiasticæ Breviarium, sive de Christianarum rerum memoria, Libb. X.* of *Haymo*, Bishop of *Halberstadt*, who died A.D. 853.

Opp. B.
Hieronymi.
tom. viii.
Ed. Vallar-
sii.

PAGE xxvii. line 5.

fro þe begynnynge of Latin lettris.

That is to say, from the Foundation of *Rome*. The Writer speaks in round Numbers.

Ibid. line 15.

dempnge.

This Word is perhaps a Mistake of the Transcriber for *demed*, i. e. *deemed*, *considered*.

PAGE xxviii. line 8.

and pes ben berse of .m. lettre.

The Editor has not been able to find these Verses elsewhere. The Letters of the Alphabet are represented as *Collegæ*, or Members of a College, all the rest of whom go forth when the Gates are open; one only, viz. *m*, when they are shut. *College* is for *Collegæ*.

PAGE xxix. line 3.

but bi helpe of ꝑꝑoul.

This alludes to the well-known Story, told by a great Number of the Antients, of the Destruction of *Simon Magus*, by the Prayers of Saints *Peter* and *Paul*. *Sulpitius Severus* relates this Event in the following Words: *Etenim tum illustris illa adversus Simonem, Petri ac Pauli congressio fuit. Qui cum magicis artibus, ut se Deum probaret, duobus suffultus demoniis evolasset, orationibus Apostolorum fugatis demonibus, delapsus in terram, populo inspectante disruptus est.* The same Account is given by *St. Cyrill of Jerusalem*; after stating that *Simon* had so far succeeded in deceiving the *Romans*, that the Emperor *Claudius* had erected a Statue to him, with the Inscription

Sacræ Hist.
lib. ii. p.
95, 12mo.
Amstel.
1695.

Catech. vi.
14.

*Library
of the Fa-
thers, (vol.
ii. Transl.)
8vo. Oxford,
1838. p.
68.*

ΣΙΜΩΝΙ ΘΕΩ 'ΑΓΙΩ, he adds: "The Error spreading, that goodly Pair, Peter and Paul, the Rulers of the Church, being present, set Matters right again; and on Simon, the supposed God, attempting a Display, they straightway laid him dead. Simon, that is, promised that he should be raised aloft towards Heaven, and accordingly was borne through the Air on a Chariot of Dæmons; on which, the Servants of God falling on their Knees, gave an Instance of that Agreement, of which

Matt. xviii.
19.

JESUS said, *If two of you shall agree as touching any Thing that they shall ask, it shall be done for them:* and reaching the Sorcerer with this Unanimity of their Prayer, they precipitated him to the Earth."

Opp. B.
Cyril. fol.
Par. 1720,
p. 96.

For other Authorities, see the Note of the *Benedictine* Editor of *St. Cyrill*, on this Passage, and *Tillemont, Memoires pour servir a*

l'Histoire Ecclesiastique ; Saint Pierre, Tom. i.
Art. 34. p. 176.

Ibid. line 6.

Crist schal clanse his Chirche.

In the Original this is, "Chirche schal clanse his Chirche;" the Editor has not hesitated to correct so obvious a Mistake.

PAGE xxx. line 1.

the debel of mydday.

Demonium meridianum, alluding to Ps.
xc. 6, in the Vulgate.

Ibid. line 6.

whefore.

A Mistake of the MS. for *Wherefore*.

Ibid. line 10.

in Derkenessis.

The Word *in* was omitted by the Original Scribe; but is added in the MS. by a more recent Hand.

Ibid. line 12.

Bede upon the prophetis of *Sybillis*.

Sibyllina
Oracula ex
vett. Codd.
Aucta, &c.
a Joh.
Ops. Bret-
tanno, 8vo.
Paris, 1607,
p. 515.

This Reference is to some spurious Work attributed to *Bede*, and which is probably not the same as the Tract *De Sybillis*, published among *Bede's* Works, and also by *Joh. Opsopæus Brettanus*, at the End of his Edition of the Sybilline Oracles; for that Tract does not contain any thing like the Computation from the Latin Letters, for which *Bede* is here referred to by our Author.

PAGE xxxi. line 8.

Craddis chyrche is founded in knyghte of
prelatys.

This Expression is illustrated by the Preamble of the *Statute of Provisors*, (25 Edw. *Statutes of* III.): "Whereas late in the Parliament of *the Realm*,
good Memory of *Edward* King of *England*, 316.
Grandfather to our Lord the King that now
is, the xxv. [*leg. xxxv.*] Year of his Reign, *Gibson's*
holden at *Carlisle*, the Petition heard, put be-
fore the said Grandfather and his Council, in
his said Parliament, by the Communalty of
the said Realm, containing: That whereas
the Holy Church of *England* was founded in
the Estate of Prelacy, within the Realm of
England, &c." *Codex*, p. 65.

Ibid. line 13.

pe wōtīche map wel be clepēd collibiste.

Collybiste, from the Greek Word κολλύβιστες, which is used St. Matt. xxi. 12, where St. Jerome remarks: *Sed quia erat lege praeceptum, ut nemo usuras acciperet, et prodesse non poterat pecunia faenerata, quæ commodi nihil haberet, et interdum sortem perderet, excogitaverunt et aliam technam, ut pro nummulariis, Collybistas facerent, cujus verbi proprietatem Latina lingua non exprimit. Collyba dicuntur apud eos, quæ nos appellamus tragemata, vel vilia munuscula. Verbi gratia, friziciceris, uvarumque passarum, et poma diversi generis.*

See also Du Cange, Glossarium, vv. *Coltibium, Collybista*.

B. Hieron.
in Matt.
xxi. 12, 13,
tom. vii.
Ed. Val-
larsii, 4to.
Venet.
1769, Col.
162.

PAGE xxxii. line 1.

shal be seyd in a manere of careyne.

Careyne, from the old French, *carogne*, *carrion*; "seyd in a manere of careyne," perhaps may mean, "they shall be spoken of as a Sort of Carrion," unless there be here some Mistake of the Transcriber, which is not improbable. The next Clause, "thei schal be cast out as dogge in myddis places," is possibly an Allusion to *Is. v. 25. Et facta sunt morticinia eorum, quasi stercus in medio platearum*; the Word *dogge* being a Mistake for *donge*; and, "in myddis places" the Author's Version of *in medio platearum*; although it is highly probable that *myddis* is corrupt.

Ibid. line 3.

her twip acordis Carnosensis.

John of Salisbury, called Carnotensis, because he was Bishop of Chartres. The Passage referred to occurs in his Polycraticus, sive De Nugis Curialium, Lib. vii. cap. 20. Si dicas quia ignis per septuaginta annos Babylonicæ captivitatis sub aqua vixerat, demum extinctus est, Antiocho vendente Jasoni sacerdotium; aut quod Beatus Gregorius testatur, quia pestilentia et fames, concussiones gentium, collisiones regnorum, et quamplurima adversa terris proveniunt, ex eo quod honores ecclesiastici ad pretium vel humanam gratiam conferuntur personis non meritis.

The other Reference (Line 11) is to Lib. viii. cap. 18. Nam et peccata populi faciunt reg-

Polycrat. p. 491. Lugd. Bat. 1639, 8vo.

Ibid. p. 635.

nare hypocritam, et sicut Regum testatur historia, defectus sacerdotum, in populo Dei, tyrannos induxit.

Ibid. line 10.

bey geuz.

A Mistake probably for *ben geve*, i. e. *been given*.

Ibid. line 16.

alle children boren sypen pe first
pestilence, &c.

The Year 1348 and two following Years are recorded in all our Chronicles, as remarkable for a most formidable Pestilence which devastated Europe, and is said to have been attended with this singular Circumstance, that the Children born after the Pestilence

See *Boccaccio Decamerone*, 1^{ma} Giorn.

*Caxton's
Chronicle,
fol. Lond.
1528, fol.
c.xxiii.a.*

had begun; were found to be deficient in the usual Number of Teeth. It may be enough to quote from our English Annalists, the Chronicle of *Caxton*. Speaking of the 23rd Year of King *Edward* the Third, the Historian says: "¶ And in the xxiiij Yere of his Regne, in y^e East Partyes of the Worlde, there began a Pestylence and Deth of Sarasyngs and Paynyms, that so grete a Deth was never herde of afore, and that wasted away the People, so that unneth the tenth Persone was left alive. ¶ And in the same Yere, about y^e South Countrees there fell so moche Rayne, and so grete Waters, that from Chrystmasse unto Mydsomer there was unnethes no Daye nor Nyght but that rayned somewhat, through which Waters y^e Pestilence was so enfected, and so haboundant in all Countrees, and namely, about y^e Court of Rome, and other Places, and See Costes, that unneth

there were leste lyuyng Folke for to bury them honestly y^t were deed. But made grete Diches and Pyttes y^t were wonders brode and depe, and therin buryed them, and made a Renge of deed Bodyes, and cast a lytell Erth to couer them aboue, and than cast in another Renge of deed Bodyes, and another Renge aboue them. And thus were they buryed, and none other wyse, but yf it were so y^t they were Men of grete Estate, so that they were buryed as honestly as they myght." And again, "And in this same Yere," [24 *Edm.* III.] "and in the Yere afore, and in the Yere nexte folowyng, was so grete a Pestylence of Men from the East in to the West, and namely through Botches, y^t they that sekened, as on this Daye, dyed on the thyrde Daye after, to y^e whiche Men y^t so dyed in this Pestylence had but lytell Respyte of theyr Lyggynge. Than Pope *Clement* of his Goodnes and Grace,

Fol. cxliii.

d.

gave them full Remyssyon and Forgyuenes of all theyr Synnes that they were shryuen of, and this Pestylence lasted in *London* fro Mighelmasse vnto August nexte followynge, almost an hole Yere. And in these Dayes was Deth without Sorowe, Weddynges without Frendshyp, wylful Penaunce, and Derth without Scarsete, and Fleynge w^tout Refute or Sucour, for many fledde from Place to Place bycause of the Pestylence, but they were infected, and might not escape y^e Deth, after y^t y^e Prophete *Isaie* sayth, Who that fleeth fro the Face of Drede, he shall fall into the Dyche. And he y^t wyndeth him out of y^e Dyche, he shall be holden and tyed with a Grenne. But whan this Pestylence was cessed, as God wolde, unnethes y^e tenth Parte of the People was left on lyue. ¶ And in y^e same Yere began a wonders thyng, that all y^e were borne after y^e Pestylence had two

Cheketethe in ther Heed lesse than they had afore."

Hollinshed records in like Manner the Fact of the Pestilence, and the Desolation caused by it throughout *Europe*. Of *London* he says that the Death "had bin so great and vehement within that Citie, that over and beside the Bodies buried in other accustomed burieng Places, (which for their infinit Number cannot be reduced into Account), there were buried that Yeare" [viz. 1350] "dailie, from Candlemasse till Easter, in the Charterhouse Yard of *London*, more than two hundred dead Corpses." He also notices the Fact of the Children wanting Teeth, but he makes the Defect to be four, not two "cheke Teeth," as *Caxton's Chronicle* stated: "¶ This Yeare in August died *Philip de Valois* the French King. Here is to be noted, that all those that were borne after the Beginning of that

Chron. sub.
an. 1348,
vol. ii. p.
378-9.
Lond. 1587.

Ibid. p.
379.

great Mortalitie whereof ye have heard, wanted foure cheke Teeth (when they came to the time of Growth) of those 32 which the People before that Time commonlie vsed to have, so that they had but 28."

Our Author, it will be observed, differs from *Hollinshed* in making the Defect "eight grete Teeth," and in this he has the Authority of the second Continuator of the Chronicle of *William de Nangis*, published by *D'Achery* in his *Spicilegium*; a Narrative which apparently has been the Source from which many of our English Chroniclers have borrowed. It contains a very minute History of this memorable Pestilence, with several curious Particulars not mentioned by other Writers. The Author endeavours to account for the Plague by supposing the Explosion of a Comet, whose sudden Evaporation, he suggests, may have disseminated in the Atmosphere pestilential

D'Achery,
Spicileg.
tom. iii. p.
109, sq.

Vapours. He tells us also that the Jews were suspected of having poisoned the Fountains; and that many of them were in consequence put to Death, and burnt, in various Places. The circumstance of the Children born with a smaller Number of Teeth is thus recorded:—

Cessante autem dictâ epidemiâ, pestilentia, Ibid. p. 110. et mortalitate, nupserunt viri qui remanserunt et mulieres ad invicem, conceperunt uxores residuæ per mundum ultra modum, nulla sterilis efficiebatur, sed prægnantes hinc inde videbantur, et plures geminos pariebant, et aliquæ tres infantes insimul vivos emittebant; sed quod ultra modum admirationem facit, est quod dicti pueri nati post tempus illud mortalitatis supradictæ, et deinceps, dum ad ætatem dentium devenerunt, non nisi viginti dentes vel viginti duos in ore communiter habuerunt, cum ante dicta tempora homines de communi cursu triginta duos dentes,

sub et supra, simul in mandibulis habuissent. Quid autem numerus iste dentium in post natis significet, multum miror, nisi dicatur, quod per talem et tantam mortalitatem hominum infinitorum et successionem aliorum et reliquorum qui remanserant, mundus est quodammodo renovatus et seculum, ut sic sit quædam nova ætas ; sed proh dolor ! ex hujus renovatione seculi non est mundus propter hoc in melius commutatus. Nam homines fuerunt postea magis avari et tenaces, cum multo plura bona quam antea possiderent ; magis etiam cupidi, et per lites brigas et rixas atque per placita seipsos conturbantes, nec per hujusmodi terribilem mortis pestem a Deo inflictam fuit pax inter Reges et dominos reformatâ, quinimo inimici Regis Franciæ ac etiam guerræ Ecclesiæ fortiores et pejores quam ante per mare et per terram suscitaverunt, et mala ampliora ubique pultularunt.

Et quod iterum mirabile fuit; nam cum omnis abundantia omnium bonorum esset, cuncta tamen cariora in duplo fuerunt, tam de rebus utensilibus, quam de victualibus, ac etiam de mercimoniis et mercenariis et agricolis et servis, exceptis aliquibus hereditatibus et domibus quæ superflue remanserant his diebus. Charitas etiam ab illo tempore refrigescere cœpit valde, et iniquitas abundavit cum ignorantibus et peccatis: nam pauci inveniebantur qui scirent aut vellent in domibus, villis, et castris, informare pueros in grammaticalibus rudimentis.

The Allusion contained in the Tract before us to the Circumstance of the Children wanting Teeth, may possibly be urged as an Objection to the early Date of 1350, which it claims for itself. For if this Circumstance of the Want of Teeth be a Fable, it is not probable that it could so soon have become current;

De event.
Angliæ.
(Apud x.
Script.)
Col. 2580.

and if on the other hand it be true, it seems hardly possible that the Fact could have been ascertained in 1350, respecting all Children born *since* the first Pestilence, i. e. since 1348. However, it is possible that by the *first* Pestilence our Author may have alluded, not to that of 1348, but to that of 1340, which is thus described by Knighton, under that Year: "*In ætate scilicet anno gratiæ M.CCC.XL., accidit quædam execrabilis et enormis infirmitas in Anglia quasi communis, et præcipue in comitatu Leicestriæ, adeo quod durante passione homines emisissent vocem latrabilem ac si esset latratus canum; et fuit quasi intolerabilis pœna durante passione. Exinde fuit magna pestilentia hominum.*"

It is no Doubt a Difficulty that the Continuator of *William de Nangis* and other Chroniclers, represent the Phenomenon of the Want of Teeth as the Consequence of the Pestilence

of 1348, but the Story may have originated at the former Period, although later Writers recorded it in Connexion with the more recent and more formidable Pestilence.

The Editor, however, leaves this Question to be decided by future Research, and by Judges more competent than himself. It is not impossible that the whole Passage in which See p. xxxi. the Date of "thrittene hundrid yere and sixe and fifty" has been given, may prove to be a Quotation from the Book referred to under the Title of "*Joachim* in the Book of the Seedis of Profetis," and if so, the Tract before us must of course be the Production of a later Period.

PAGE xxxiii. line 1.

Merlín Ambrose.

For the History of *Merlyn*, see *Geoffrey* of

Monmouth's Historia Regum Britannia, Lib. vi. c. 17, 18. The famous Prophecy of *Merlyn* will be found in Lib. vii. c. 3, 4. It has also been repeatedly published in a separate Form, with the Commentaries in seven Books of *Alanus de Insulis*.

Ibid. line 3.

of *pe myscheif*.

In the original MS. these Words are repeated, "*in the tyme of the myscheif of the myscheif of the Kok*;" the Editor did not deem it necessary to retain so obvious a Mistake of the Transcriber.

Ibid. line 5.

pe sixte of irland.

This Personage is mentioned in numerous

Prophecies circulated under the Names of *Merlyn*, *Gildas*, *Robert of Bridlington*, *Sybill*, and others, in the fourteenth and fifteenth Centuries, many of which appear to have had their Origin in the Prophecy of *Merlyn*, preserved by *Geoffrey of Monmouth*, already referred to, where we find "the sixte of *Irlond*" thus noticed :—

Sextus Hiberniæ mænia subvertet, et nemora in planitiem mutabit : Diversas portiones in unum reducet, et capite leonis coronabitur.

Galf. Mon-
muthen. lib.
vii. c. 3, ap.
Rer. Brit-
tan. Scrip-
tores. p. 50.
Heidelb.
1587.

The following Collection of Prophecies relating to *Sextus* of *Ireland*, is from a MS. written about the Middle of the Fourteenth Century, and preserved in the Library of *Trinity College, Dublin*.

Iste sunt prophetie diuerse a diuersis prophetate de Sexto Hibernie, qui vocatur Dominus [here there is an erasure in the MS.] *Rex Anglie et Francie et Sextus Dominus Hibernie, de*

Cod. MS. in
Bibl. Coll.
SS. Trin.
Dubl. Cl. B.
Tab. 2, No.
7, fol. 209.

Vid. *Contia*,
altera Chronici
Gul. de Nangis, ap.
Dacherii Spicil. t. lili.
 104, where
this Prophecy
is attributed to
Johannes de Muis.

quo Prophetie sunt notate. Hermerus Dominus sapientum. Anno a Creatione mundi sex M.ccc et llii.^{xx} Liliū regnans in nobiliore mundi mouebit se contra senem leonem, et veniet in terram eius inter spinas regni sui, et circumdabit filium leonis illo anno ferens feras in brachio suo. Cuius regnum erit in terra lune timendus per vniuersum mundum potestate agentis principalis, cum magno exercitu suo transiet aquas et gradietur in terram leonis carentis auxilio, quia bestie regionis sue iam dentibus suis eius pellem dilaceraverint. Illo anno veniet Aquila a parte orientali, alis extensis super solem, cum multitudine pullorum suorum, in adiutorium Filii hominis. Illo anno Aquila destructur. Amor magnus erit in mundo. Una die in quadam parte leonis erit bellum inter plures reges crudeles, quod usque ad diem illum non viderunt homines; illa die erit sanguinis diluvium, et perdet Liliū ceto-

nam solis, quam accepit Aquila, de qua Filius hominis postmodum coronabitur. Per quatuor annos sequentes fient multa in mundo prelia inter omnes homines fidem tenentes, quia illo tempore credenda sunt. Omnia tunc erint communia. Maior pars mundi destruetur, caput mundi erit ad terram declinatum. Filius hominis et Aquila relevabunt ille [sic], et tunc erit pax in toto orbe terrarum, et copia fructuum, et filius hominis mare transiet, et portabit signum mirabile ad terram promissionis, sed prima causa sibi permessa remanebit.

Item versus illius sompniatoris viri religiosi, per quos versus cognoscitur Sextus Hiberniæ.

*Illius imperium gens barbara senciet illum,
Roma volet tanto principe digna dici,
Conferet hic Rome plus laudis quam sibi Roma,
Plus dabit hic orbi quam dabit orbis ei.*

*Versus vaticinales de Normannia, de eodem Sexto.
Anglia transmittet Leopardum lilia Galli,*

Qui pede calcabit Cancrum cum fratre superbo,

*Ungues diripient Leopardi Gallica regna,
Circulus inuictus circumdabit unde peribunt.*

*Anglia regnabit, Vasconia porta redibit
Ad iuga consueta Leopardi Flandria magna
Flumina concipient que confundent genericem.*

*Lilia marcescent, Leopardi posse vigebit,
Ecclesie sub quo libertas prima redibit.
Huic Babilon veniet truces aras non teret omnes,*

*Acon Ierusalem Leopardi posse redempte,
Ad cultum fidei gaudebunt se redituras,
Imperium mundi sub quo dabit hic heremita.*

Versus cuiusdem nomine Gildas, per quantum tempus regnabit idem Sextus.

*Ter tria lustra tenent cum semi tempora
Sexti,*

En vagus in primo perdet, sub fine resumet,

*Multa rapit medio volitans sub fine secundi,
Orbem submittet reliquo, clerumque reducet
Ad statum primum, post hoc renouat loca
sancta*

Hinc terram spernens secundo ethere scandit.

In another MS. in the Library of *Trinity College, Dublin*, there is preserved a Prophecy in which *Sextus of Ireland* is also mentioned, and which, as the Editor is informed by his learned Friend *John Holmes*, Esq., of the *British Museum*, occurs also in the *Arundel MS. 57*, fol. 4, b., where it is entitled, "*Versus Gylde de Prophetia Aquile.*"

*Cod. MS. in
Bibl. Coll.
SS. Trin.
Dubl. Class.
E. Tab. 5,
No. 10, fol.
xliii.*

It will suffice to quote from this Prophecy the Lines where *Sextus* is mentioned.

*Sextus Hybernensis milleno milite cinctus,
Hostibus expulsis castra relicta petet,
Menia subversa vix antrix apta ferarum
Pinget et eiectus bubo necabit apem.*

Ibid.

pe witt is our kīng wip hīs chīldren.

“*The witt*,” i. e. the Meaning; alluding probably to the Interpretation given of this part of the Prophecy by *Alanus de Insulis*, who supposes the then reigning King Henry II. and his Sons to be intended; his Words are :—

*Prophetia
Anglicana*
vii. Libris
explana-
tionum
*Alani de
Insulis.*
Francof.
1603. 12^{mo}.
lib. iii. p. 91.

Henricus qui nunc in Anglia regnat, quinque
filios suscepit ex Regina conjuge sua, quorum
unus mortuus est, quatuor vero supersunt.
Habit et sextum ex concubina, qui clericus
est, magnæ, ut aiunt, juxta ætatem, probitatis.
Hic itaque vel sextus dicetur Henrici Regis
filius, si mortuus ille quem habuit ex Regina
inter alios computetur, vel quintus, si soli
superstites a propheta numerantur, et alius
adhuc expectandus, quem hic Sextum appellat.
Possumus tamen sextum istum intelligere,
qui in Anglia regnaturus sit post quatuor istos,

et alium quintum quicumque ille sit, hoc est sive istorum frater, sive non, de quo dicitur quod Hybernæ sit mænia subversurus, excisurus nemora, et in planitiem mutaturus diversas portiones, id est regna diversa, non est enim unum regnum, sed plura, ad unum regnum reducturus, et æque coronam, assumpta feritate et fortitudine leonina, suo capite impositurus.

Ibid. line 9.

Sibille accordip herto.

The Verses of "Sibille" here quoted are to be found in a large Collection of other Prophecies of the same character, in a Manuscript of the fourteenth Century, preserved in the Library of Trinity College, Dublin. The Editor is also enabled, through the Kindness of Mr. Holmes, to give here a complete Copy of them from the Cotton

*Cod. MS.
in Biblioth
Coll. SS.
Trin. Dub-
lin. Class. E.
Tab. 5, No.
10.*

H

MS. Claud. B. vii., collated with the *Arundel MS. 57*, fol. In this latter MS. which is written, as Mr. *Holmes* conjectures, in a Hand of about the Year 1350, and also in the *Dublin MS.* the Line *Terræ matas*, &c. comes immediately before the Line *Millenis ducentenis*. The other various Readings are given in the Margin; A. denoting the *Arundel*, and D. the *Dublin Manuscript*.

^a *Deest titul.* "SYBILLA de eventibus regnorum et eorum Regum
in Cod. *Dublin.* ante finem mundi." ^a

Gallorum lenitas Germanos iustificabit,
Italix gravitas Gallos confusa necabit.

^b *Gallus succumbet.* A.
D.

^c *Victoria.* D.

^d *Abhorrebit.* D.

^e *Vox.* D.

^f *Alia.* D.

Succumbet Gallus^b, Aquilæ victricia^c signa
Mundus adorabit,^d erit urbs sub^e presule
digna.

Millenis ducentenis nonaginta sub annis,
Et tribus^f adiunctis, consurget aquila grandis.

Terræ motus erunt, quos^s non procul^h angu- *erit, quem.*
ror esse. *A.*

^h Plus. A.

*Constantine cades, et equi de marmore facti,
 Et lapis erectus, et multa palatia Rome.*

*Papa cito moritur, Cesar regnabit ubique,
 Sub quo tunc vana cessabit gloriaⁱ cleri.* *ⁱ Cessabunt*

gaudia. D.

*Anno millesimo C.ter vicesimo v. dabit ether
 Blada vina fractus fiet pro principe luctus;
 Una columpna cadet, quæ terram schismate
 tradet,*

Gens periet subito, Petro testante perito.

The last four Verses occur only in the *Dublin* MS., and seem to contain an Allusion to the Prophetical Doctrines of *Peter John*, or rather of his Followers. The Date intended is probably 1325, taking "C.ter" for CCC; and that this Year was one of the Eras fixed by the *Beguins* for the Revelation of Antichrist, appears from the *Liber Sententiarum Inquisitionis Tholosanæ*, published by Limborch; *Hist. In-*
quisit. ad *fin. p. 303.*

for Example *Petrus Moresii*, a Beguin, *receptus ad tertium ordinem Sancti Francisci conjugatus*, was examined by the Inquisitors on the 8th of April, 1322, and declares, *Credidit et credebat firmiter, tempore quo captus fuit, quod Antichristus esset venturus, et consummaturus cursum suum, infra annum quo computabitur incarnatio Domini m.ccc.xxv.*

The Verses, as quoted by our Author, are very corrupt in the Original MS. The Editor has therefore ventured to alter "*viccus*" into "*victricia*;" "*urbis*" into "*urbs*," and "*tessabit*" into "*cessabit*."

Ibid. last line.

elispírd.

This Word is very probably corrupt, although *Lewis*, who appears to have received from *Dublin* a Transcript of this Tract, or copious Ex-

tracts, does not seem to have considered it so, for he has inserted the Word in his *Glossary*, and quotes for it only the Authority of the Passage before us ; he says,

“ *Elispired*, perhaps for *expired*. *Secular* Hist. of the Life of Wiclif. Oxf. 1820.
power of the Hooly Goost expired, alluding to the secular Power the Popes have. For having quoted four Verses of *Sibille*, one of which is : (Table of obsolete Words; in voc.)
Papa cito moritur, Cæsar regnabit ubique, *Wiclif* adds, *thei that treten this Verse of Sibille, alle that I have seen, accorden in this, that secular power of the Hooly Goost elispired.*”

PAGE xxxiv. line 13.

pe wordis of Josue 2. ca. pe pridde.

The Editor is unable to explain this Reference.

Ibid. line 17.

pe Master of Scholys rehersip.

Peter Comestor, Chancellor of the Cathedral of *Paris* in 1164, and Author of the *Historia Scholastica*, is the Person here called *Master of Schools*. The Passage referred to occurs in the *Hist. Schol.* on the third Book of Kings, *cap. viii.* (not *cap. v.* as quoted by our Author), and is as follows:—

Petri Comestoris
Hist. Schol.
8°. Florent.
1526. fol.
cxvii.

Fabulantur Iudei ad eruderandos lapides celerius habuisse Salomonem sanguinem vermiculi qui Tamir dicitur: quo aspersa marmora facile secabantur, quem invenit hoc modo. ¶ Erat Salomoni strutio habens pululum, et inclusus est pullus sub vase vitreo. Quem cum videret strutio, sed habere nequiret: de deserto tulit vermiculum: cuius sanguine liniuit vitrum, et fractum est.

The same Story with the very same mystical Application of it which is made by our Author, is given by *Peter Berchorius* in his *Reductorium morale*, who quotes from *Gervase of Tilbury*. This latter Writer, as we learn from *Berchorius*, took the Story from *Peter Comesator*, and being an Englishman, was most probably the immediate Source from which the Author of the Tract before us derived it, especially as *Gervase* wrote upwards of a Century before *Berchorius*, who died in 1362. The Editor has not had an Opportunity of consulting the Work of *Gervase of Tilbury*, but it is probable that *Berchorius* has done little more than extract his Words.

De struthione mirabile quid ponit Geruasius, et videtur accipere de Historia Scholastica. Dicunt Iudæi (ut ait) quod cum Salomon templum edificaret, ut lapides citius sculperentur, inclusit pullum struthionis in vase

Berchorii
Red. Mor.
lib. xiv. c.
60. n. 4. p.
658. fol.
Venet.
1683.

vitreo, quem cum struthio habere nequiret, ad desertum iuit, et exinde vermem qui Thamus dicitur, apportauit, cuius sanguine vitrum liniuit ; fractoque statim vitro, pullum recuperauit. Quo agnito Salomon de sanguine illorum vermium lapides templi fecit liniri, et sic faciliter potuerunt imprimi vel sculpi. Idem verò Geruasius dicit Romæ in quodam antiquo palatio fialam liquore lacteo. plenam, esse inuentam, quo liniti lapides facillimè sculpebantur. Talis vermis videtur fuisse Christus. Pullus enim Struthionis, i. homo (qui erat per creationem pullus, et filius Dei Patris) fuerat incarceratus, et carceri culpæ et pænæ, a mundi principio destinatus. Struthio ergo, i. Deus Pater, a deserto paradisi, vermem, i. Christum hominem factum, adduxit, et ipsum per passionem occidit, vel occidi permisit, et sic cum isto sanguine portas carceris infernalis fregit,

et pullum suum hominem liberavit. Zac. 9. Tu autem in sanguine testamenti tui eduxisti vinctos tuos de lacu. Igitur quicumque voluerit lapidem, quicumque cor suum durum et lapideum, per contritionem scindere, et per conversationem sculperere decreuerit, adhibeat sanguinem huius vermis, i. dominicæ passionis memoriam, et liquorem lacteum memoriæ suæ benedictæ, et sic nunquam erit ita durum aut obstinatum, quin recipiat contritionis scissuram, et correctionis sculpturam. Ezech. 36. Auferam cor lapideum de carne vestra, et dabo vobis cor carneum.

The same Story occurs in some Copies of the *Gesta Romanorum*, where the Artifice by which the Worm "*thumare*," (as it is there called,) was detected, is ascribed to the Emperor *Diocletian* of *Rome*. See *Swan's Translation of the Gesta Romanorum*, vol. i. Intro. p. lxiv.

Gesta Romanorum,
&c. translated from the Latin by the
Rev. Charles Swan,
2 vols. 12^o.
London,
1824.

Talmud
Babyl.
Tract.
Gittin. fol.
68. col. 1, 2.

The Name of the Worm, to which the marvellous Property of breaking Stones is ascribed, is corruptly given by the foregoing Authorities. It is called by the Jews, not *tamir*, or *thamus*, but *schamir* (שַׁמִּיר), and frequent Allusions to it occur in the Rabbinical Writers. The original Story is to be found in the *Talmud*, and seems intended to explain what we read 1 Kings, vi. 7, that *neither Hammer nor Axe nor any Tool of Iron* was heard in the Temple of *Solomon* while it was in building. The following is an abridged Account of the original Legend: *Solomon*, when about to build the Temple, perceived by his Wisdom, that it would be more acceptable to God, if built of Stones upon which no Tool of Iron had ever been raised. Whereupon he inquired of the Rabbis how this was to be effected.—They told him that he must procure the Worm *Schamir*, by the Help of which *Moses* had cut

the Stones of the High Priest's Breastplate. *Solomon* then inquired where this Worm was to be found. The Rabbis confessed their Ignorance, but advised him to summon certain Devils, and compel them, by Torments, to make the Discovery; this was done, and the Devils answered, that *Aschmedai*, the King of the Devils, alone, could tell where the Worm *Schamir* was to be found. Accordingly, *Benaiiah*, Son of *Jehoiada*, was sent with a Chain on which the Name of God was inscribed, to bind *Aschmedai*, and bring him before *Solomon*. It took some Time to capture *Aschmedai*, and a long Account is given of the Difficulties of the Undertaking. At Length, on the third Day, he is brought to *Solomon*, who asks him for the *Schamir*. *Aschmedai* answers, It is not in my Keeping; but *Sara-Dima* (the Angel that presides over the Sea) has it, and he will entrust it only to the Wild-Hen (תרנגולא),

from whom he exacts an Oath for its safe Return. *Solomon* asked what the Wild-Hen did with the *Schamir*; the Dæmon answered, She brings the Worm to the Rocky Mountains, destitute of Grass and Verdure, and by its means she breaks down their Rocks; she then carries up the Seeds of Trees, and thus the Mountains, once Barren, become covered with Woods. Having obtained this Information, *Solomon* sought out the Nest of the Wild-Hen, and enclosed it, with her Young Ones, in a Covering of transparent Crystal. The Wild-Hen, on her Return, seeing her Nest and Young Ones, but finding herself unable to enter it, flew away, and soon after returned with the Worm *Schamir*; whereupon *Solomon's* Servants, who had been lying in Wait for her, set up a great Shout, which so terrified her, that she dropped the Worm, and thus *Solomon* obtained Possession of it. The Wild-Hen, how-

ever, flew away, and hanged herself, for having lost the Worm, and broken her Oath. See *Eisenmenger, Entdecktes Judenthum* Theil, I. p. 350. *Johan. Christoph. Wagenseilii Sota*, p. 1072, and *Buxtorfii Lexicon Chald. et Talmud. in voce שׁמיר*.

Page xxxv. line 1.

after *pe talis* of *iswís* of *Salamon*.

That is, "rehersest, after, or according to, the Tales or Legends of the *Jews*, concerning *Solomon*."

Ibid. line 8.

the glass to burst.

To, perhaps for "al to," *statim, penitus*. Thus in our *English* Version of the Bible, (Judg. ix. 53.) "And a certain Woman

cast a Piece of a Millstone upon *Abimelech's*
Head, and al to brake his Skull."

Ibid. line 14.

pe on & twenty Salme. 2i.

The Editor is not sure that he has rightly deciphered the Letters represented by "2i;" he once thought they were "ti," but this seemed inexplicable, and he now believes them to be an Attempt of a very ignorant Transcriber to represent in *Arabic* Numerals the Number of the Psalm referred to.

PAGE xxxvi. line 15.

Paul writtē to the Romans.

This Reference belongs to what goes before, not to what follows. Mr. *Vaughan*, in his *Life*

of *Wycliffe*, not perceiving this, has altered the Text to make the Sense perfect, and quotes the Passage thus: "So, when we were sinful, and the Children of Wrath, God's Son came out of Heaven, and praying His Father for His Enemies, He died for us. Then much rather shall we be saved, now we are made righteous through His Blood. St. Paul writeth to the *Romans*, that *Jesus* should pray for us, and that He went into Heaven to appear in the Presence of God for us. The same also he writeth to the *Hebrews*, the which Presence may He grant us to behold, who liveth and reigneth without End.— Amen."

Mr. *Vaughan*, however, does not tell his Readers what Passage of the Epistle to the *Romans*, occurring, also, in the Epistle to the *Hebrews*, he supposes our Author to have quoted. There exists, in Fact, no such Pas-

Vol. I. p.
259. 2nd
Edit.

sage ; nor does the Text stand in Need of any Emendation. The References, in both Cases, come after the Passages quoted ; and this removes all the Difficulty which Mr. *Vaughan* appears to have found in the Reading of the original Manuscript.

FINIS.



