The
Last Age of the Church.
By JOHN WYCLIFFE.
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EDITED WITH NOTES,
By
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410.
I The Preface.

A Well known popular Writer on the History of the Christian Church has given it as Milner, Hist. of the Church, vol. iv. p. 121. Lond. 1819. his Opinion, that whoever will carefully examine the original Records, will soon be convinced that the Merits of Wycliffe, as a Reformer, have been considerably exaggerated. How far this is true or not, the Writer of these Pages will not attempt to determine; but certain it is,
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that to "examine the original Records," with a View to discover the real Doctrines and Opinions of Wycliffe, 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 Wycliffe 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 Wycliffe's Writings pub-
lished by Bishop Bale, in his Work, *Scrip-
torum Majoris Brytanniae Catalogus*, has
been necessarily made the Basis of all that
subsequent Writers have collected. It has been reprinted, with many useful ad-
ditions, by the learned and indefatigable
*John Lewis*, of whose Labours every
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
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
Mr. Le Bas does not profess to do more than follow his Predecessors. His humbler Task, however, has been executed with great Elegance and Judgment.

The Truth, therefore, is, that until the Works of Wycliffe, 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 Wycliffe might in his Time have been recovered: "omnia Wiclefi scripta," he says, "in Anglia adhuc deli-
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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.
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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 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 Wycliffe, 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 Wycliffe'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 Wycliffe the Writings that exist under his Name; nor is it perhaps too much
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 Wycliffe, 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
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our Reformer, (as many will doubtless feel it to be very different from what they would have expected from the Pen of Wycliffe,) 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 Wycliffe 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.
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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 Collect-
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In one place he enters it thus:—

(See No. 84 of Lewis's Catalogue.)

"De simonia sacerdotum, lib. 1. Heu magni sacerdotes in tenebris."

In another place he gives it the Title under which it is now published, and describes it thus:—

"De ultima ætate Ecclesiae, lib. 1. Sacerdotes, proh dolor! versantes in vitii."

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 Page, in his usual Form of Signature:

"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,

"Wicche 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 402."
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[...] 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 Cirche. By
John Wyclyffe,
S. Th. P.
M. ccc. lxxv.
The last Age

of the

Chirche.

"Las forsorwe grete prestis sittinge in derkenessis & Pa. 106. in schadewe of deepe/ nozt hauynge hym pat openly criep/ al pis I wille zene zif you annonce me. Pei make reseruaciouns/ pe whiche ben clepd dymes/ first fruptis/ oper penciouns/ aftir pe oppnioun of hem pat trete pis matir. For no more."
schulde fatte beneficis be reserved pane
smale/ zif no pryap cause of symonye
were tretide/ pe whiche I seie nozt at
pis tyme. But Joachur/ in his book of
pe seedis of profetis £ of pe seyingis of
popes £ of pe chargis of profetis/ tretynge
pis matir/ £ spekyngge of pe rente of dymes/
seip pus/ soure tribulaciouns Davip pe
profete hap before seyd/ pe sevynty £ nyne
chapitre/ to entre into pe Chirche of God/
£ Bernard acordip perre wip/ bypon can-
tica/ pe pre £ pritty sermon/ pat ben/ a
nyztily drede/ an awo steypge in day/
chassare walkynge in derkenessis/ £ myd-
dais deuplrie/ pat is to seye/ antercrist.
Nyztily drede was whanne alle pat slowen
seyntis demyd hem self do serupse to
The last Age of the Chirche.

God/ & pis was pe firste tribulacioun pat ontrede pe Chirche of God. Pe arwe sleynge in day was descept 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. Chassare walkynge in verkenessis is pe pryui heresie of symonyans/ bi resoun of whiche pe pridde tribulacioun schal entre into Cristis Chirche/ pe whiche tribulacioun or angusch schal entre pe Chirche of Crist in pe tyne of pe hundrud zeer of .x. lettre/ whos ende we ben/ as I wele preue/ & pis myscheif schal be so heuy pat wel schal be to pat man of holy Chirche pat pâne schal nozt be on lyne. And pat I preue pus
The last Age of the Church.

Joachim.  
bi Joachrin in his book of pe deedis of profetis. Men of ebreun tunge havyn xxil lettris/ and byngynge fro pe first of ebreu lettris/ i zeypnge to every letter an hundruer zeer/ pe oolde Testament was endid whanne pe noumbr zeuen to pe lettris was fulfylld. So fro pe bygynnyngge of ebreu lettris in to Crist/ in pe whiche pe oolde Testament was endid/ weren two and twenty hundriedis of zeeri. Pis also [he] schewiy openly bi discripcioun of tyme/ of Eusebi/ Bede/ ¶ Haymound/ most preued of acounteris/ or talkeris. So Cristen men havyn xxl lettris/ ¶ bygynnyngge fro pe first of Latyn lettris/ ¶ zeypnge to eche .c./ pe neuwe Testament was endid whanne pe noumbr of pes as-
singed lettris was fullfyllid. And pis is as sop as in pe bigynnynge God made heuene l erpe/ for pe oole Testament is fagnar of pe newe. But after Joachim / Joachim. Beve/ fro pe bygynnynge of Latyn lettris Bede.
to pe comynge of Crist woren seuene hundrd zeere/ so pat Crist cam in pe hondrd of h'. lettre/ Crist steve to heuene/ and after pat/ undir k'. lettre/ Crist delpyered his Chirche fro nyzyly drede/ pe whiche was pe firsre drede pat Goddis Chirche was inne. After pat/ undir m. lettre/ Crist delpyered his Chirche fro pe arwe leyynge in day/ pat was pe secunde tribulacioun of pe Chirche/ pat pat was demynge by Joachim Joachim.
I opere pat undir m. lettre schewede pe multytyde of heretikes contrarynge pe
hirpe of Crist his paschioun & his assen-
cioun/in pat pat .m. lettre most figured
Crist. Every lettre in pe abece may be
sounded wip oppyn movy sawe .m. lettre one/
pe whiche may nozt be sounded but wip
clos movy. So Crist myzte nozt come out
of pe maydenes wombbe/ but sche hadde be
clos. And pes ben verse of .m. lettre/
College claustris extre solent patefactis/
Una sed ex istis nô egreditur nisi clausis.

Aftir pat/ hndir .x. lettre/ was pe
prôde trubulacioun in Godwis Chirche/
pe whiche .x. lettre is last of Latyn lettris/
I pe prôde trubulacioun schal be schewod
in pe hondrid zeere of .x. lettre. I preue
it bi two resouns/ pe firste is pis. Petir
pe Apostle pe whiche was in pe tyme of X. lettre/ myzte not bittirly distrie Symoun Magnus/ but bi helpe of Poul/ Act. 8. pe whiche was pe prittenepe Apostil. So/ zif x. lettre be pe prittenepe fro x. lettre/ in pe tyme of x. lettre Crist schal clanse his Chirche fro marchaundisse walkynege in derkenesssis. Pe secunde resoun is suche. Jit cam nozt pat tribulacioun pat schal be in Goddis Chirche bi cause of chaffare walkynege in derkenessses/ & pat pat is prophesied schal come. Hippe panne pat we ben in x. lettre/ as it is schew fid/ pis tribulacioun schal come in x. lettre opere aftir/ but aftir x. lettre/ pat is pe last of Latyn lettris/ schal be no tribulacioun in Goddis Chirche bote pe fourpe & pe
laste/ pe whiche schal be bi pe deuel of
mydway/ pat is Antecrist/ pe whiche tribu-
lacoun bi no Latyn lettre may be certe-

tied/ as pes pre bifoer. Ifor his comynge
oonly to God is knownen/ I knowleche of
him to God onlly reserved. Wherfore it
folwip pat bndir .r. lettre schal be schewed
pilke tribulacioun pat schal be in Goddis
Chirche/ by resoun of chaflare walkyng in
derkenessee.

Pat we ben bndir pe hundrd zeere of
.r. lettre/ I scheve schortly by Bede upon
pe profetis of Sibille/ and by Joachim in
pe book of pe seedis of profetis/ I oper

teris of stories. Fro pe bygyunya of
Latyn lettris to Crist Hū/ were seuen
hundrd zeer/ and fro Crist til now/
prittene hundrđ zeer and sîxe [fifty/ so Nota.
pat pere ben to come of our abece but foure
[ forty zeer/ [ bi pis of pe hundrđ zeere
of x. bey passd 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
foundd in kynrade of prelatis. Pis same
rekened Joachim in pe bookis bifo. Also Joachim.
for goodis of holy Chirche pat prelatis
wip holdey to hem/ as pensiouns/ firste
fratis/ fermes/ prouendris/ pe whiche may
wel be clepid collëbiste/ pes synnes and
opere suche ben marchaundise walkynge
in verkenessis. Pe manere of tribulациoun
schal be such as Joachim seip in pe book Joachim.
of pe charge of profetis. Men of holy
Chirche schal be seyd in a manere of ca-
reyne/ pe schal be cast out as dogge in
myddis placis. Her wip acordip Carno-
sensis/ in a book pat he clepip pollicrati-
con/ pe seuenpe book/ pe tenpe chapitre/ he
aleyp Gregor seynge pux/ pestilencis/
smyttingis to gidere of folkis/ hurlynge
to gidere of reomes/ opir harmes schal
come to pe erpe/ for pat worshipis of
holy Chirche hep zeue to unworpyt men.
And in pe eiztepe book/ defaute of prestis
among Goddis folk bryngip in ternauntis.
Pat pis tribulacioun is ryze/ and whanne
it schal come/ bi hem pat tretip pis matir
is/ whanne men schulle wante teyp/ and
comply alle children/ boren sippip pe
first pestylence/ ben such pat wanten eizte
The last Age of the Chiche.

grete teep. Hertwip acordip Merlyn Ambrose/ pat such angusche is nyze/ for as by hem/ in pe tyme of pe myscheif 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 berze:

Gallus succuatus aquile bictricia signa/
Mundus adorabit/ est brhs bir presule
digna/
Papa cito moritur/ Sesar regnabit bbique/
Sub quo tunc bana cessabit gloria cleri.

Pei pat treten pes berze of Sibille/ alle pat I have seen/ acorden in pis/ pat seculer power of pe Holy Goost elispirid/ I pat
dep/ beniaunce of sword/ myshefs bu-
knowe bifoare/ bi whiche men pes dales
schule be ponyschid/ schulen falle for synne
of prestis. Men schal falle on hem/ I
caste hem out of her fatte beneficis/ and pei
schule seye/ he cam in to his benefice by
his kynrede/ pes bi covenant maad bifoare/
he for his secupse/ I pes for mo-
neye/ cam into Goddis Chirche. Panne
schal ech suche prest crye/ Alas/ Alas/
pat no good spiryt dweild wip me at my
comynge into Goddis Chirche. Pe
wordis of Josue 2. co. pe pridde. I seide
pat Crist entrede into hooly pingsis/ pat
is hooly Chirche/ hy hooly lyuynge 
[remaining text unclear]
book of Kyngis/ pe b. co./ aftir pe talis of tewis of Salamon/ pere was a stork hadde a herd/ & his herd was spered bndir a vessel of glas/ and whanne pis stork sau his brw/ & pat he myzte nozi come to hym/ he brouzt a litil reed worme out of wildirnesse/ & wip his blood he anoyntide pe glas. Pe glass to barst/ & pe brw slepe his way. Sooure Lord pe Fadir of heuene hadde mankynde in helle/ pat was glasyne/ pat is to seye brtil as glas. To breke it he brouzt suche a litil reed worme/ pat was our Lord Ihu Crist/ as Dauly seip/ pe on twent Salme. 21. Psal. 21.

Ego sum bermis/ & non homo/ I am a worme & no man/ & wip his blood he delquered mannes kynde. Zacarie wrltty/ Zach. 9.
pe nynpe chapitre/ pou forsope wip blood
of witnesse/ or pi testament/ hast ledde
out hem pat were bounde in pe ppt. So
whanne we waren synful/ & children of
wrappe/ Goddis sone cam out of heuene/
& prepping his fadir for his enemyes/ &
he dyed for hs panne/ myche rapere now
we ben maad rizful hi his blood schule be
saued. Poul writis to pe romayns.
Rom. v.
b. c. He schal preye for bs. Hūs
wente into heuene to apere to pe semlant
of God for bs. Poul to pe hebrees. Pe
Heb. 9.
whiche semlant he graunte bs
to see/ pat lyuep & reguep
wipout eende/
Amen.
NOTES.
How 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
Notes.

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.

*Noȝt haunynge him pat openly crieph.*

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 nihil 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.

Yet make reservaciouns.

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. 1366-7) 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 intolerabiliis gravaminibus, oppressionibus, injuriis, et extorsionibus . . . auctoritate et mandato* 379. *Domini Papæ*;) and these Petitions were the Occasion of a Statute, passed at a Parliament held at *Carlisle* in that Year, whereby the Papal Taxation of Abbeys and Religious
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 faciendumoui voluerit, alius 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 Collaboration, 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 vr. sr. 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
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 Archbishops, Bishopricks, Abbeys, 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 greveuse com- plaint, &c. “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 there-of, 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 Simoniacal, and refers to them as symptomatic of the Approach of *Antichrist*.

The *Dimes* mentioned in the Text are the *Decimae 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 Simoniacal: they are thus alluded to in the Preamble of
an Act passed in the Reign of King *Henry VIII.* where the Commons, addressing the King, say: "That where your Subjects of this your Realm, and of other Countries and Dominions being under your Obeysance, by 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 Arch-bishopricks 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.

smale.

This Word in the MS. is written apparently
“samle,” which must be an Error. The Edi-
tor has ventured to adopt a conjectural Emem-
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 Simoniacaal 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-
face 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 ye 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 Seyngis 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*.

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:—
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
Friend, in whose Accuracy he has the fullest Confidence, that Peter John, in his \textit{Tractatus de Antichristo}, has fixed upon the Year 1356, as the Year of the Revelation, not the Destruction, of \textit{Antichrist}, by adding 96, the supposed Date of the \textit{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 \textit{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 \textit{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 \textit{Joachitic} Theory of the prophetic Days taken
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 sevynth and nyne chapitre.

The Passage quoted is taken from the nine-tieth 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 timent bis a timore nocturno. A sagitta volante in die, a negotio perambulante in tenebris: ab incursu, et daemonic meridiano.
Ibid. line 11.

And Bernard accordip pere wip.

The Passage here referred to will be found in St. Bernard's Works, Serm. xxxiii. in Cantica, num. 14, et seq. Adhuc nisi tædio fuerit longitudo sermonis, has quatuor tentationes tentabo suo ordine assignare ipsi corpori 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, arbitrabatur obsequium se præstare Deo. Hac autem tentatione devicta, et sedata tempestate, inculyta 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 collide ad sagittam volantem in die, et vulneravit in ea quosdam de ecclesia. Et surrexerunt homines vani, cupidis gloria, et voluerunt sibi facere nomen: et euntes de ecclesia, dier eamdem matrem suam affixerunt in diversis et perversis dogmatibus. Sed hae quoque pestis depulsa est in sapientia sanctorum, sicut et prima in patientia martyrum.

Page 25, line 7.

chaffare walkynghe in derknessis is the pryui heresie of symonyans.

Here our Author abandons St. Bernard’s Interpretation, which expounds negotium perambulans in tenebris, not of Simony, but of Hypocrisy, and Avarice. Serpent hedie putida tabes In Cant. Serm. xxxiii. 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 dolià pigmentaria, inde referta marsupia.
Pro hujusmodi volunt esse et sunt ecclesiæ-
rum præpositi, decani, archidiaconi, episcopi,
archiepiscopi. Nec enim hæc merito cedunt,
sed negotio illi, quod perambulat in tenebris.

Ibid. last line.

on lyue.

Cant. Tales. v. 3041. As Chaucer.

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

On live is now contracted or corrupted into
Notes.

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.

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 Fear away did flee
The Depths on trembling fell."

Numerous instances will be found in Chaucer, as,

"On hunting ben they ridden really."

and again,

"He could hunt as the wilde dere,
And ride on hauking for the rivere."
Page xxvi. line 2.

**habept.**

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

Ibid. line 9.

weren two and twenty hundreddis of zeeris.

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 aetatibus 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 etatibus mundi; and the Historiae Ecclesiasticæ Breviarium, sive de Christianarum rerum memoria, Libb. X. of Haymo, Bishop of Halberstadt, who died A.D. 853.

Page xxvii. line 5.

fro ye begynynge of Latin lettris.

That is to say, from the Foundation of Rome. The Writer speaks in round Numbers.
Ibid. line 15.

deynge.

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

Page xxviii. line 8.

and yse ben herse 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.
but by helpe of Paul.

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 Simo-

nem, Petri ac Pauli congressio fuit. Qui
cum magicis artibus, ut se Deum probaret,
duobus suffultus daemoniis evolasset, oratio-
nibus Apostolorum fugatis daemonibus, de-
lapsus in terram, populo inspectante dis-
ruptus est. The same Account is given by
St. Cyrill of Jerusalem; after stating that Catech. vi.
Simon had so far succeeded in deceiving the 14.
Romans, that the Emperor Claudius had
erected a Statue to him, with the Inscription
Notes.

$\Sigma I M O N I \Theta E O A G I O$, 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 straightforward 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 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."

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

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

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 devil of my dway.

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

Ibid. line 6.

wherefore.

A Mistake of the MS. for Wherefore.
Ibid. line 10.

in verkenessis.

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 profetis of Sibille.

This Reference is to some spurious Work attributed to Bede, and which is probably not the same as the Tract De Sybilla, published among Bede's Works, and also by Joh. Opposaeus Brettanum, 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.

Goddis chirche is foundid in kynrade of prelatis.

This Expression is illustrated by the Pre-
amble of the Statute of Provisors, (25 Edw. Statutes of
III.): "Whereas late in the Parliament of the Realm,
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 founden in
the Estate of Prelacy, within the Realm of
England, &c."
Notes.

Ibid. line 13.

pe whiche may wel be cleped collybiste.

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

See also Du Cange, Glossarium, vv. Collybium, Collybista.
Page xxxii. line 1.

schal 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 was acordip 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.

Sic dicas quia ignis per septuaginta annos Babylonicae 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 quam-plurima 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-
nare hypocritam, et sicut Regum testatur historia, defectus sacerdotum, in populo Dei, tyrannos induxit.

Ibid. line 10.

be ye gene.

A Mistake probably for ben gene, i.e. been given.

Ibid. line 16.

alle children boren sippent 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
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 xxij Yere of his Regne, in ye East Partyes of the Worlde, there began a Pestylence and Deth of Sarasyms 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 ye 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 ye Pestilence was so enfected, and so haboundant in all Countrees, and namely, about ye Court of Rome, and other Places, and See Costes, that unneth
there were lefte lyuyng Folke for to bury them honestly y^t^ were deed. But made grete Dices 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 above, and than cast in another Renge of deed Bodyes, and another Renge above 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 Edw. 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^t^ whiche Men y^t^ so dyed in this Pestylence had but lytell Respyte of theyr Lyggynge. Than Pope Clement of his Goodnes and Grace,
gave them full Remysson and Forgyuene 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 Felynge w'out Refute or Sucour, for many fledde from Place to Place bycause of the Pestylence, but they were infected, and might not escape y' Deth, after y' y' Prophete Isaie sayth, Who that fleeth fro the Face of Drede, he shall fall into the Dyche. And he y' wyndeth him out of y' Dyche, he shall be holden and tyed with a Grenne. But whan this Pestylence was cesse, as God wolde, unnethes y' tenth Parte of the People was left on lyue. ¶ And in y' same Yere began a wonders thynge, that all y' were borne after y' 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 "chekete 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
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
Notes.

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 epidemicâ, pestilentid, Ibid. p. 110.*

et mortalitate, nupserunt viri qui remanserunt et mulieres ad invicem, conceperunt uxores residuæ per mundum ultrà modum, nulla ste-

rilis efficiebatur, sed prægnantes hinc inde videbantur, et plures geminos pariebant, et aligœ tres infantes insimul vivos emitte-

bant; sed quod ultra modum admirationem facit, est quod dicti pueri nati post tempus illud mortalitatis supradictæ, et deinceps,

dum ad etatem dentium devenerunt, non nisi viginti dentes vel viginti duos in ore commun-

niter habuerunt, cum ante dicta tempora ho-

mines de communi cursu triginta duos dentes,
sub et supra, simul in mandibulis habuissest. 
Quid autem numerus iste dentium in post 
natis significet, multum miror, nisi dicatur, 
quod per talem et tantam mortalitatem homi-
num infinitorum et successionem aliorum et 
reliquorum qui remanserant, mundus est quo-
dammodo 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 seipscos conturbantes, nec 
per hujusmodi terribilem mortis pestem a Deo 
inflectam fuit pax inter Reges et dominos re-
formata, quinimo inimici Regis Franciæ ac 
etiam gueræ Ecclesiæ fortiores et peiores 
quam ante per mare et per terram suscitave-
runt, et mala ampliora ubique pullularunt.
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 mercimoniiis et mercenariis et agricolis et servis, exceptis aliquibus hereditatibus et domibus quae superfllue remanserant his diebus. Charitas etiam ab illo tempore refrigescere cæpit valde, et iniquitas abundavit cum ignorantiis 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;
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 aetate civilis anno gratioso M. CCC. XL., accidit quaedam execrabilis et enormis infirmitas in Anglia quasi communis, et præcipus in comitatu Leicestriæ, adeo quod durante passione homines emiserunt vocem latribilem ac si esset latratus canum; et fuit quasi intolerabilis pæna 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 the Date of "thritene hundred 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.

Merlin Ambrose.

For the History of Merlyn, see Geoffrey of
Monmouth's Historia Regum Britanniarum, 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
Notes.

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 Hiberniae maenia subvertet, et nemora in planitiem mutabit: Diversas portiones in unum reducet, et capite leonis coronabitur.*

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 prophetiae diversae a diversis prophetate de Sexto Hibernie, qui vocatur Dominus [here there is an erasure in the MS.] Rex Anglie et Francie et Sextus Dominus Hibernie, de*
quod Prophecies sunt notata. Hermerus Dominus sapientium. Anno a Creatione mundi sex mCCC et IIII. Lilium regnans in nobiliori mundi movetur 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 luna tempus per universum mundum potestate agentis principalis, cum magno exercitu suo transiet aquis et gradatür in terram leonis carentis auxilio, quia bestia regionis suae iam dentibus quis eius pellum dilaceraverint. Illo anno veniet Aquila a parte orientali, alis egressa super solen, cum multitudine pullorum suorum, in adiutorium Filii hominis. Illo anno Aquila destructur. Amor magnum erit in mundo. Una die in quaedam parte leonis erit bellum inter pluris reges cruorios, quod usque ad diem illum non viderunt homines; illa die erit sanguinis diluvium, et perdet Lilium coro-
nam solis, quam accepit Aquila, de qua Filius hominis postmodum coronabitur. Per quatuor annos sequentes sint multa in mundo prehia inter omnes homines fidem tenentes, quia illo tempore credenda sunt. Omnia tunc erint communia. Maior pars mundi destructur, 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 permissa remanebit.

Item versus illius somniatoris viri religiosi, per quos versus cognoscitur Sextus Hiberniae.

Illius imperium gens barbarar sencet 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 Cancerum cum fratre superbo,
Ungues diripient Leopardi Gallica regna,
Circulus invictus circumdabit unde peribunt.
Anglia regnabit, Vasconia porta redibit.
Ad iuga consueta Leopardi Flandria magna
Flumina concipient quae confundent genes
tricem.
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 tem
pus regnabit idem Sextus.

Ter tria lustra tenent cum semi tempora
Sexti,
En vagas in primo perdet, sub fine resumet,
Multa rapit medio volitans sub fine secundi,
Orbem submittet reliquo, clerumque reducit
Ad statum primum, post hoc renovat loca sancta
Hinc terram sernens 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."

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

Sextus Hybernensis milleno milite cinctus,
Hostibus expulsis castra relict a petet,
Menia subversa vix antrix apta ferarum
Pinget et eiectus rubo necabit apem.
pe witt is our king wip his children.

"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:

Henricus qui nunc in Anglia regnat, quinque filios suscepit ex Regina conjuge sua, quorum unus mortuus est, quatuor vero supersunt. Habuit 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 prophetæ numerantur, et alius adhuc expectandus, quem hic Sextum appellat. Possimus tamen sextum istum intelligere, qui in Anglia regnaturus sit post quatuor istos,
et alium quintum quicunque ille sit, hoc est sive istorum frater, sive non, de quo dicitur quod Hyberniæ sit mania subversurus, excisurus nemora, et in planitiem mutaturus diversas portiones, id est regna diversa, non est enim unum regnum, sed plura, ad unum regnum reducturus, ejusque coronam, assumpta feritate et fortitudine leonina, suo capite impositurus.

Ibid. line 9.

Sibille accordis 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.
Notes.

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 mortus, &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.

*Deest titul. *“Sybilla de eventibus regnorum et eorum Regum in Cod. Dub- lin.

Gallorum lenitas Germanos iustificabit,
Italæ gravitas Gallos confusa necabit.

Succumbet Gallus, Aquilæ victricia signa
Mundus adorabit, erit urbs sub presule
digna.

Milenis ducentenis nonaginta sub annis,
Et tribus adiunctis, consurget aquila grandis.
Notes.

Terra motus erunt, quos non procul augur esse. Erit quem A.  
Constantine cades, et equi de marmore facti, Plus. A.  
Et lapis erectus, et multa palatia Rome.  
Papa cito moritur, Cesar regnabit ubique,  
Sub quo tunç vana cessabit gloria cleri. Cessabunt  
Anno millesimo C.ter vicesimo v. dabit ether gaudia. D.  
Blada vina fractus fiet pro principe luctus;  
Una columna 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 Propheticical 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. Inquisit. ad fin. p. 303.
Notes.

for Example Petrus Moresii, a Beguin, receptus ad tercium 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 consumpturus cursum suum, infra annum quo computabitur incarnacio 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.

elispirnd.

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 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: Papa cito moritur, Caesar 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 elis-pired."

Page xxxiv. line 13.

Ye wordis of Josue 2. ch. ye proue.

The Editor is unable to explain this Reference.
Ibid. line 17.

pe Master of Scholys rehersy.

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:—

Fabulantur Iudei ad erudendos lapides celerius habuisse Salomonem sanguinem vermiculi qui Tamir dicitur: quo aspera marmora facile secabantur, quem inventit hoc modo. "Infinitus Salomoni strutio habens pullum, et inclusus est pullus sub vase vitrea. Quem cum videret strutio, sed habere nequiret: de deserto tulit vermiculum: cuius sanguine linuit vitrum, et fractum est."
Notes.

The same Story with the very same mystical Application of it which is made by our Author, is given by Peter Berchorius in his Reducto-
rium morale, who quotes from Gervase of Tilbury. This latter Writer, as we learn from Berchorius, took the Story from Peter Comes-
tor, and being an Englishman, was most proba-
bly the immediate Source from which the Au-
uthor 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 Gervas-
sius, et videtur accipere de Historia Scholas-
tica. Dicunt Iudaei (ut ait) quod cum Salomon
templum adificaret, ut lapides citius sculpe-
rentur, inclusit pullum struthionis in case

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 linuit; fractoque statim vitro, pullum recuperauit. Quo agnito Salomon de sanguine illorum vermium lapides templi fecit liniri, et sic faciliter potuerunt imprimi vel sculpi. Idem vero Gerussius dicit Romae in quodam antiquo palatio sialam liquore lacteoplenum, esse inuentam, quo limiti lapides facillime sculpabantur. Talis vermis videturuisse Christum. Pullus enim Struthionis, i. homo (qui erat per creationem pullus, et filius Dei Patris) fuerat incarceratus, et carceri culpae et paene, 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 quicunque volu- 
erit lapidem, quicunque cor suum durum et 
lapideum, per contritionem scindere, et per 
conversationem sculptere decreuerit, adhibeat 
sanguinem huius vermis, i. dominicae passionis 
memoriam, et liquorem lacteum memoriae suæ 
benedictæ, et sic nunquam erit ita durum aut 
obstinatum, quin recipiat contritionis scissu-
ram, et correctionis sculpturam. Ezech. 36. 
Auferam cor lapideum de carne vestra, et da-
bo 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 Em-
peror Diocletian of Rome. See Swan's Trans-
lation of the Gesta Romanorum, vol. i. Introd. 
p. lxiv.
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 (שامي), 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 Ass 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, Benaijah, 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 (חובר האחרונה),
from whom he exacts an Oath for its safe Return. *Solomon* asked what the Wild-Hen did with the *Schamir*; the Daemon 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-

Page xxxv. line 1.

after ye talis of Jews of Salamon.

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

Ibid. line 8.

the glass to barst.

To, perhaps for "al to," statim, pennisus. 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.

pel on t twenty Salme. 2i.

The Editor is not sure that he has rightly deciphered the Letters represented by “2i;” he once thought they were “11,” 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 writip 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. Thére exists, in Fact, no such Pas-
Notes.

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.