

JOHN WYCLIFFE



*The Last
Age of
the Church*

The Last Age of the Church

By John Wycliffe



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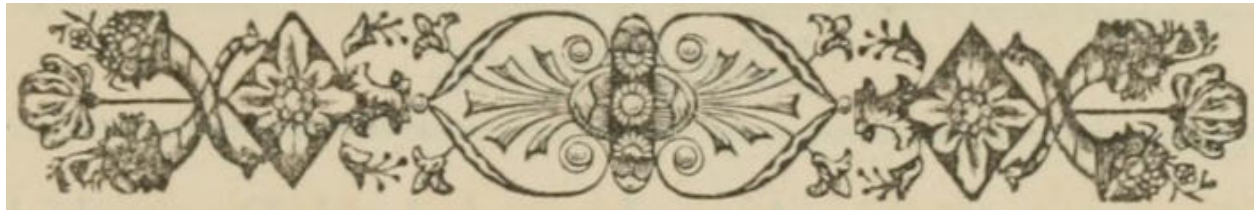
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*** START OF THE PROJECT GUTENBERG EBOOK THE LAST AGE OF THE CHURCH ***

Transcriber's Note: Sidenotes have been treated as footnotes, with anchors inserted in the text at the appropriate point. The reader may (or may not!) want to install 'Old English Text MT' or a similar font from the 'Old English' family to get a more authentic experience of reading Wycliffe's original.

THE LAST AGE OF THE CHURCH.

The
Last Age of the Church.
By JOHN WYCLIFFE.
Now first Printed
From a Manuscript
In the
UNIVERSITY LIBRARY, DUBLIN.
EDITED WITH NOTES,
By
JAMES HENTHORN TODD, D.D.,
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¶ The Preface. —◆—



A well known popular Writer on the History of the Christian Church has given it as 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. [1] How far this is true or not, the Writer of these Pages will not attempt to determine; but certain it is, 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 published by Bishop *Bale*, in his Work, *Scriptorum Majoris Brytanniæ Catalogus* [2], has 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* [3], of whose Labours every Student must speak with Gratitude. Mr. *Baber* [4] 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 [5] has not added much to our Knowledge of the Subject, nor can it be commended either for Accuracy or Learning; and Mr. *Le Bas* [6] 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* [7] 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 delitescere, 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. 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[8], and must, therefore, (if 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 assigned 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 *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. One other Particular, concerning the following Work, remains to be considered. Mr. *Vaughan* [9] 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 Collections. In one place he enters it thus [10]:—(See No. 84 of *Lewis’s Catalogue*. [11])

“*De simonia sacerdotum*, lib. 1. *Heu magni sacerdotes in tenebris.*”

In another place [12] he gives it the Title under which it is now published, and describes it thus [13]:—

“*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 Page, in his usual Form of Signature [14]:

“*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* [15]; where he will also find an Account of the Treatise, now for the first time printed, “On the last Age of the Chirche,” 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 Wyclyffe,
S. Th. P.

M.ccc.luj.

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The last age of the Chirche.



Alas forsorwe grete prestis sittinge in derkenessis^[16] & in schadewe of deep/ noȝt hauynge him þat openly criep/ al þis I wille ȝeue ȝif þou auaunce me. Þei make reseruaciouns/ þe whiche ben clepid dymes/ ffirst fruytis/ oper pencions/ aftir þe opynioun of hem þat trete þis matir. For no more schulde fatte beneficiis be reserued þāne smale/ ȝif no pryuy cause of symonye were tretide/ þe whiche I seie noȝt at þis tyme. But Joachur^[17] in his book of þe seedis of profetis & of þe seyingis of popes & of þe chargis of profetis/ trefyng þis matir/ & spekyng of þe rente of dymes/ seip þus^[18] / foure tribulaciouns Dauib þe profete haþ bifore seid/ þe seuynty & nyne chapitre/ to entre into þe Chirche of God/ & Bernard^[19] acordip þere wiþ/ vpon cantica/ þe þre & pritty sermon/ þat ben/ a nyȝtly drede/ an arwe fleyng in day/ chaffare walkyng in derkenessis/ & myddais deuytrie/ þat is to seye/ antecrist. Nyȝtly drede was whanne alle þat slown seyntis demyd hem silf do seruyse to God/ & þis was þe firste tribulacioun þat ontrede þe Chirche of God. Þe arwe fleyng in day was desceyt of heretikis/ & þat was þe secunde tribulacioun þat entred þe Chirche of Crist. Þat is put of bi wisdom of seyntis/ as þe firste was cast out bi stedfastenesse of martiris. Chaffare walkyng in derkenessis is þe pryui heresie of symonyans/ bi resoun of whiche þe þridde tribulacioun schal entre into Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Crist in þe tyme of þe hundrid ȝeer of .x. lettre/ whos ende we ben/ as I wele preue/ & þis myscheif schal be so heuy þat wel schal be to þat man of holy Chirche þat þāne schal noȝt be on lyue. And þat I preue þus bi Joachrin^[20] in his book of þe deedis of profetis. Men of ebreu tunge haueþ xxii lettris/ and byngynge fro þe first of ebrew lettris/ & ȝeuyng to euery lettre an hundrid ȝeer/ þe oolde Testament was endid whāne þe noumbre ȝeuen to þe lettris was fulfillid. So fro þe bygynnyng of ebrew lettris in to Crist/ in þe whiche þe oolde Testament was endid/ weren two and twenty hundriddis of ȝeiris. Þis also schewip openly bi discripcioun of tyme/ of Eusebi^[21] / Bede^[22] / & Haymound^[23] / most preued of acounteris/ or talkeris. So Cristen men hauen xxi lettris/ & bygynnyng fro þe first of Latyn lettris/ & ȝeuyng to eche .c./ þe newe Testament was endid whanne þe noumbre of þes assingned lettris was fulfillid.

And þis is as soþ as in þe bigynnyng God made heuene & erþe/ for þe oolde Testament is figur of þe newe. But aftir Joachim[24] & Bede[25]/ fro þe bygynnyng of Latyn lettris to þe comyng of Crist weren seuene hundrid ȝeere/ so þat Crist cam in þe hondrid of .h'. lettre/ Crist steye to heuene/ and aftir þat/ undir .k'. lettre/ Crist delyuered his Chirche fro nyȝtly drede/ þe whiche was þe firste drede þat Goddis Chirche was inne. Aftir þat/ vndir .m. lettir/ Crist delyuered his Chirche fro þe arwe fleyng in day/ þat was þe secunde tribulacioun of þe Chirche/ & þat was demyng by Joachim[26] & opere þat vndir .m. lettre schewede þe multitude of heretikus contraryinge þe birþe of Crist his pascioun & his assencioun/ in þat þat .m. lettre most figured Crist. Euery lettre in þe abece may be souned wiþ opyn mouþ saue .m. lettre one/ þe whiche may noȝt be souned but wiþ clos mouþ. So Crist myȝte noȝt come out of þe maydenes wombe/ but sche hadde be clos. And þes ben uerse of .m. lettre/

College claustris exire solent patefactis/Una sed ex istis nō egreditur nisi clausis. Aftir þat/ vnder .x. lettre/ was þe þridde tribulacioun in Goddis Chirche/ þe whiche .x. lettre is last of Latyn lettris/ & þe þridde tribulacioun schal be schewid in þe hondrid ȝeere of .x. lettre. I preue it bi two resouns/ þe firste is þis. Petir þe Apostle þe whiche was in þe tyme of .i. lettre/ myȝte not vtirly distrie Symoun Magus/ but bi helpe of Poul[27]/ þe whiche was þe þritteneþ Apostil. So/ ȝif .x. lettre be þe þritteneþe fro .i. lettre/ in þe tyme of .x. lettre Crist schal clanse his Chirche fro marchaundise walkyng in derkenessis. Þe secunde resoun is suche. ȝit cam noȝt þat tribulacioun þat schal be in Goddis Chirche bi cause of chaffare walkyng in derkenesses/ & þat þat is prophesied schal come. Sipþe þanne þat we ben in .x. lettre/ as it is schewid/ þis tribulacioun schal come in .x. lettre opere aftir/ but aftir .x. lettre/ þat is þe last of Latyn lettris/ schal be no tribulacioun in Goddis Chirche bote þe fourþe & þe laste/ þe whiche schal be bi þe deuel of mydday/ þat is Antecrist[28]/ þe whiche tribulacioun bi no Latyn lettre may be certefied/ as þes þre bifore. Ffor his comyng oonly to God is knowen/ & knowleche of him to God oonly reserued. Wherefore it folwiþ þat vndir .x. lettre schal be schewid þilke tribulacioun þat schal be in Goddis Chirche/ by resoun of chaffare walkyng in derkenessis.

Þat we ben vndir þe hundrid ȝeere of .x. lettre/ I schewe schortly by Bede[29] vpon þe profetis of Sibille/ and by Joachim[30] in þe book of þe seedis of profetis/ & opere writiris of stories. Ffro þe bygynnyng of Latyn lettris to Crist Ihū/ were seuene hundrid ȝeer/ and fro Crist til now/ þrittene hundrid ȝeer and sixe & fyfty[31]/ so þat þere ben to come of our abece but foure & fourty ȝeer/ & bi þis of þe hundrid ȝeere of .x. bep passid sixe & fifty ȝeere. Þe synnes bi cause of whiche suche persecucioun schal be in Goddis Chirche our tyme ben þes/ for Goddis Chirche is foundid in kynrade of prelatis. Þis same rekened Joachim[32] in þe bookis bifore. Also for goodis of holy Chirche þat prelatis wiþ holdeþ to hem/ as pensiouns/ firste frutis/ fermes/ prouendris/ þe whiche may wel be clepid collibiste/ þes synnes and opere suche ben marchaundise walkyng in derkenessis. Þe manere of tribulacioun schal be such as Joachim[33] seiþ in þe book of þe charge of profetis. Men of holy Chirche schal be seyð in a manere of careyne/ þei schal be cast out as dogge in myddis placis. Her wiþ acordip Carnosencis/ in a book þat he clepiþ pollicraticon[34]/ þe seueneþe book/ þe tenþe chapitre/ & he aleyþ Gregor seiynge þus/ pestilencis/ smyttingis to gidere of folkis/ & hurtlyng to gidere of rewmes/ & opir harmes schal come to þe erþe/ for þat worschipsis of holy Chirche bep ȝeue to vnworpi men. And in þe eigteþe book[35]/ defaute of prestis among Goddis folk bryngiþ in tirnauntis. Þat þis tribulacioun is nyȝe/ and whanne it schal come/ bi hem þat tretip þis matir is/ whanne men schulle wante teep/ and comynly alle children/ boren sipþen þe first pestylence/ ben such þat wanten eigte grete

teep. Herwip acordip Merlyn Ambrose[36]/ þat such angusche is nyȝe/ for as by hem/
in þe tyme of þe myscheif of þe kok/ þat we clepe fraunce/ þat schal be destroyed by þe
sixte of irlond/ þe witt is our kyng wip his children. Sibille[37] acordip herto/ þat suche
tribulacioun is nyȝe/ in þes verse:

Gallus succutus aquile victricia signa/Mundus adorabit/ est vrbs vix presule digna/Pap
a cito moritur/ Sesar regnabit vbique/Sub quo tunc vana cessabit gloria cleri.

Þei þat treten þes verse of Sibille/ alle þat I haue seen/ acorden in þis/ þat seculer
power of þe Hooly Goost elispirid/ & þat dep/ veniaunce of swerd/ myscheifs vnknowe
bifore/ bi whiche men þes daies schule be ponyschid/ schulen falle for synne of prestis.
Men schal falle on hem/ & caste hem out of her fatte beneficis/ and þei schule seye/ he
cam in to his benefice by his kynrede/ þes bi couenant maad bifore/ he for his seruyse/
& þes for moneye/ cam into Goddis Chirche. Þanne schal eche suche prest crye/ Alas/
Alas/ þat no good spiryt dwellid wip me at my comynge into Goddis Chirche. Þe wordis
of Josue 2. cº. þe þridde. I seide þat Crist entrede into hooly þingis/ þat is holy Chirche/
by holy lyuyng & holy techinge/ preyng þe Fadir for vs. Þe Mayster of Scholys[38] reh
ersip/ þe þridde book of Kyngis/ þe v. cº./ aftir þe talis of iewis of Salamon/ þere was a
stork hadde a berd/ & his berd was sperid vndir a vessel of glas/ and whanne þis stork
sau his brid/ & þat he myȝte nogt come to hym/ he brouȝt a litil reed worme out of
wildirnesse/ & wip his blood he anoyntide þe glas. Þe glass to barst/ & þe brid fleye his
wey. So oure Lord þe Fadir of heuene hadde mankynde in helle/ þat was glasyne/ þat
is to seye britil as glas. To breke it be brouȝt suche a litil reed worme/ þat was our Lord
Ihū Crist/ as Dauip seip/ þe on & twenty Salme. 2i.[39] Ego sum vermis/ & non homo/ I
am a worme & no man/ & wip his blood he delyuered mannes kynde. Zacarie[40] writip/
þe nynþe chapitre/ þou forsoþe wip blood of witnesse/ or þi testament/ hast ledde out
hem þat were bounde in þe pyt. So whanne we weren synful/ & children of wrappe/
Goddis sone cam out of heuene/ & preying his fadir for his enemyes/ & he deyed for
vs þanne/ myche rapere now we ben maad riȝtful bi his blood schule be saued. Poul
writip to þe romayns. v. cº.[41] He schal preye for vs. Ihūs wente into heuene to apere
to þe semlant of God for vs. Poul to þe hebrees.[42] Þe whiche semlant he graunte vs
to see/ þat lyueþ & regneþ wipout eende/ Amen.

NOTES.



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 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 hauynge him þat openly criep.

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.

þei make reseruaciouns.

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 [43]; (*Super variis novis et intollerabilibus gravaminibus, oppressionibus, injuriis, et extorsionibus ... auctoritate et mandato Domini Papæ;*) and these Petitions were the Occasion of a Statute [44], 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[45], 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*[46]: “*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[47] 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 Simoniackal: 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.[48] 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 nř. 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 Archbishopricks, 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.[49] (A.D. 1404) cap. 1. *Sur la grevouse compleint*, &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 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 Simoniackal, and refers to them as symptomatic of the Approach of *Antichrist*. 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*. [50]

The *Pensions* exacted by the Court of *Rome* were still more directly Simoniacal: they are thus alluded to in the Preamble of an Act^[51] 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 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 Dominions, shall from henceforth pay any Pensions, Censes, Portions, Peter-pence, or any other Impositions to the Use of the said Bishop, 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 Editor has ventured to adopt a conjectural Emendation, and print it "smale," i. e. *small*. This, at least, will make Sense; for, the Author'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 Provisions and Reservations, as the "fatte" or more valuable Livings; but the contrary being the Case, it follows that the Income of the Benefice 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 þe 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^[52] 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:—

Hoc Cistercienni Joachim prædixit in anno Quo Saladinus sanctum sibi subdidit Urbem, Cum fuerint anni completi mille ducenti, Et seni decies a partu Virginis almæ, Tunc Antichristus nascetur demone plenus. [53]

This Theory was derived from the famous 1260 Days of Prophecy[54], 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*[55], 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 *Tractatus de Antichristo*[56], 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[57], 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*[58], 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 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 *Beguinitism*, 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.

pe seuynty & nyne chapitre.

The Passage quoted is taken from the ninetieth *Psalms*, as it is numbered in the *Latin Vulgate*, (ninety-first in our *English Version*.) The Editor is not aware of any Reason why this *Psalms* 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 acordip þere wiþ.

The Passage here referred to will be found in St. Bernard's Works[59], 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, inclyta facta est, et juxta promissionem ad se factam, in brevi posita in superbiam sæculorum. Et dolens inimicus quod frustratus esset, a timore nocturno convertit se callide ad sagittam volantem in die, et vulneravit in ea quosdam 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 derkenessis is þe 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. *Serpit hodie putida tabes per omne corpus Ecclesiæ, et quo latius, eo 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.*[60]

Ibid. last line.

on lyue.

As Chaucer.

And here-againes no Creature on live Of no degree availleth for to strive.[61]

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[62] 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 Feare away did flee The Depths on trembling fell."

Numerous instances will be found in Chaucer[63], as,

"On hunting ben they ridden really."

and again,[64]

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

Page xxvi. line 2.

haueþ.

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

Ibid. line 9.

weren two and twenty hundriddis of 3eeris.

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* [65]; 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.

Page xxvii. line 5.

fro þe bygynnyng of Latyn lettris.

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

Ibid. line 15.

demyng.

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

Page xxviii. line 8.

and þes ben uerse 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 Poul.

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* [66] 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 dæmoniis evolasset, orationibus Apostolorum fugatis dæmonibus, delapsus in terram, populo inspectante disruptus est*. The same Account is given by St. *Cyrill* of *Jerusalem* [67]; 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 ΣΙ ΜΩΝΙ ΘΕΩ ΑΓΙΩ, he adds [68]: “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 *Jesus* said [69], *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, [70] and *Tillemont, Memoires pour servir a l'Histoire Ecclesiastique; Saint Pierre*, Art. 34. [71]

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.

þe deuel 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 vpon þe profetis of Sibille.

This Reference is to some spurious Work attributed to *Bede*, and which is probably not the same as the Tract *De Sybillis* [72], 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.

Goddis Chirche is foundid in kynrade of prelatis.

This Expression is illustrated by the Preamble of the *Statute of Provisors*, (25 Edw. III.) [73]: "Whereas late in the Parliament of good Memory of *Edward King of England*, Grandfather to our Lord the King that now is, the xxv. [*leg. xxxv.*] Year of his Reign, holden at *Carlisle*, the Petition heard, put before 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." [74]

Ibid. line 13.

þe whiche may wel be clepid collibiste.

Collybiste, from the Greek Word κολλύβιστης, which is used St. *Matt.* xxi. 12, where St. *Jerome* remarks: *Sed quia erat lege præceptum, ut nemo usuras acciperet, et prodesse non poterat pecunia foenerata, 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, frixi ciceris, uvarumque passarum, et poma diversi generis.* [75]

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

Page xxxii. line 1.

schal be seyð in a manere of careyne.

Careyne, from the old French, *carogne*, *carrion*; "seyð 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 morticina 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 wiþ acordip Carnosencis.

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*. [76] *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*. [77] *Nam et peccata populi faciunt regnare hypocritam, et sicut Regum testatur historia, defectus sacerdotum, in populo Dei, tyrannos induxit*.

Ibid. line 10.

bep 3eue.

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

Ibid. line 16.

alle children boren sippen þe first pestylence, &c.

The Year 1348 and two following Years are recorded in all our Chronicles, as remarkable for a most formidable Pestilence which devastated Europe [78], 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 [79]: “¶ And in the xxiiij Yere of his Regne, in y^e East Partyes of the Worlde, there began a Pestylence and Deth of Sarasyns and Paynymys, that so grete a Deth was never herde of afore, and that wasted away the People, so that unneth the tenth Person 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 enfecte, and so haboundant in all Countrees, and namely, about y^e Court of Rome, and other Places, and See Costes, that unneth there were lefte luyng 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 buried 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 buried, and none other wyse, but yf it were so y^t they were Men of grete Estate, so that they were buried as honestly as they myght.” And again [80], “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 Eest 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 Lyggyng. Than Pope *Clement* of his Goodnes and Grace, 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 folowyng, almost an hole Yere. And in these Dayes was Deth without Sorowe, Weddynges without Frendshyp, wylful Penaunce, and Derth without Scarsete, and Fleyng 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^t were borne after y^e Pestylence had two Cheketethe in ther Heed lesse than they had afore.”

Hollinshed records^[81] 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^[82]: “¶ 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*^[83]; 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 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^[84]:—

Cessante autem dictâ epidemiâ, pestilentiâ, 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 reformata, quinimo inimici Regis Franciæ ac etiam guerræ Ecclesiæ fortiores et peiores quam ante per mare et per terram suscitaverunt, 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 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; 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[85], under that Year: "*In æstate 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[86] in which 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.

Merlyn Ambrose.

For the History of *Merlyn*, see *Geoffrey of Monmouth's Historia Regum Britannicæ*, 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 þe 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.

þe sixte of irlond.

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 *Irland*" thus noticed:—

Sextus Hiberniæ mœnia subvertet, et nemora in planitiem mutabit: Diversas portiones in unum reducet, et capite leonis coronabitur.[87]

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^[88], qui vocatur Dominus [here there is an erasure in the MS.] Rex Anglie et Francie et Sextus Dominus Hibernie, de quo Prophetie sunt notate. Hermerus Dominus sapientum. Anno a Creatione mundi sex M.CCC et III.^{xx}^[89] 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 dilacerauerint. Illo anno veniet Aquila a parte orientali, alis extensis super solem, cum multitudine pullorum suorum, in adiutorium Filii hominis. Illo anno Aquila destruetur. 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 coronam 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 permissa 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 genetricem. 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 prima 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.^[90] 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 relicta petet, Menia subversa vix antrix apta ferarum Pinget et eiectus bubo necabit apem.

Ibid.

pe witt is our kyng 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[91]:—

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 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, ejusque coronam, assumpta feritate et fortitudine leonina, suo capite impositurus.

Ibid. line 9.

Sibille acordip 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[92] 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 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 motus*, &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.

"*Sybilla de eventibus regnorum et eorum Regum ante finem mundi.*"[93]

Gallorum lenitas Germanos iustificabit, Italiæ gravitas Gallos confusa necabit. Succumb et Gallus[94], Aquilæ victricia[95] signa Mundus adorabit,[96] erit urbs sub[97] presule digna. Millenis ducentenis nonaginta sub annis, Et tribus[98] adiunctis, consurget aquila grandis. Terræ motus erunt, quos[99] non procul[100] auguror esse. 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 gloria[101] cleri. 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*[102]; 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 consumpmaturus 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.

elispirid.

This Word is very probably corrupt, although *Lewis*, who appears to have received from *Dublin* a Transcript of this Tract, or copious Extracts, 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^[103],

“*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, 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.

þe wordis of Josue 2. cº. þe þridde.

The Editor is unable to explain this Reference.

Ibid. line 17.

þe Mayster 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^[104]:—

Fabulantur Iudei ad eruderandos lapidei celerius habuisse Salomonem sanguinem vermiculi qui Tamir dicitur: quo aspersa marmora facile secabantur, quem invenit hoc modo. ¶ Erat Salomoni strutio habens pullum, 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 Comestor*, 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.^[105]

De struthione mirabile quid ponit Geruasius, et videtur accipere de Historia Scholastica. Dicunt Iudæi (ut ait) quod cum Salomon templum ædificaret, ut lapides citius sculperentur, inclusit pullum struthionis in vase vitreo, quem cum struthio habere nequiret, ad desertum iuit, et exinde vermem qui Thamur dicitur, apportavit, cuius sanguine vitrum liniuit; fractoque statim vitro, pullum recuperavit. 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 pœnæ, 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. Za c. 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 sculpere 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* [106], 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. 1. 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* (רימש), 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 [107] 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, *Benaiah*, 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 (אילוגנרת), 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, however, 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* רימש.

Page xxxv. line 1.

after þe talis of iewis of Salamon.

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

Ibid. line 8.

be glass to barst.

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.

be on & twenty Salme. 2i.

The Editor is not sure that he has rightly deciphered the Letters represented by “2i;” he once thought they were “xi,” 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.

Poul writip to be romayns.

This Reference belongs to what goes before, not to what follows. *Mr. Vaughan*, in his *Life of Wycliffe*^[108], 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 Passage; 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.



FOOTNOTES

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

[2] Cent. vi. p. 450.

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

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

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

[6] The Life of *Wiclif*. By *Chas. W. Le Bas*, M.A. Lond. 1832.

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

[8] See Page xxxi.

[9] *Vaughan’s Life of Wycliffe*. Vol. i. p. 255. Note. 2nd Edit.

[10] *Balæus*, De Script. Brytanniæ. Cent. vi. p. 453.

[11] *Lewis*, Life of *Wiclif*, p. 195.

[12] *Bale*, U.S. p. 454.

[13] *Lewis*, p. 205. No. 148.

[14] See *Nichols’ Autographs*, Plate 44. No. 5.

[15] *British Magazine*, vol. vii. p. 532, and p. 690. Vol. viii. p. 267, and p. 402.

- [16] Ps. 106.
- [17] Joachim.
- [18] Psal. 90.
- [19] Bernard.
- [20] Joachim.
- [21] Eusebi.
- [22] Bede.
- [23] Haymound.
- [24] Joachim.
- [25] Bede.
- [26] Joachim.
- [27] Act. 8.
- [28] Antecrist.
- [29] Bede.
- [30] Joachim.
- [31] Nota.
- [32] Joachim.
- [33] Joachim.
- [34] Carnotensis, in Polycratico.
- [35] In lib. 8^o.
- [36] Merlyn Ambrose.
- [37] Sibille.
- [38] Mayster of Scholys.
- [39] Psal. 21.
- [40] Zach. 9.
- [41] Rom. v.
- [42] Heb. 9.
- [43] Ryley, Placita Parliam. p. 379.
- [44] *Statutes of the Realm*, Vol. i. Lond. 1810, p. 150.
- [45] *Ibid.* p. 316. Gibson's Codex, p. 65. 2nd Edit.
- [46] *Glossarium*, in voc.
- [47] Coke: Part i. lib. ii. c. 12, sect. 215.
- [48] *Statutes of the Realm*, vol. ii. p. 70, 71. Lond. 1816.
- [49] *Ibid.* p. 48.
- [50] See Gibson, Codex, Tit. xxxv. p. 824. Godolphin, Repertorium, c. xxx. Ayliffe, Parergon, p. 63.
- [51] Stat. 25, Hen. VIII. c. 21. Gibson's Codex, p. 87.
- [52] Vit. Joach. c. v. *Acta Sanctorum, Maii* tom. vii. p. 103.
- [53] MS. *Harleian*. Num. 1280. 8. fol. 227.
- [54] Rev. xi. 3, xii. 6.
- [55] See the *Beguine* Confessions in the *Liber Sententiar. Inquis. Tolos.* pp. 298, 303, published by Limborch. *Hist. Inquisit.*
- [56] *Tract. de Antichristo*, fol. 48, b.
- [57] See p. xxvii, et seq.
- [58] Fox's Acts and Monuments, vol. i. p. 545. Lond. fol. 1684.
- [59] *Opp. S. Bernardi*. Ed. Bened. p. 1396. C. tom. iv.
- [60] In Cant. Serm. xxxiii. s. 15.
- [61] Cant. Tales. v. 3041.
- [62] *Wallisii Gram. Anglic.* p. 86. Lond. 8vo. 1765.

- [63] Cant. Tales, v. 1689.
- [64] *Ibid.* v. 13666, 7.
- [65] Opp. B. *Hieronymi*. tom. viii. Ed. *Vallarsii*.
- [66] *Sacræ Hist.* lib. ii. p. 95, 12mo. Amstel. 1695.
- [67] *Catech.* vi. 14.
- [68] *Library of the Fathers*, (vol. ii. Transl.) 8vo. *Oxford*, 1838, p. 68.
- [69] *Matt.* xviii. 19.
- [70] Opp. B. *Cyril.* fol. Par. 1720, p. 96.
- [71] *Tom.* i. p. 176.
- [72] *Sibyllina Oracula ex vett. Codd. Aucta, &c. a Joh. Ops. Brettanno*, 8vo. Paris, 1607, p. 515.
- [73] *Statutes of the Realm*, vol. i. p. 316.
- [74] *Gibson's Codex*, p. 65.
- [75] B. *Hieron.* in *Matt.* xxi. 12, 13, tom. vii. Ed. *Vallarsii*, 4to. *Venet.* 1769, Col. 162.
- [76] *Polycrat.* p. 491. *Lugd. Bat.* 1639, 8vo.
- [77] *Ibid.* p. 635.
- [78] See *Boccacio Decameron*, *Giorn*, 1^{ma}.
- [79] *Caxton's Chronicle*, fol. Lond. 1528, fol. c.xxiii.a.
- [80] Fol. cxxiii. d.
- [81] *Chron. sub.an.* 1348, vol. ii. p. 378-9. Lond. 1587.
- [82] *Ibid.* p. 379.
- [83] *D'Achery*, *Spicileg.* tom. iii. p. 109, sq.
- [84] *Ibid.* p. 110.
- [85] *De event. Angliæ.* (Apud x. Script.) Col. 2580.
- [86] See p. xxxi.
- [87] *Galf. Monmuthen.* lib. vii. c. 3, ap. *Rer. Brittan. Scriptores.* p. 50. *Heidelb.* 1587.
- [88] *Cod. MS. in Bibl. Coll. SS. Trin. Dubl. Cl. B. Tab. 2, No. 7*, fol. 209.
- [89] Vid. *Contin. altera Chronici Gul. de Nangis*, ap. *Dacherii Spicil.* t. iii. 104, where this Prophecy is attributed to Johannes de Muis.
- [90] *Cod. MS. in Bibl. Coll. SS. Trin. Dubl. Class. E. Tab. 5, No. 10*, fol. xliii.
- [91] *Prophetia Anglicana* vii. *Libris explanationum Alani de Insulis.* Francof. 1603. 12^{mo}. lib. iii. p. 91.
- [92] *Cod. MS. in Biblioth. Coll. SS. Trin. Dublin. Class. E. Tab. 5, No. 10.*
- [93] *Deest titul. in Cod. Dublin.*
- [94] *Gallus succumbet.* A. D.
- [95] *Victoria.* D.
- [96] *Abhorrebit.* D.
- [97] *Vox.* D.
- [98] *Aliis.* D.
- [99] *Erit, quem.* A.
- [100] *Plus.* A.
- [101] *Cessabunt gaudia.* D.
- [102] *Limborch. Hist. Inquisit.* ad fin. p. 303.
- [103] *Hist. of the Life of Wiclif.* Oxf. 1820. (*Table of obsolete Words*; in voc.)
- [104] *Petri Comestoris Hist. Schol.* 8°. Florent. 1526. fol. cxvii.
- [105] *Berchorii Red. Mor.* lib. xiv. c. 60. n. 4. p. 658. fol. Venet. 1683.
- [106] *Gesta Romanorum*, &c. translated from the Latin by the Rev. Charles Swan. 2 vols. 12°. London, 1824.
- [107] *Talmud Babyl.* Tract. *Gittin.* fol. 68. col. 1, 2.

[108] *Vol. i. p. 259. 2nd Edit.*

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