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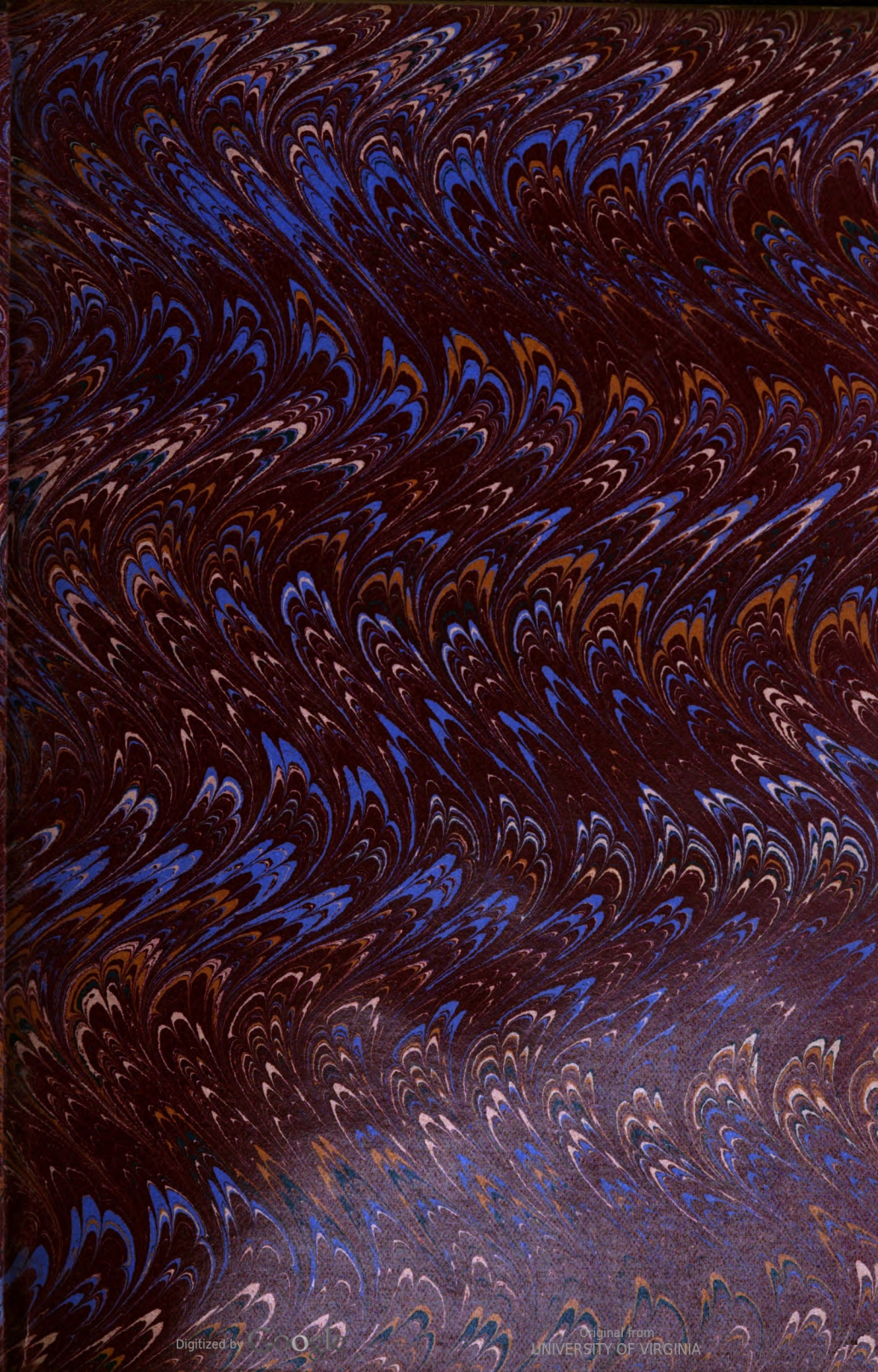
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BENNETT WOOD GREEN, M.D.
WARWICK COUNTY, VIRGINIA.



English Fragments
from
Latin Medieval Service-Books.

Early English Text Society,

Extra Series, XC.

1903.

BERLIN : ASHER & CO., 13, UNTER DEN LINDEN.
NEW YORK : C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA : J. B. LIPPINCOTT & CO.

English Fragments

from

Latin Medieval Service-Books

WITH

TWO COLOURED FACSIMILES

FROM

Medieval Prayers.

EDITED BY

HENRY LITTLEHALES. *ed.*

“

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
By KEGAN PAUL, TRENCH, TRÜBNER & CO., LIMITED,
DRYDEN HOUSE, 43, GERRARD STREET, SOHO, W.

1903

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1903
NOTE.

THE two coloured facsimiles of this little pamphlet explain themselves. The Manual, which was the medieval priest's handbook for the services of Baptism, Marriage, Visitation of the Sick, Burial, etc., is virtually the only one of the medieval Latin service-books which contained invariably a certain proportion of its text in English. The text of the English varies in a measure in different MSS.

S

Extra Series, XC.

RICHARD CLAY & SONS, LIMITED, LONDON AND BUNGAY.



Full Size.

A page of a fifteenth century Prymer, (the common medieval layfolks prayer book) From the Brit. Mus. MS. 2 A. XVIII.



Full Size.

A page of a fifteenth century Prymer, Brit. Mus. MS. Harl. 2915. This is the common picture before the Office for the Dead.

From the British Museum Manual, MS. 30,506 (xv cent.).

FROM THE SERVICE FOR BAPTISM.

¹N. I cristene þe in þe name of þe fader, and of þe sone, and of þe holy gost.

²Godfaderis and godmoderis, I charge 3ow, and þe fader and þe moder, that þis child be kept þis seuen 3er fro water, fro feer, fro hors ³fot, fro hondes toth; and þat he ligge not be þe fader an be þe moder vn-to tyme he conne sey "ligge outter," and þat he be confermyd of a byschop that next cometh to contre be seuen myle behalue, and þat [he] be tau3t his beleue, þat is for to sey, *Pater noster*, *Aue maria*, and *Credo*; And þat 3e wasche 3our hondes er 3e goon owt of chirche, in peyne of fastyng xl fridayes.

FROM THE MARRIAGE SERVICE.

⁴I aske þe banes betwen I de B and A de C. 3if any man or woman kan sey or put any lettenge of sybrede, wherfor they may not, ne owght not, to come togedere be lawe of holy chirche, do vs to wete.

⁵Lo, syres, we been her gadered togedere befor god and alle his aungelis and his seyntis, in þe sith of holi cherche, to knette togedere two bodies, that is to sey, þis man and þis woman, to þis ende, þat from þis tyme forward þei moste be o flesch, and two sowles in þe feith and in þe lawe of god, to deserue togedere euer lastyng lyf in amendement of that þat þei haue do amys herbefore: wherfor I amones 3ow alle, that, 3if þer be any of 3ow þat knowe any lawful lettyng whi þis man and þis woman mai not be wedded togedere lawfulli, þat now he sey and knowliche it.

Also I charge 3ow, bothe man and woman, þat 3if ony of 3ow haue made any contract priuyli ⁶before þis tyme, or any avow mad, or ony other cause knowe, whi þat 3e mai not come togedere lawfulli, now knowliche it.

N. Wiltow haue þis woman to þiu wyf, and loue here, and worshipe here, and holde hire, and kepe here in seknes and in hele, as an

¹ leaf 23.

² leaf 23, back.

³ leaf 24.

⁴ leaf 25.

⁵ leaf 25, back.

⁶ leaf 26.

6 *From the Marriage Service and the Visitation of the Sick.*

hosbonde owyth to his wif, and alle oþer women to forsaken for hire, and only to drawe to hire as longe as ʒowre bothe lyues to gedere lasten ?

· · · · ·
¹N. Wiltow haue þis man to þin housbonde, to been buxum to hym, and serue hym, and loue hym, and worschipe hym, and kepe hym in syknes and in hele, as a wif owith to do here housbonde, and alle oþer men forsaken for hym, and only to drawe to hym as longe as ʒowre bothyn lyues to-gedere lasten ?

· · · · ·
I .N. take the N. to myn wedded wyf, to haue and to holde from þis day forward, for beter, for wers, for richere, for porere, for fayrere, for fowlere, in seknes and in helthe, til deth vs departe, ʒif holy chirche it wil ordeyne : and therto I plithe þe myn trewth.

· · · · ·
I .N. take the N, to myn weddid housbonde, to haue and to holde from þis day forward, for beter, for wers, for richer, for porere, for fayrere, for fowlere, in seknes and in hele, to be boner and buxum, ²as a wyf owyd to hur husb[an]dd,² til deth vs departe, as holi cherche it ²wil² ordeyne : and therto i plith the myn trowthe.

· · · · ·
³With þis ryng I þe wedde, and þis gold and siluer I þe ʒeue, and with al myn bodi I the worschepe, and with al myn wordlich catel I the honowre.

· · · · ·
¹ leaf 26, back. ²⁻² In a later hand. ³ leaf 27, back.

FROM THE OFFICE FOR THE VISITATION OF THE SICK.

*From the British Museum
Manual, MS. 32,320 (xv cent.).*

How men þat ben in hele sculde
visite sike men.

⁴Beleuyst þow in god, fader al-
mythi, makere of heuene and
of erthe ?

· · · · ·
I beleue.

Beleuyst þow in his sone, þe
secunde persone in trinite, crist

⁴ leaf 50, back.

^aMy dere sone or douʒtere in god,
hyt semith þat þou hyst þe
faste in þe wey fro þis life to
godward, þere þou schalt see
al þy forme-fadris, apostelis,
martiris, confessouris and uir-
gynis, & all men and ^bwom-

^a leaf 13, back. ^b leaf 14.

ihesu, the whiche was conseyuyd be þe myght of þe holy gost, and born of þe blessid mayden, owre ladi seynt marie?
Credo.

Beleuest thou that he leued here two and thritty ȝer and more, and suffred at þe last, deth on þe cros for þe loue of mankende?
Credo.

Beleuyst þow that he wente to helle & took owt adam and eue and the sowles þat were þerynne, the whych myȝth not come to blysse til cristes passioun?
Credo.

Beleuyst thou þat he ros vp fro deth on estir day, and dwellede her til ascensioun day, to preueve¹rily his resurreccioun?
Credo.

Beleuyst þow that thanne he styed vp in-to heuene be his myȝth, god and man, and there is eyn in maieste with his fader?
Credo.

Beleuyst þow þat he schal come at the day of dome to deme þe gode and þe badde?
Credo.

Beleuyst þow in þe holi gost, the thridde persone in trinite, and in holy cherche, and þat þe sacramentis of holy chirche aren ordeyned in remissioun of manny's senne?
Credo.

¹ leaf 51.

men þat bene sauēd; and fore gladnes of suche felauschip be þou of good confort in god, þynke how þow muste after þis lyfe leye a stone in þe wall of þe cite of heuene, sclely with outen noise or strife, and þerfore, or þou wende out of þis world, þou polissch þi stoon and make it redi, ȝif þou wolt not þere be lettid.

¶ þis stoon is þy soule, whiche þou muste make stronge þorough right bileue; and faire þou muste hit clense, þorough hope of goddis merci and perfite charite, the whiche couerith þe multitude of synnes. þe noyse . . .—

^aHow a man schulde conforte another, þat he gruche nought when he is seke.

Broþer or sister, louyst þou god þi lorde? he or sche, ȝif þey may speke, wolt sey 'ȝhee,'^b or peraventure, ȝif þey may not speke, þenke 'ȝhee.'

¶ þan þus, ȝif þou lovest god . . .

^cȝiffe deth goo faste on a man, Speke to hym thesse wordis.

Broþer or Systere in god, ȝif þou see or

^dNow when þou hast seyde aȝ þis, or ȝif þow maist not seye aȝ for hastynge of deth, beginne here or his mynde go from hym.

Broþer or sister, art þou glad þat þow schalt dye in cristyn feythe?

^a leaf 15, back. ^b leaf 16.

^c leaf 18. ^d leaf 19, back.

Beleuyst þow in þe sacrament of R'. 3he.
 þe auter, þat is cristes bodi knowlechist þou . .
 whiche was born of marie, [Rest missing.]
 wiche criste lefte her among vs
 as for þe most preciows iewel,
 whan he schulde departe be
 deth from his disciples?

Credo.

Beleuest þow þat alle tho þat been in good lif schul haue part of
 alle ¹the¹ gode dedys, and preyeres that been doon in holy
 chirche, and [þat] alle tho þat been knet to-gedere here in holy
 chirche be grace, schul ben knet to-gedere in euerlastyng ioie?

Credo.

Trustis thow in þe mercy of god, wiche wil not the deth of a synful
 man 3if he be sory of hys senne and schreuen, and in wyl to
 amende hym?

Credo.

Trustis þow þat thow schal haue mercy 3if þow be sori of þin senne?

Credo.

Trustis thow þat thow, and euery man and woman, schal rise vp at
 þe day of dome in body and in sowle, the badde to be dampned
 in endeles peyne, and þe gode to be take, bodi and sowle, in-to
 euerelastyng blisse?

²Credo.

Art þow in wil fulli to forzeue alle maner of men and women that
 þat þey haue trespassed to the, so that þow art in wil to kepe no
 rancowr ne malise to hym in þe herte, but to be in loue and
 charite with eche man and woman?

I knowliche to god, and to owre lady seynt marie, and to alle þe
 halwen of heuene, that I haue senned, with mowth spoken, with
 feet goon, *with* eyen seyen, with eren hered, with nose smelled,
 with herte þowht, and with al myn senful body mysrowth;
 therefore i preye owre ladi seynt marie and alle the halwyn of
 heuene, prey for me; and the prest, þat thow beseche for me,
 and me asoyle, for charite.

3if the seke mai speke after that he is schriue, and hath mad his
 general confessioun, asoyle the prest hym on þis wyse.

¹⁻¹ In a later hand.

² leaf 51, back.

¹ Now, brodir or sister, 3if þow beholde any cros, or ony ymage mad with mannes hond, wite wel þat it is not god ; therefore thinke or seye in þin herte : I wot wel that þow art not myn god, but maked after hym, to make me haue more mynde on myn god ; therefore, lord fader þat art in heuene, merci i aske of alle þe sennes that i haue trespassed azens the wilful passioun of owre lord ihesu crist, the whiche he suffred for al mankende. merciful fader, of thi goodnesse and thi grete mercy, do away al myn wikkednesse !

THE GENERAL SENTENCE.

THIS form of excommunication, read four times a year, has been printed from an excellent text in the Early English Text Society's volume entitled *Instructions for Parish Priests*. The General Sentence is commonly found in the printed or later Manuals, but appears to have had no distinct place in any medieval service-book.

¹ leaf 52.

The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26 and 33. Prof. Skeat has finished *Partenay*; Dr. McKnight of Ohio *King Horn* and *Floris and Blancheflour*; and Dr. Furnivall his *Political, Religious and Love Poems* and *Myrc's Duties of a Parish Priest*. Dr. Otto Glauning has undertaken *Seinte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, but will be also issued to all the present Members.

July 1904. The Original-Series Texts for 1903 were: No. 122, Part II of *The Laud MS. Troy-Book*, edited from the unique Laud MS. 595 by Dr. J. E. Wülfing; and No. 123, Part II of Robert of Brunne's *Handlyng Synne*, and its French original, ed. by Dr. F. J. Furnivall.

The Extra-Series Texts for 1903 are to be: No. LXXXVIII, *Le Morte Arthur*, in 8-line stanzas, re-edited from the unique MS. Harl. 2252, by Prof. J. Douglas Bruce (issued), No. LXXXIX, Lydgate's *Reason and Sensuality*, edited by Dr. Ernst Sieper, Part II, and No. XC, *English Fragments from Latin Medieval Service-Books*, edited, and given to the Society, by Mr. Henry Littlehales.

The Original-Series Texts for 1904 will be No. 124, t. Hen. V, *Twenty-six Political and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail, and No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420-1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book will show the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and will help our members to realize the church-life of its time. The third Text will be Part I of *An Alphabet of Tales*, a very interesting collection, englished in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum* by Etienne de Bésançon, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum; the above-named three texts are now ready for issue. Those for 1905 and 1906 will probably be chosen from Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England to 1327 A.D.*, in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englished Capitula of Bp. Theodulf. The *Coventry Leet Book* is being copied for the Society by Miss M. Dormer Harris—helped by a contribution from the Common Council of the City,—and will be published by the Society (Miss Harris editing), as its contribution to our knowledge of the provincial city life of the 15th century.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

The Extra-Series Texts for 1904 will be chosen from Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Loeck; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge; the *Macro Plays*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare*; Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englished Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India);

and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. I. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soule*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finished all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was Englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's Englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been filled up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and

¹ He was born about 1295. See Abbé GOUJET's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepys Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

manuscript-lover, a complete text of Lydgate's poem can be given, though that of an inserted theological prose treatise is incomplete. The British Museum French MSS. (Harleian 4399,¹ and Additional 22,937² and 25,594³) are all of the First Version.

Besides his first *Pèlerinage de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,⁴ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,⁵ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwele*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfig, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof.

¹ 15th cent., containing only the *Vie humaine*.

² 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

³ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.

⁴ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.

⁵ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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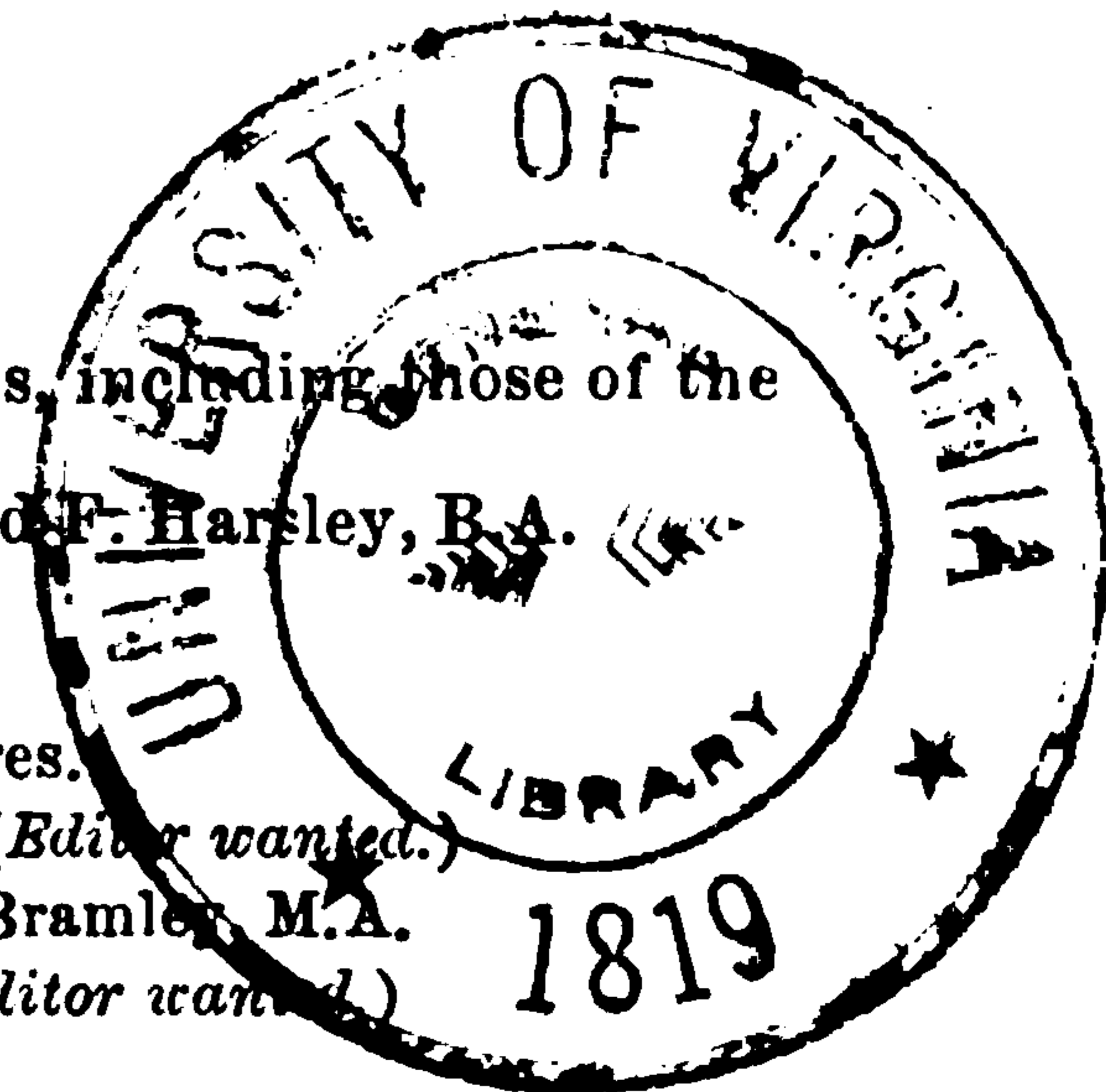
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