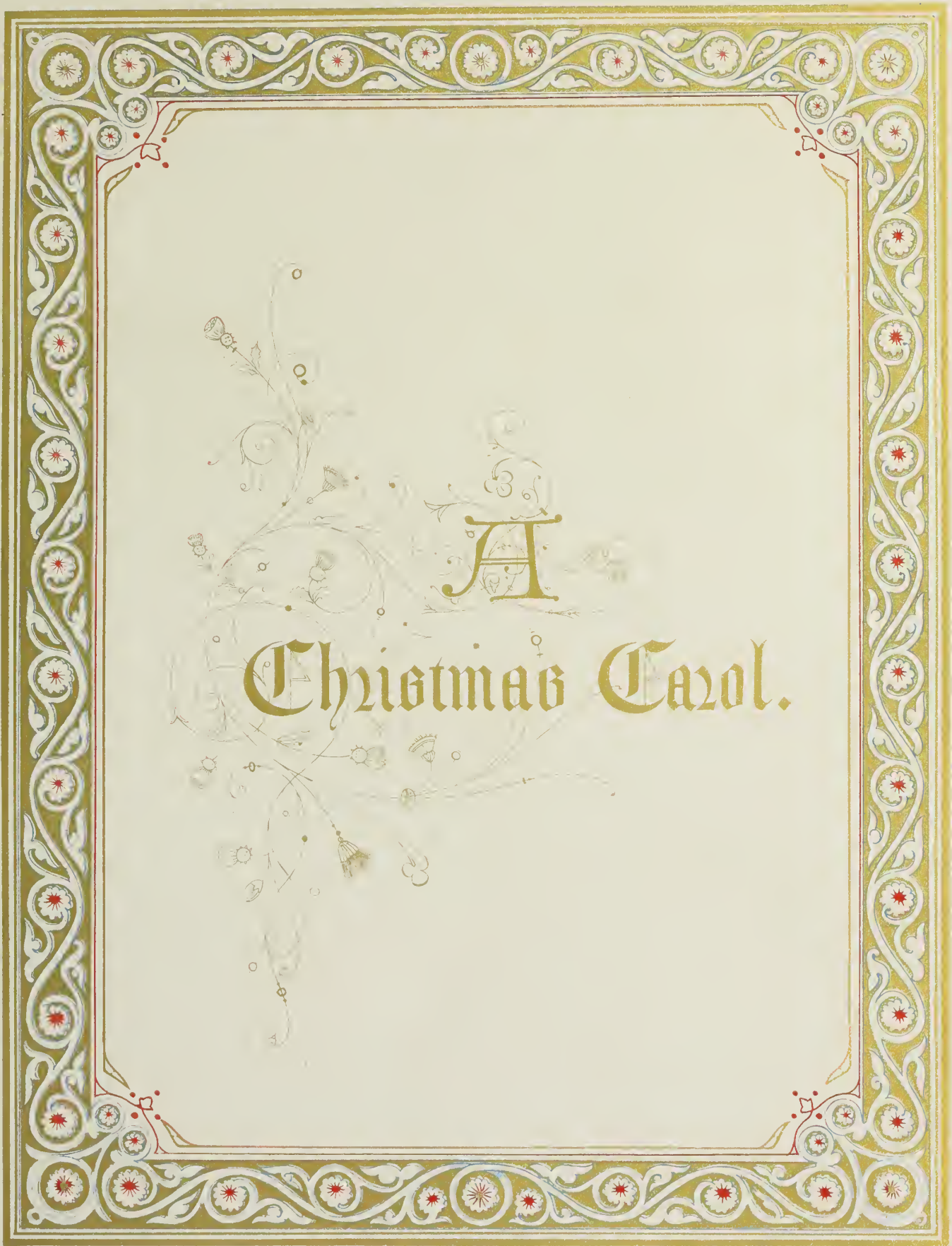




A
CHRISTMAS

CAROL





A

Christmas Carol.

A



CHRISTMAS



CAROL

London:
Macmillan & Co.



Digitized by the Internet Archive
in 2014

<https://archive.org/details/christmascarol00cris>



Presenting to the public the following Christmas Offering a few introductory words are requisite in explanation of what has been attempted.

The subjects of the Illuminated Pages are in each case original; the designs for the Borders have been taken more or less from MSS. of the 14th and 15th centuries.

In specifying the authorities to which recourse has been had for the Borders, it should be understood that the latter are adaptations rather than copies; difficulties of various kinds, such as the comparative sizes of the pages in this book and the originals consulted, having rendered any other course impracticable.

A. Trevor Crispin.

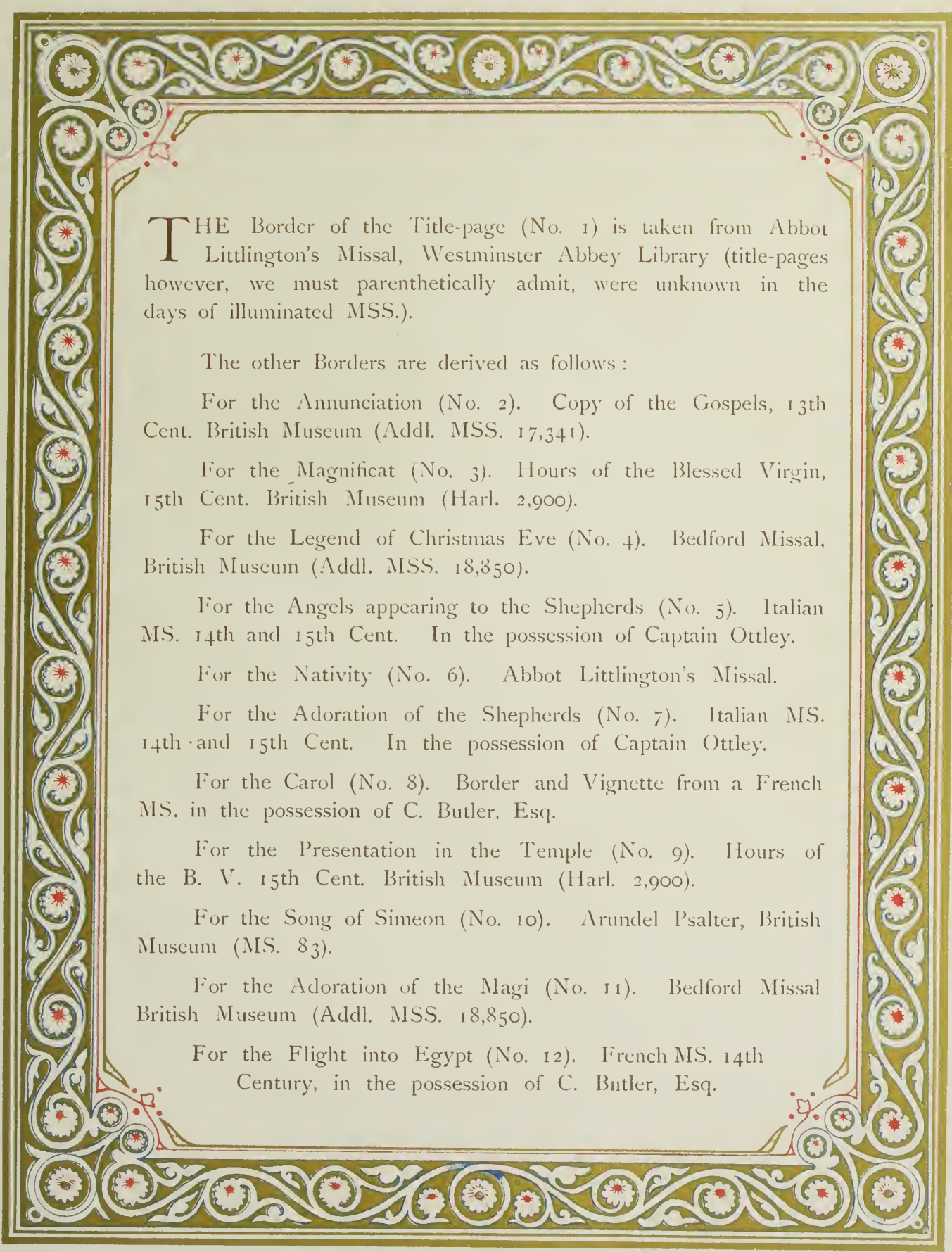


Contents of this Book

i	Title page
ii	Annunciation of our lady
iii	The song of the Blessed Virgin Mary
iiii	A legend of Christmas eve
v	The Angels appearing to the shepherds
vi	The Nativity of our lord
vii	The adoration of the shepherds
viii	A carol
ix	The presentation of Christ in the temple
x	The song of Symeon
xi	The adoration of the Magi
xii	The flight into Egypt

Printed in Colours by
R. CLAY, SONS & TAYLOR.

Printed and Published by
W. & A. G. Dever, Exeter.



THE Border of the Title-page (No. 1) is taken from Abbot Littlington's Missal, Westminster Abbey Library (title-pages however, we must parenthetically admit, were unknown in the days of illuminated MSS.).

The other Borders are derived as follows :

For the Annunciation (No. 2). Copy of the Gospels, 13th Cent. British Museum (Addl. MSS. 17,341).

For the Magnificat (No. 3). Hours of the Blessed Virgin, 15th Cent. British Museum (Harl. 2,900).

For the Legend of Christmas Eve (No. 4). Bedford Missal, British Museum (Addl. MSS. 18,850).

For the Angels appearing to the Shepherds (No. 5). Italian MS. 14th and 15th Cent. In the possession of Captain Ottley.

For the Nativity (No. 6). Abbot Littlington's Missal.

For the Adoration of the Shepherds (No. 7). Italian MS. 14th and 15th Cent. In the possession of Captain Ottley.

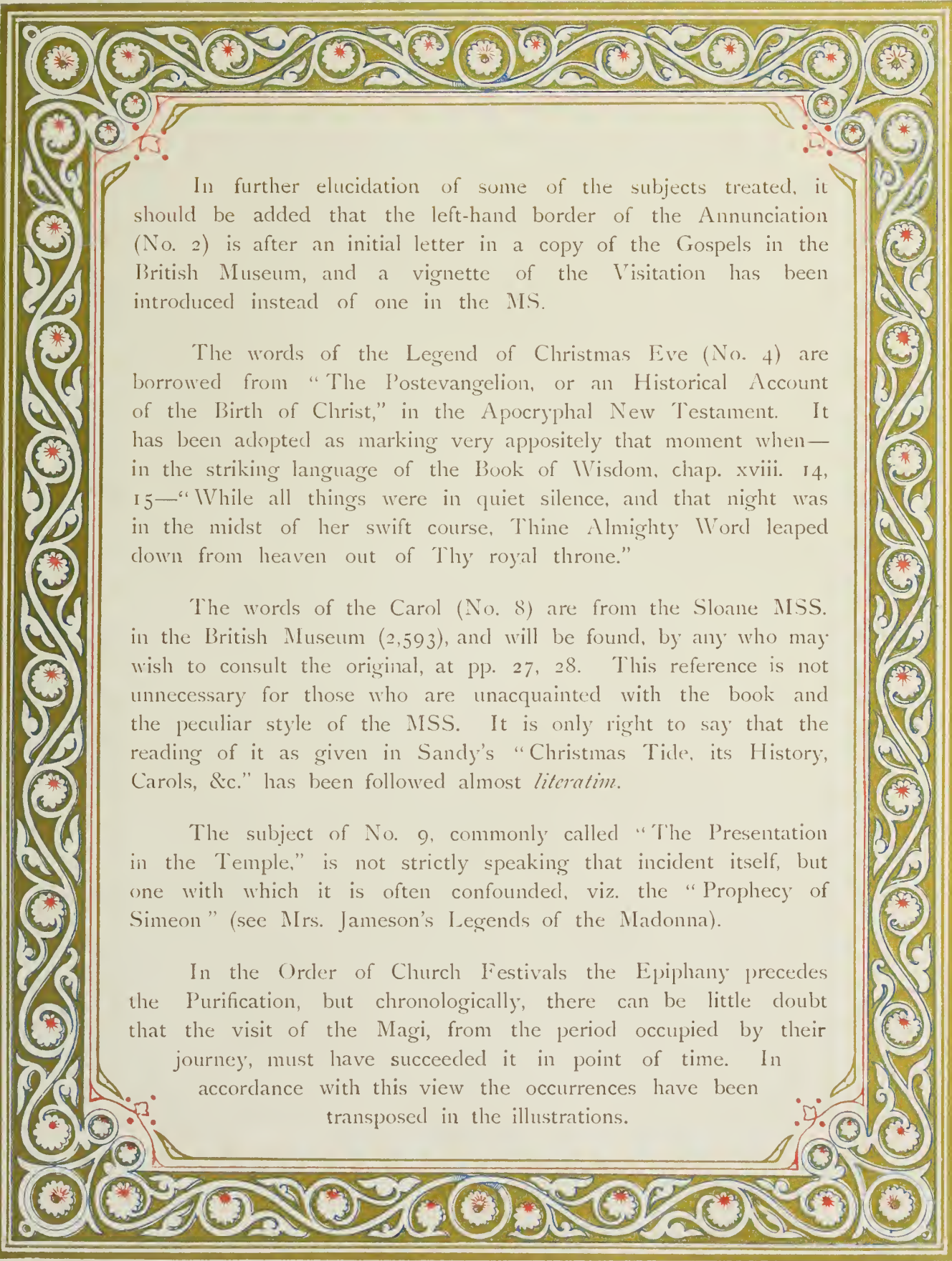
For the Carol (No. 8). Border and Vignette from a French MS. in the possession of C. Butler, Esq.

For the Presentation in the Temple (No. 9). Hours of the B. V. 15th Cent. British Museum (Harl. 2,900).

For the Song of Simeon (No. 10). Arundel Psalter, British Museum (MS. 83).

For the Adoration of the Magi (No. 11). Bedford Missal British Museum (Addl. MSS. 18,850).

For the Flight into Egypt (No. 12). French MS. 14th Century, in the possession of C. Butler, Esq.



In further elucidation of some of the subjects treated, it should be added that the left-hand border of the Annunciation (No. 2) is after an initial letter in a copy of the Gospels in the British Museum, and a vignette of the Visitation has been introduced instead of one in the MS.

The words of the Legend of Christmas Eve (No. 4) are borrowed from "The Postevangelion, or an Historical Account of the Birth of Christ," in the Apocryphal New Testament. It has been adopted as marking very appositely that moment when—in the striking language of the Book of Wisdom, chap. xviii. 14, 15—"While all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word leaped down from heaven out of Thy royal throne."

The words of the Carol (No. 8) are from the Sloane MSS. in the British Museum (2,593), and will be found, by any who may wish to consult the original, at pp. 27, 28. This reference is not unnecessary for those who are unacquainted with the book and the peculiar style of the MSS. It is only right to say that the reading of it as given in Sandy's "Christmas Tide, its History, Carols, &c." has been followed almost *literatim*.

The subject of No. 9, commonly called "The Presentation in the Temple," is not strictly speaking that incident itself, but one with which it is often confounded, viz. the "Prophecy of Simeon" (see Mrs. Jameson's Legends of the Madonna).

In the Order of Church Festivals the Epiphany precedes the Purification, but chronologically, there can be little doubt that the visit of the Magi, from the period occupied by their journey, must have succeeded it in point of time. In accordance with this view the occurrences have been transposed in the illustrations.



The
Birth of
Jesus Christ


B

ehold a **V**irgin shall
conceive and bear a **S**on



and shall call **I**sis **N**ame

GODA **R**OCHE



MY soul doth magnify the lord
and my spirit hath rejoiced
in God my Saviour for
he hath regarded the low
estate of his handmaiden for behold
from henceforth all generations shall
call me blessed for he that is mighty
hath done to me great things and holy is
his name and his mercy is on
them that fear him from gene-
ration to generation he hath showed
strength with his arm he hath
scattered the proud in the imagination
of their hearts he hath put down
the mighty from their seats and exalted
them of low degree he hath filled
the hungry with good things and the
rich he hath sent empty away he
hath holpen his servant Israel in
remembrance of his mercy as he
spake to our fathers to Abraham and
to his seed for ever

A legend of Christmas Eve

As Joseph was walking I looked up into the air and I saw the clouds astonished and the fowls

of the air stopping in the midst of their flight **A**nd I looked down towards the earth and saw a table spread and working people sitting around it but their hands were upon the table and they did not move to eat

They who had meat in their mouths did not eat **T**hey who lifted their hands up to their heads did not draw them back

And they who lifted them up to their mouths did not put anything in **B**ut all their faces were fixed upwards

And I beheld the sheep dispersed and yet the sheep stood still **A**nd the shepherd lifted up his hand to smite them and his hand continued up

And I looked unto a river and saw the kids with their mouths close to the water and touching it but they did not drink





B

ehold I bring you good
things of great joy which
shall be to all people





Into you is born this day in
the city of David a Saviour
which is Christ the Lord



A Babe is born al
of a May In the
Cavalryoun of us To hem
we syngyn bothe nyght
and day Deu creator

A T Bethleem that
blyssid pas The chyld of blysse

born he was hym to serve Go geve us gras O lux
beata trinitas

Thez come thre kynges out of the est to worchepe
the kyng that is so fre With gold and myrr
and frankincens A solis ortus cardine

The bezdes bezdyn an anngelle cry A mezpe
song then syngyn he O my an ye so
loze agalt Jam ortus solis cardine

The anngelle cowyn down with on cry A fayr
song then lungyn he In the worchepe of
that chyld Glozia tibi Domine





Do now lettest
 thou thy seruant
 depart in peace
 according to thy

word **H**o for mine eyes have
 seen thy saluation **W**hich
 thou hast prepared before the
 face of all people **A**light
 to lighten the **G**entiles and
 the glozy of thy people **I**rael





ANGELUS
ANNUNCIANS
SARABIA
SARA SHALL BRING OFFSPRING

ANGELUS
ANNUNCIANS
SARABIA
SARA SHALL BRING OFFSPRING

ANGELUS
ANNUNCIANS
SARABIA
SARA SHALL BRING OFFSPRING

ANGELUS
ANNUNCIANS
SARABIA
SARA SHALL BRING OFFSPRING



A Rise and take the young child and his mother and flee into Egypt



Special
Folio
W. J. Burges

THE GETTY CENTER
LIBRARY



