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History of Tobias.

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HAMILTON ONTARIO.

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MMXXI.

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[*The History Peto Domine.*]

**T**he beginning of the History Peto Domine. where it is made with the Feast of the Place and of Saint Mary.

¶ Sunday Letter **A**. On xv. Kalends of October let all be sung of the History and let a Memorial be made of Saint Lambert. On Monday and Tuesday let Commemorations be made and on Wednesday is said the ferial *R̄*: and at the Mass on the Ember Days let a Memorial be made of the Vigil of Saint Matthew on the same day: and on Saturday let the service be made of Saint Thecla: with the Mass of the Ember Days.

¶ Sunday Letter **B**. On the xiiij. of the Kalends of October let all be sung of the History and on Monday it will be said of Saint Mary, and on Friday Matins of Saint Thecla will be said with a Nocturn, and the Mass of the fast, the ij. Prayer of Saint Thecla, the rest as above, and let no Commemoration of the Feast of the Place be made in this week, and on Saturday let the ferial *R̄*: be sung.

¶ Sunday Letter **C**. On the ij. of the Ides of September let the History be begun with a Memorial only unless by chance because of the length of the season one Mass of the Sunday must be deferred: let no Commemorations be made during this week.

However on the following Sunday let all be sung of the History and the ferial *R̄*: is sung on Monday, and let Commemorations be made on Friday and Saturday.

¶ Sunday Letter **D**. On the Ides of September let the History be begun with a Memorial only, and the Mass of the Sunday in Chapter, and at j. Vespers of the Exaltation of the Holy Cross let a Memorial be made of the Sunday privately with a solemn Memorial of the Saints, and let it be said of Saint Mary on Thursday with a Memorial of Saint Lambert.

In the following week let all be sung of the History, and the Mass of the Vigil of Saint Matthew is sung in Chapter with one Alleluya. and let Thursday and Saturday be of Commemorations with a Memorial of Saints Cyprian and Justina.<sup>1</sup> The ferial *R̄*: is not sung.

[191v.] ¶ Sunday Letter **E**. On the xvij. of the Kalends of October let the History be begun with a Memorial privately. It will be made of the Trinity in the same way: and let a solemn Memorial be made of the Saints and middle Lessons with Responsories of the ij. Nocturn of the History of the Common of Many Martyrs: let a Procession before the Cross be made at the same place, with the Mass of the Sunday in Chapter. Let the History be sung on Wednesday, Friday and Saturday, with the ferial Responsory in the

## The History of Tobias.

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*iiij. Nocturn, and on Saturday at Mass of the Ember Day only a Memorial of the Vigil of Saint Matthew : and let a Commemoration of Blessed Mary be made on Thursday and let nothing be made of Saint Lambert in this year.*

¶ *Sunday Letter J̄. On the xvij. of the Kalends of October let the History be begun with a Memorial only. First let a Memorial be made of Saint Nicomedes, then of the Sunday and of the Trinity and a solemn Memorial of the Octave of the Nativity of Blessed Mary. Let no Procession be made, and a Commemoration of Blessed Mary be made on Tuesday, with a Memorial of Saint Lambert : and on Wednesday, Thursday and Friday let the ferial R̄. be sung in the iiij. Nocturn and at Mass of the Ember Day let only a Memorial of the Vigil of Saint Matthew be made.*

¶ *Sunday Letter Ḡ. On the xvj. of the Kalends of October let all be sung of the History with only a Memorial of the Martyrs. On Saturday let Second Vespers be made of the Octave with a Memorial of the Saints, of the Sunday and of the Trinity solemnly, with a Procession before the Cross. The Feast of Saint Edith must be deferred until the morrow and there let the middle be made Lessons of Saint Lambert, and let a Commemoration of Blessed Mary be made on Tuesday, and let a fast of the Ember Day be made on Wednesday : and on Thursday the ferial R̄. is sung in the Second Nocturn. Let no Commemoration be made of the Feast of the Place in this week.*

## [Rule of the History *Peto Dómine.*]<sup>2</sup>

- ¶ 6. ¶ *Peto Domine.* Sunday Letter ¶. On the xv. of the Kalends of October let all be sung of the History with a Memorial only of the Saint [Lambert].<sup>3</sup> At Lauds all the Antiphons.

Monday and Tuesday are of Commemorations.

Wednesday is of the feria with the ferial Responsory and nothing of the Vigil [of S. Matthew]<sup>4</sup> except only a Memorial at the Mass of the fast.

Saturday is of S. Thecla with a Nocturn until the Mass which will be of the fast with a Memorial of the Feast.

Friday is of the Martyrs [Maurice &c.]<sup>5</sup> ix. Lessons : no Memorial of the fast but of the fast only the Mass is said after the Mass of the Martyrs at the High Altar.

- ¶ 6. ¶ *Peto Domine.* Sunday Letter ¶. On the 14. Kalends of October let all be sung of the History. At Lauds all the Antiphons are sung.

Monday is of Saint Mary.

Tuesday is of the feria with the Responsories of the 1. Nocturn. Mass of the Vigil.

Wednesday is of the Apostle [Matthew].<sup>6</sup> Let the Mass of the Ember Days be sung solemnly after the Mass of the Apostle.

Friday is of Saint Thecla, with a Nocturn until the Mass which will be of the fast, with a Memorial of the Feast.

Saturday is of the feria. The R̄R̄. of the 2. Nocturn and the ferial R̄. Mass of the fast.

- ¶ 6. ¶ *Peto Domine.* Sunday Letter ¶. The 2. of the Ides of September is of the service of the Octave [of S. Mary].<sup>7</sup> At. 1. Vespers, which will be of the Octave, a Memorial of the Sunday, of the Trinity and a Procession. On entering the Quire, Ant. *O Saviour.* {838}. At Matins of the Sunday and of the Trinity with the Mass of the Sunday in Chapter.

Wednesday is of the Octave<sup>8</sup> [of the Nativity of S. Mary].<sup>9</sup> Let the Mass of the Ember Days be sung after the Mass of the day at the High Altar.

Thursday is of the Virgin [Edith],<sup>10</sup> middle Lessons of the Martyrs [Euphemia, Lucy and Geminianus]<sup>11</sup> with the V̄. and R̄R̄. of the 3. Nocturn.

Friday is of Saint [Lambert]<sup>12</sup> with a Nocturn. Mass will be of the fast of the Ember Day with a Memorial of Saint Lambert.

Saturday is of the feria, with the *R̄*. of the 1. Nocturn<sup>13</sup> and the Mass of the fast.

¶ On the 2. Sunday let all be sung of the History. At Lauds one Antiphon.

Monday is of the feria with the ferial Responsory and the Mass of the Vigil [of S. Matthew].<sup>14</sup>

Thursday, Friday and Saturday are of Commemorations.

¶ 6. ¶ *Peto Dómine*. Sunday Letter *D*. On the Ides of September all the service is of the Octave [of S. Mary]<sup>15</sup> and let the History be begun with a Memorial. The Mass of the Sunday is said in Chapter. 2. Vespers will be of the Cross, with a Memorial of the Sunday in silence, and afterwards a solemn Memorial of the Martyrs [Cornelius and Cyprian]<sup>16</sup> and a Procession.

Monday is of the Cross, middle Lessons of the Martyrs [Cornelius and Cyprian]<sup>17</sup> with the *Ÿ*. and *R̄R̄*. of the 2. Nocturn. At 2. Vespers let a solemn Memorial be made of the Octave [of the Nativity of S. Mary]<sup>18</sup> and of the Saint<sup>19</sup> [Nicomedes].<sup>20</sup>

Wednesday is of Saint Edith, ix. Lessons, middle Lessons of the Martyrs [Euphemia, Lucy and Geminianus]<sup>21</sup> with the *Ÿ*. and *R̄R̄*. of the 3. Nocturn. The Mass of the Feast is said after 3. and let the Mass of the fast be sung after 6., both at the Principal Altar. 2. Vespers will be of the Feast [of S. Edith]<sup>22</sup> with a Memorial of Saint Mary with the. Ant. *Under thy protection*. 134. and of the Martyrs.

Thursday is of Saint Mary with a Memorial of the Saint [Lambert].<sup>23</sup>

Friday and Saturday are of the feria with the Responsories of the History in order and the Mass of the fast.

¶ On the 2. Sunday let all be sung of the History. At Lauds one Antiphon. Mass of the Vigil is said in Chapter. 2. Vespers will be of Saint Matthew with a Memorial of the Sunday in silence, then a solemn Memorial of Saint Laudus.

Wednesday, Thursday and Saturday are of Commemorations.<sup>24</sup>

¶ 6. ¶ *Peto Domine*. Sunday Letter *E*. On the 14. day of September the service is of the Cross. At 1. Vespers let a Memorial be made of the Sunday and of the Trinity in silence, then a solemn Memorial of the Martyrs [Cornelius and Cyprian]<sup>25</sup> and a Procession : middle Lessons of the Martyrs, with the *Ÿ*. and *R̄R̄*. of the 2. Nocturn. The Mass of the Sunday is said in Chapter with a Memorial of the Trinity only. At 2. Vespers a Memorial of the Saint [Nicomedes]<sup>26</sup> and of the Sunday in silence, then a solemn Memorial of the Octave [of the Nativity of S.

Mary].<sup>27</sup>

Tuesday is of Saint Edith, ix. Lessons, middle Lessons of the Martyrs [Euphemia &c.]<sup>28</sup> with the *℣*. and *℞℞*. of the 3. Nocturn.

Thursday is of Saint Mary.

Wednesday, Friday and Saturday are of the fast,<sup>29</sup> with the Responsories of the History. And on Saturday the ferial *℞*. is sung, and on these ferias the Mass of the Ember Day is said and nothing of the Saint [Lambert]<sup>30</sup> except at Vespers and at Matins of Saint Mary.

On Saturday at Mass of the fast a Memorial should be made of the Vigil of S. Matthew.

- ℟**. 6. **℣** *Peto Domine*. Sunday Letter **℟**. On the xv. day of September the service is of the Octave [of the Nativity of S. Mary].<sup>31</sup> At 1. Vespers which will be of the Cross, a Memorial of the Saint [Nicomedes]<sup>32</sup> and of the Sunday and of the Trinity in silence : and then a solemn Memorial of the Octave [of the Nativity of S. Mary]<sup>33</sup> and no Procession. 2. Vespers will be of the Octave with a Memorial of Saint Edith, of the Martyrs [Euphemia &c.]<sup>34</sup> and of the Sunday.

Monday is of Saint Edith, middle Lessons of the Martyrs [Euphemia, Lucy and Geminianus]<sup>35</sup> with the *℣*. and *℞℞*. of the 1. Nocturn.

Tuesday is of Saint Mary.

Wednesday, Thursday and Friday are of the feria with the Responsories of the History [of the Sunday].<sup>36</sup> On Friday the ferial *℞*. is sung and on Wednesday the Mass of the fast is sung and on Thursday the Mass of the Sunday. On Friday is the Mass of the fast with a Memorial of the Vigil of S. Matthew.

Saturday is of the Apostle [Matthew].<sup>37</sup> The Mass of the fast should be sung after the Mass of Saint Matthew, both at the High Altar.

- ℟**. 6. **℣** *Peto Domine*. Sunday Letter **℟**. On the 16. day of September let all be sung of the History and the Feast of Saint Edith must be deferred until the morrow. At 1. Vespers which will be of the Octave, a Memorial of [Nicomedes]<sup>38</sup> the Martyr, of the Sunday, of the Trinity and a Procession. On returning, Ant. *O Saviour*. {838}. *℣*. *Let the just rejoice*. {239}. At Matins only a Memorial of the Martyr and of the Trinity. At Lauds all the Antiphons are sung. 2. Vespers will be of the Sunday with a Memorial of Saint Edith and of Saint Lambert.

Monday is of Saint Edith with middle Lessons of Saint Lambert. 2. Vespers will be of Saint Edith with a Memorial of Saint Mary, Ant. *Under thy protection*. 134.

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Tuesday is of Saint Mary.

Wednesday is of the fast of the Ember Days.

And on Thursday the ferial R̄. is sung with the Mass of the of the Vigil [of S. Matthew].<sup>39</sup>

On Friday and Saturday the Mass of the fast of the Ember Day is said after the Mass of the day at the High Altar.



¶ *The j. Sunday after the iij.  
of the Ides of September.*

[192r.]

*At j. Vespers.*

*Ant.* Blessed be. [410].

*Ps.* The same. (cxliij.) [410].

*Chapter.* Blessed be the God. [415].

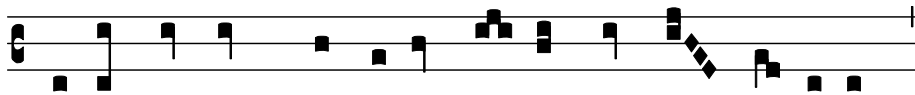
*℞.* Bless God at all times. [*ij. of Matins.*]<sup>40</sup> 2016.

*Hymn.* O Light, O Trinity. [418].

*℣.* Let the evening prayer [ascend to thee, O Lord].<sup>41</sup> [418].

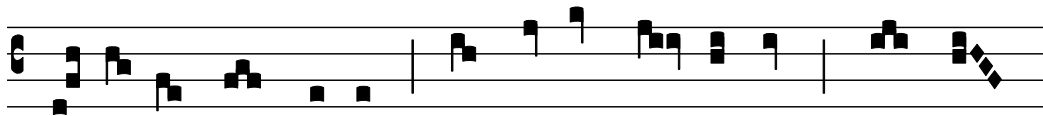
*Ingressus Raphael archangelus.* AS:316; 1520:36v; 1531:192r.

Ant.  
VII.iv.



3345.

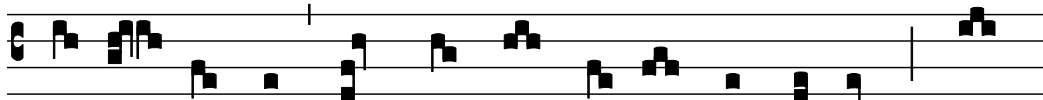
He archangel \* Rapha-el go- ing in to Tho-bi- as,



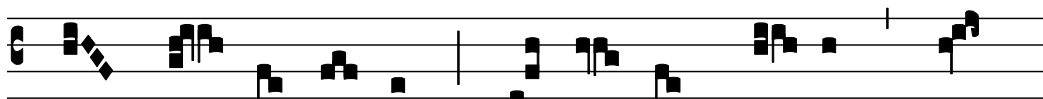
sa- lu- ted him, say- ing, Joy be to thee always. To whom



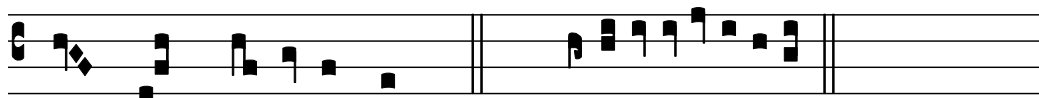
Tho- bi- as said, What manner of joy shall be to me, who



sit in darkness, and see not the light of heaven? To



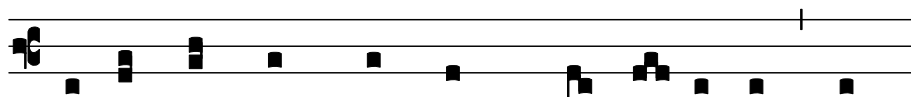
whom the Angel said : Be of good cour- age, thy



cure from God is at hand. *Ps.* My soul doth magnify. 70\*.

*Ne reminiscaris.* AS:316; 1520:36v; 1531:192r.

3861. Ant.  
IV.ii.



Remember not, \* O Lord, my of-fences, nor



those of my pa-rents, neither take re-venge for my sins.



*Ps.* My soul doth magnify. 63\*.

### ¶ *At Matins.*

*Invitatory.* Let us praise the name. [8].

*Ps.* Venite. 4\*. *as above in the History* Si bona.

### ¶ *In the First Nocturn.*

*Ant.* For the merits. [17].

*Ps.* Blessed is the man. (j.) [17]. [*etc.*]

℣. In the night have I remembered. [30].

¶ *On this day let the Book of Tobit be begun, and let it be read for xv. days or viij. according to whether the time be long or short : when the service is of the Temporale.*

*Lesson j. Legend i. Tobias j. (1.)*



Tobias of the tribe and city of Nephtali, (which is in the upper parts of Galilee above

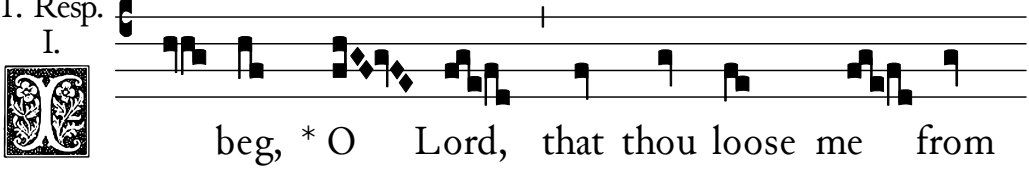
Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet,) when he was

The History of Tobias.

made captive in the days of Sal-  
manasar king of the Assyrians, even in  
his captivity, forsook not the way of  
truth, but every day gave all he could  
get to his brethren his fellow captives,

that were of his<sup>42</sup> kindred. And  
when he was younger than any of the  
tribe of Nephtali, yet did he no  
childish thing in his work. But thou.

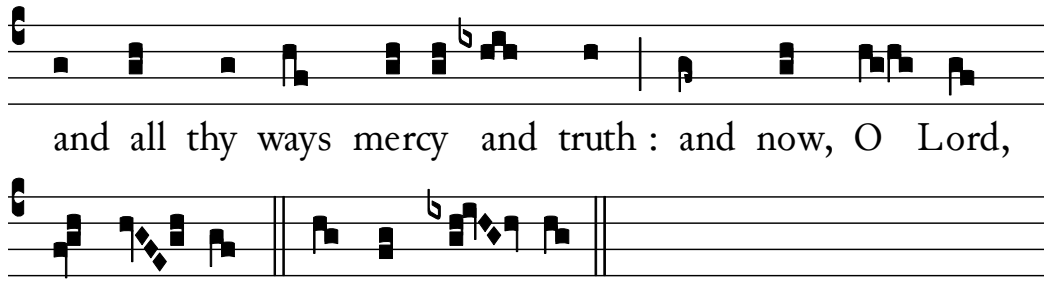
*Peto Domine.* AS:317; 1520:36v; 1531:192r.<sup>43</sup>

1. Resp. I.  7381.

beg, \* O Lord, that thou loose me from  
the bond of this re-proach : or else take me away  
from the earth. †Re-member not my offen- ces,  
nor those of my pa-rents : neither take re- venge of  
my sins, for thou de- liv-er-est them that wait for  
thee, O Lord. ✎ All thy judg-ments are just :

7381a.

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and all thy ways mercy and truth : and now, O Lord,  
 think of me. †Re-member not.

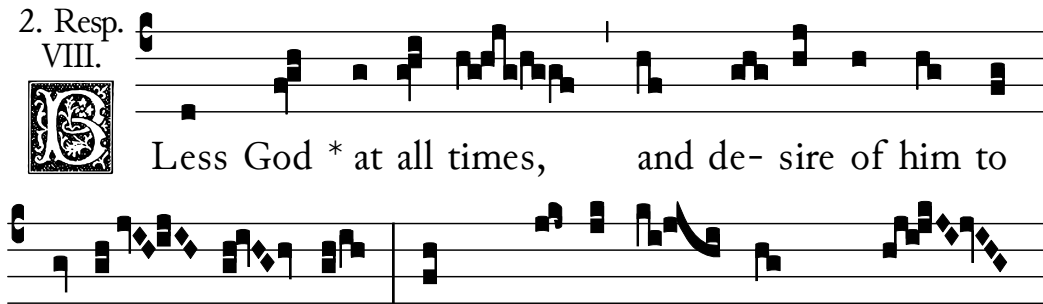
Second Lesson. (Tobias j. 5.)

**M**oreover when all went to the golden calves which Jeroboam King of Israel had made, he alone fled the company of all, and<sup>44</sup> went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first-

fruits, and his tithes, so that in the third year he gave all his tithes to the proselytes,<sup>45</sup> and strangers. These and such like things did he observe when but a boy according to the law of God.

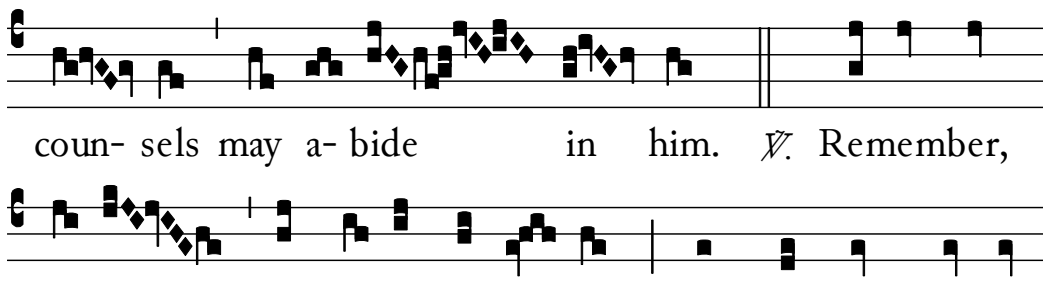
*Omni tempore benedic Deum.* AS:317; 1520:37r; 1531:192r.<sup>46</sup>

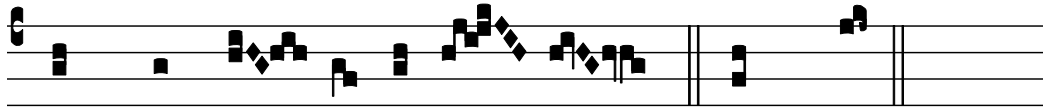
7317. 2. Resp. VIII.



**B**less God \* at all times, and de- sire of him to  
 di-rect thy ways. †And that at all times thy  
 coun- sels may a- bide in him. ✠ Remember,  
 my son, that we lead a poor life : thou shalt have ma-ny

7317a.





good things if thou fearest God. †And that.

Third Lesson. (Tobias j. 9.)

**U**t when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name, and from his infancy he taught him to fear God, and to abstain from all sin. And

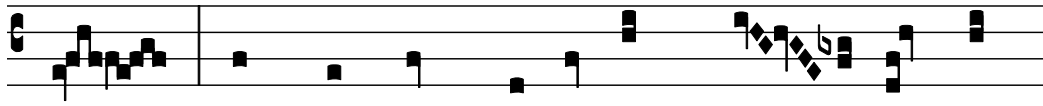
when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive, (when all ate of the meats of the Gentiles) he kept his soul and never was defiled with their meats.

*Memor esto fili.* AS:318; 1520:37v; 1531:192r.<sup>47</sup>

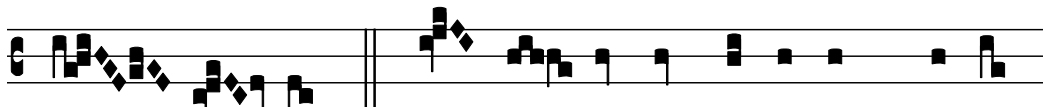
3. Resp.  
VII.



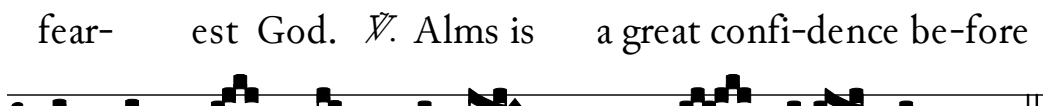
Remember, \* my son, that we lead a poor



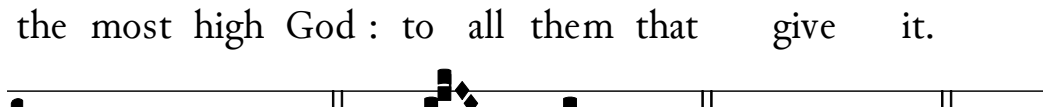
life. †Thou shalt have ma-ny good things if thou



fear- est God. ⁊. Alms is a great confi-dence be-fore



the most high God : to all them that give it.



†Thou shalt have. ⁊. Glo- ry be. 105\*. †Thou shalt have.

7145.

7145a.

**C** In the ij. Nocturn.

Ant. Nature's Creator. [31].

Ps. Preserve me. (xv.) [31].

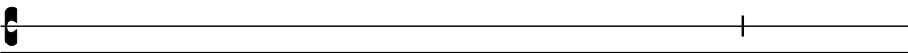



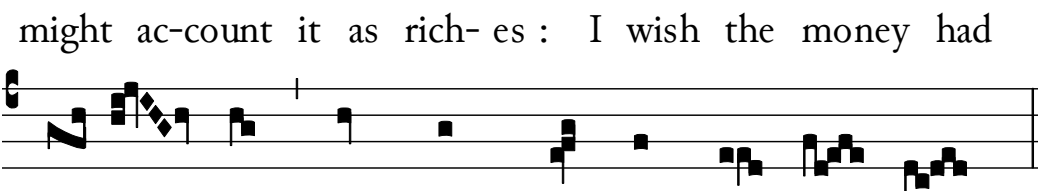
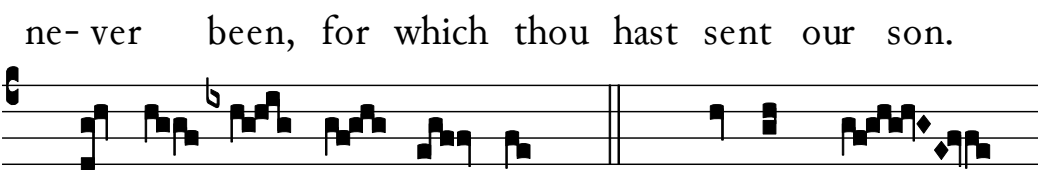
℣. I rose at midnight. [39].

Fourth Lesson. Legend 2. (Tobias j. 13.)

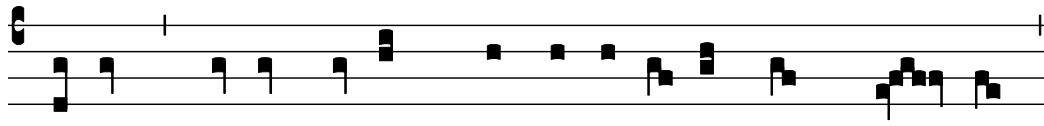
**B**ecause Tobias was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king. And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind. He therefore went to all that were in captivity, and gave them wholesome admonitions. And when

he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king : and when amongst<sup>48</sup> a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

*Sufficiebat nobis.* AS:318; 1520:37v; 1531:192r.<sup>49</sup>

7717. 4. Resp.   
 IV.   
 Ur po-verty \* was sufficient for us, that we  
  
 might ac-count it as rich-es : I wish the money had  
  
 ne-ver been, for which thou hast sent our son.  
 7717a.   
 †The staff of our old age. ℣. Woe is me,

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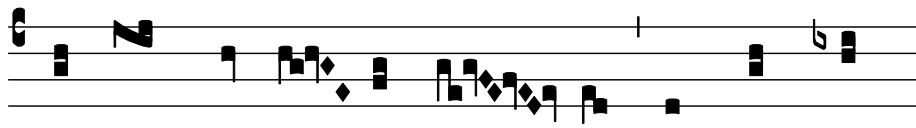
my son, why did we send thee to go to a strange coun-try,  
 the light of our eyes. †The staff.

*Lesson v. (Tobias j. 18.)*

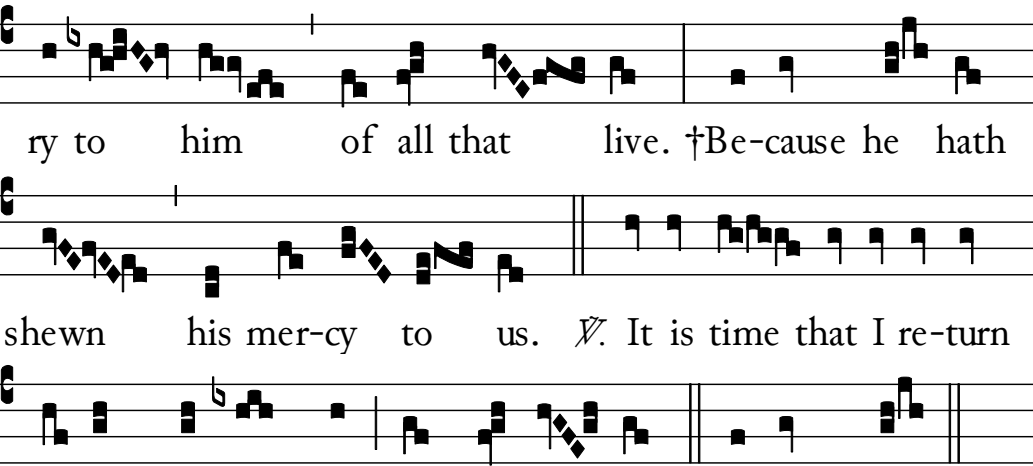
**U**t after a long time, Salmanasar  
 the king being dead, when  
 Sennacherib his son, who reigned in  
 his place, had a hatred for the

children of Israel : Tobias daily went  
 among all his kindred, and comforted  
 them, and distributed to every one as  
 he was able, out of his goods.

*Benedicite Deum celi. AS:318; 1520:38r; 1531:192r.*<sup>50</sup>

5. Resp. I.  6241.

**B**less ye \* the God of hea- ven, and give glo-  
 ry to him of all that live. †Be-cause he hath  
 shewn his mer-cy to us. ✠. It is time that I re-turn [192v.]  
 to him that sent me : but bless ye God. †Be-cause he.



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Sixth Lesson. (Tobias j. 20.)

**H**E fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain. And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his

blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. But when it was told the king, he commanded him to be slain, and took away all his substance.

*Tempus est ut revertar.* AS:319; 1520:38r; 1531:192v.<sup>51</sup>

6. Resp.  
II.

7759. 

T is time \* that I re-tur to him that sent me :

but bless ye God. †And pub-lish all his

7759a. wonder-ful works. ✠. Bless ye the God of hea-ven,

give glo-ry to him in the sight of all that live.

†And pub-lish. ✠. Glo-ry be. 103\*. †And pub-lish.

**¶** *In the iij. Nocturn.*

*Ant.* As a bridegroom. [40].

*Ps.* The heavens shew forth. (xviiij.) [40].



∞. Be thou exalted, O Lord. [47].

*Tribulationis civitatum.* AS:319; 1520:38v; 1531:192v.<sup>52</sup>

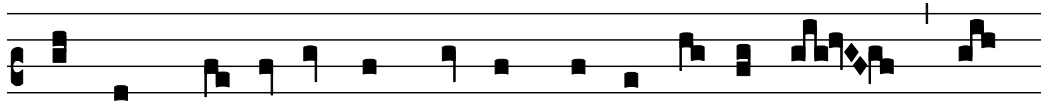
7. Resp.  
VII.



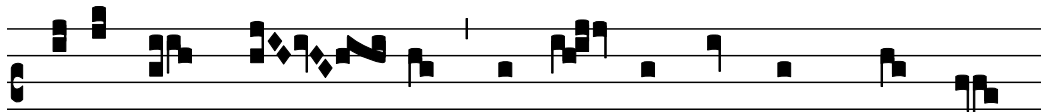
E have heard \* of the tri-bu-la-tion of the ci-



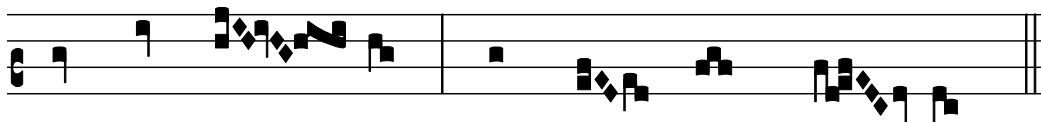
ties, which they have suffer-ed, and we have faint-ed,



fear and confusion of men are fal-len up-on us, and



upon our chil- dren, ev-en the mountains will not



give us re- fuge. †O Lord, have mer- cy.



∞. We have sinned with our fa-thers : we have acted

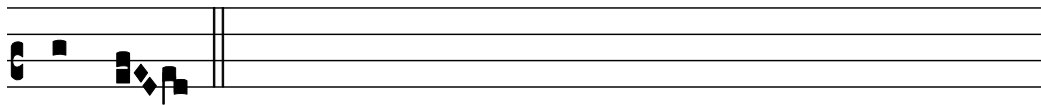


unjustly, we have wrought i-ni- qui- ty.

7779.

7779a.

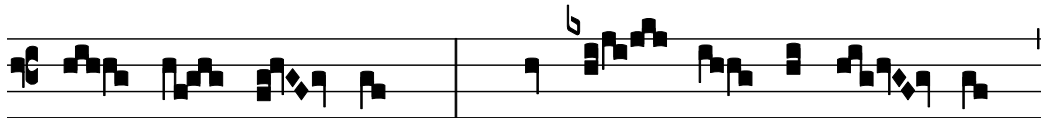
The History of Tobias.



†O Lord.

*Nos alium Deum.* AS:319; 1520:38v; 1531:192v.<sup>53</sup>

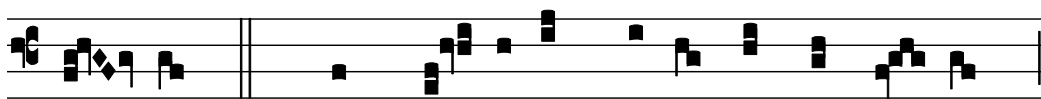
7237. 8. Resp. II.  E know \* no oth-er God except the Lord



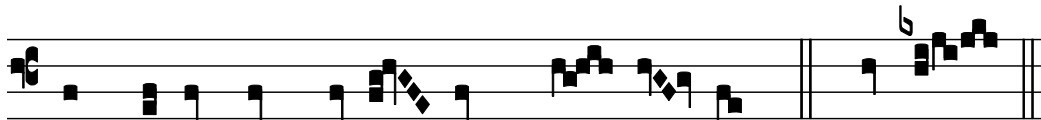
in whom we hope. †Who will not despise us,



nor hath he remov- ed his sal- va- tion from our

7237a. 


kin- dred. ⁊ With ma- ny tears let us beg his par- don :

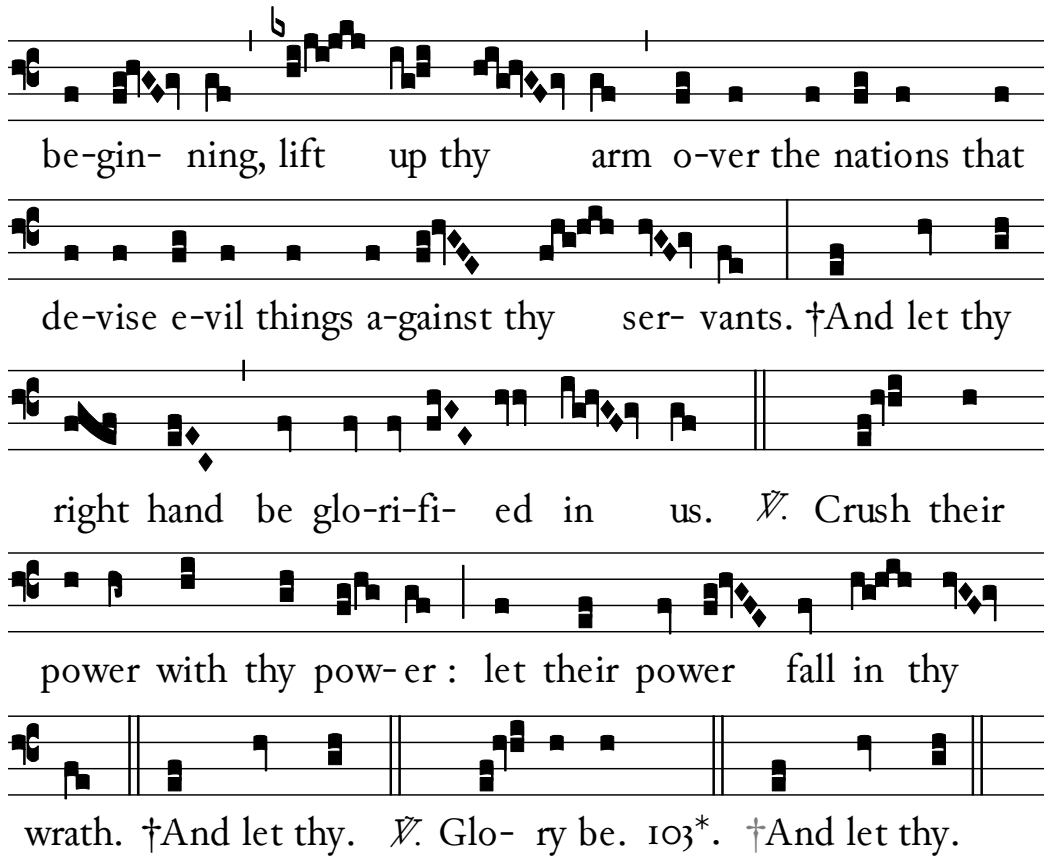


and let us humble our souls be- fore him. †Who will.

*Ferial Responsory.* 9.

*Domine Deus qui conteris.* AS:320; 1520:39r; 1531:192v.<sup>54</sup>

6492. Resp. II.  Lord God, \* who destroy- est wars from the



be-gin-ning, lift up thy arm o-ver the nations that  
 de-vise e-vil things a-against thy ser-vants. †And let thy  
 right hand be glo-ri-fi-ed in us. ✠. Crush their  
 power with thy pow-er : let their power fall in thy  
 wrath. †And let thy. ✠. Glo-ry be. 103\*. †And let thy.

6492a.

*First Lesson. Legend 3. (Tobias j. 23.)*

**U**t Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him. But after forty-five days, the king was killed by his own sons. And Tobias returned to his house, and all his substance was

restored to him.

But after this, when there was a *Cap. ij.* festival of the Lord, and a good dinner was prepared in Tobias's house, he said to his son : Go, and bring some of our tribe that fear God, to feast with us.

*Second Lesson. (Tobias ij. 3.)*

**A**nd when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left

his dinner, and came fasting to the body : and taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously. And when he had hid the

body, he ate bread with mourning and fear, remembering the words which the Lord spoke by Amos the prophet : Your festival days shall be

turned into lamentation and mourning. So when the sun was down, he went and buried him.

*Third Lesson. (Tobias ij. 8.)*

**N**ow all his neighbours blamed him, saying : Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead ? But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them. Now it hap-

pened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept, and as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind. Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. But thou, O Lord.

**¶** *Ferial Lesson j. Legend 4. Tobias ij. (13.)*

**W**hereas Tobias had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him, but continued immoveable in the fear of God, giving thanks to God all the days of his life. For as the kings insulted over holy

Job : so his relations and kinsmen mocked at his life, saying : Where is thy hope, for which thou gavest alms, and buriedst the dead ? But Tobias rebuked them, saying: Speak not so : for we are the children of the saints, and look for that life which God will give to those that never change their faith from him. But thou.

*Lesson ij. (Tobias ij. 19.)*

**N**ow Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labour of her hands. Whereby it came to pass, that

she received a young kid, and brought it home : and when her husband heard it bleating, he said : Take heed, lest perhaps it be stolen : restore ye it to its owners, for it is not lawful for

us either to eat or to touch any thing that cometh by theft. At these words his wife being angry answered : It is evident thy hope is come to nothing,

and thy alms now appear. And with these, and other such like words she upbraided him. But thou, O Lord.

*Lesson iij. (Tobias) Chap. iij. (1.)*

[193r.]

**T**hen Tobias sighed, and began to pray with tears, saying : Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment : and now, O Lord, think of me, and take not revenge of my sins, neither remember my offenses, nor those of my parents. For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity, and

death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us. And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee : and now, O Lord, do with me according to thy will, and command my spirit to be received in peace : for it is better for me to die, than to live.

*Lesson j. Legend 5. Tobias iij. (7.)*

**N**ow it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids, because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first

going in unto her. So when she reproved the maid for her fault, she answered her, saying : May we never see son, or daughter of thee upon the earth, thou murderer of thy husbands. Wilt thou kill me also, as thou hast already killed seven husbands ?

*Lesson ij. (Tobias iij. 10.)*

**A**T these words she went into an upper chamber of her house : and for three days and three nights did neither eat nor drink : but continuing in prayer with tears

besought God, that he would deliver her from this reproach. And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord, she said : Blessed

is thy name, O God of our fathers : who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee. To thee, O

Lord, I turn my face, to thee I direct my eyes. I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth.

*Lesson iij. (Tobias iij. 16.)*

**T**Hou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play : neither have I made myself partaker with them that walk in lightness. But a husband I consented to take, with thy fear, not with my lust. And either I was unworthy of them, or they perhaps were not worthy of me : because perhaps thou hast kept me for another<sup>55</sup> man. For thy counsel is not in man's power.

But this every one is sure of that worshippeth thee, that his life, if it be under trial, shall be crowned : and if it be under tribulation, it shall be delivered : and if it be under correction,<sup>56</sup> it shall be allowed to come to thy mercy. For thou art not delighted in our being lost : because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness. Be thy name, O God of Israel, blessed for ever.

*Lesson j. Legend 6. (Tobias. iij. 24.)*

**A**T that time the prayers of them both were heard in the sight of the glory of the most high God : and the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

*Thob. iv.* Therefore when Tobias thought that his prayer was heard that he might die, he called to him Tobias

his son, and said to him : Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body<sup>57</sup> : and thou shalt honour thy mother all the days of her life : for thou must be mindful what and how great perils she suffered for thee in her womb. But thou.

*Lesson ij. (Tobias iv. 5.)*

**A**ND when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind : and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person : for so it shall come to pass that the face of the Lord shall not be turned from thee.

According to thy ability be merciful. If thou have much give abundantly : if thou have a little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it.

*Lesson iij. (Tobias iv. 13.)*

[193v.]

**T**obias said to his son, Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime. Never suffer pride to reign in thy mind, or in thy words : for from it all perdition took its beginning. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all. See thou never do to another what thou wouldst hate

to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times : and desire of him to direct thy ways, and that all thy counsels may abide in him.

*Lesson j. Legend 7. (Tobias iv. 21.)*

**T**ell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages a city of the Medes, and I have a note of his hand with me : now therefore inquire how

thou mayst go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand. Fear not, my son : we lead indeed a poor life, but we shall have many good things if we fear God, and

depart from all sin, and do that which is good.

*(Thobie v.)* Then Tobias answered his father, and said : I will do all things, father, which thou hast commanded me.

But how I shall get this money, I cannot tell ; he knoweth me not, and I know not him : what token shall I give him ? nor did I ever know the way which leadeth thither. But thou.

*Lesson ij. (Tobias v. 3.)*

**T**hen his father answered him, and said : I have a note of his hand with me, which when thou shalt shew him, he will presently pay it. But go now, and seek thee out some faithful man, to go with thee for his hire : that thou mayst receive it, while I yet live. Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready

to walk. And not knowing that he was an angel of God, he saluted him, and said : From whence art thou, good young man ? But he answered : Of the children of Israel. And Tobias said to him : Knowest thou the way that leadeth to the country of the Medes ? And he answered : I know it : and I have often walked through all the ways thereof.

*Lesson iij. (Tobias v. 8.)*

**A**nd I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situate in the mount of Ecbatana. And Tobias said to him : Stay for me, I beseech thee, till I tell these same things to my father. Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him. So going in he saluted him, and said : Joy be to thee

always. And Tobias said : What manner of joy shall be to me, who sit in darkness, and see not the light of heaven ? And the young man said to him : Be of good courage, thy cure from God is at hand. And Tobias said to him : Canst thou conduct my son to Gabelus at Rages, a city of the Medes ? and when thou shalt return, I will pay thee thy hire. And the angel said to him : I will conduct him thither, and bring him back to thee.



*Lesson j. Legend 8. (Tobias v. 22.)*

**T**hen all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together. And when they were departed, his mother began to weep, and to say : Thou hast taken the staff of our old age, and sent him away from us. I wish the money for which thou hast sent him, had never been. For our poverty

was sufficient for us, that we might account it as riches, that we saw our son. And Tobias said to her : Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him. For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

*Lesson ij. Tobias vj.*

**A**ND Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris. And he went out to wash his feet, and behold a monstrous fish came up to devour him. And Tobias being afraid of him, cried out with a loud voice, saying : Sir, he cometh upon me. And the angel said to him : Take him by the gill, and draw him to

thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet. Then the angel said to him : Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee : for these are necessary for useful medicines.<sup>58</sup> But thou, O Lord.

*Lesson iij. (Tobias vj. 7.)*

**T**hen Tobias asked the angel, and said to him : I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish ? And the angel, answering, said to him : If thou put a little piece of its heart upon coals, the smoke

thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured. And Tobias said to him : Where wilt thou that we lodge ? And the angel answering,

[194r.]

said : Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her. All his sub-

stance is due to thee, and thou must take her to wife. Ask her therefore of her father, and he will give her thee to wife. But thou, O Lord, have mercy [upon us].

Notes, pages 2007-2030.

- <sup>1</sup> '*iustino.*' Chevallon. [SB:mccxcii.]
- <sup>2</sup> 1520:25v.
- <sup>3</sup> SB:mccxciii.
- <sup>4</sup> SB:mccxciii.
- <sup>5</sup> SB:mccxciii.
- <sup>6</sup> SB:mccxciii.
- <sup>7</sup> SB:mccxciii.
- <sup>8</sup> 'de dominica', 1520:26r.
- <sup>9</sup> SB:mccxciii.
- <sup>10</sup> 'Fe. 6. de vigi.' *Portif.* 1519. [SB:mccxciii.]
- <sup>11</sup> SB:mccxciii.
- <sup>12</sup> SB:mccxciii.
- <sup>13</sup> 'cum responsoriis de jejunio', 1520:26r.
- <sup>14</sup> SB:mccxciii.
- <sup>15</sup> SB:mccxciii.
- <sup>16</sup> SB:mccxcv.
- <sup>17</sup> SB:mccxcv.
- <sup>18</sup> SB:mccxcv.
- <sup>19</sup> 'Saint' *Portif.* 1519. [SB:mccxcv.]
- <sup>20</sup> SB:mccxcv.
- <sup>21</sup> SB:mccxcv.
- <sup>22</sup> SB:mccxcv.
- <sup>23</sup> SB:mccxcv.
- <sup>24</sup> 'commemoracione.' *Chevallon.* [SB:mccxcv.]
- <sup>25</sup> SB:mccxcv.
- <sup>26</sup> SB:mccxcv.
- <sup>27</sup> SB:mccxcv.
- <sup>28</sup> SB:mccxcv.
- <sup>29</sup> 'de feria', 1520:26r.
- <sup>30</sup> SB:mccxcv.
- <sup>31</sup> SB:mccxcv.
- <sup>32</sup> SB:mccxcv.
- <sup>33</sup> SB:mccxcv.
- <sup>34</sup> SB:mccxcv.
- <sup>35</sup> SB:mccxcv.
- <sup>36</sup> SB:mccxcv.
- <sup>37</sup> SB:mccxcvii.
- <sup>38</sup> SB:mccxcvii.

<sup>39</sup> SB:mccxcvii.

<sup>40</sup> 1520:36v.

<sup>41</sup> 1520:36v.

<sup>42</sup> 'ex ejus', *Vulgate*.

<sup>43</sup> 'de' *Chevallon*. [SB:mccxcix.] for 'te Dómine'. At 'paréntum' 1520:36v. has D.F.FE. 1520:36v. does not indicate flat at 'vindíctam'. In BL-52359:208v. 'Dómine' is set FGAGFG.FE.FGEFD; 'hujus absólvas' is set FGF.ED DCD.D.DED; 'erípias' remains under the flat; 'reminiscáris' is set A.G.A.GAB<sub>b</sub>AGA.AG; 'paréntum' is set D.F.FE; 'te' is set GFFDCCEFGGAFGFE; no flat appears in the verse. In PEN:143r. 'erípias' remains under the flat; no flat appears at 'reminiscáris'; 'paréntum' is set D.F.FE.

<sup>44</sup> 'sed', *Vulgate*.

<sup>45</sup> 'presélitis' *Chevallon*. [SB:mccxcix.]

<sup>46</sup> In AS:317. and BL-52359:208v. 'dírigat' ends AG. In 1520:37r. '-mor esto fili quóniam páuperem vitam gérimus ha-' is set a third too low.

<sup>47</sup> In 1520:37v. 'fili' omits the final DC; 'gérimus' is set BCD.CB.GACAAGABA. In BL-52359:209r. 'fili' is set CD.DFDEDCDC; 'gérimus' is set CBCD.AG.GACGAGGF; 'multa' is set G.A; 'bona' is set CD.DCBCBAGAG; 'timuérís' is set A.CD.DDB.CDCBABCBA.

<sup>48</sup> 'in' *non habet Chevallon*. [SB:mccc.] 'in' is in Legend-1518:173v. 'cum multa géneris sui turba', BL-52359:209r.

<sup>49</sup> AS:318. has 'pegrináre'. 1520:37v. has a flat only at 'senectútis'. In BL-52359:209r. 'computaréntur' is set Dc.D.F.EGFF.FE; 'senectútis' is set G.AGGF.FGA.AB[<sub>b</sub>]GFGAG; 'lumen' is set F.F. BL-52359:209r. has no flats.

<sup>50</sup> In aS:318. 'vivéntibus' is set A.A.G.ABAGA.AGGEFE. 1520:38r. has no flats. In BL-52359:209r. 'coram' is set E.A; no flat appears in the verse. PEN:144r. has no flats.

<sup>51</sup> In 1520:38r. 'mirábília' is set D.D.DFEC.F.FGEFE. In BL-52359:209v. 'ómnia' is set DFDEF.CD.DCCABDCBCBABA; 'vivéntibus' is set DC.DE.D.D.

<sup>52</sup> In BL-52359:109v. 'cécidit' is set E.D.C; 'montes' is set GA<sub>g</sub>.D; 'nostram' is set EFEDEFEF.ED; 'iniquitátem' has only four neumes. IN PEN:144r. 'nostros' is set EGFEFEDFEDEFEF.ED; the verse is set to the music of Mode VIII. thus:

V. Peccá-vi-mus cum pa-tri-bus nos-tris : injúste

é-gimus i-niqui-tá-tem fé-ci-mus.

<sup>53</sup> In 1520:38v. 'in' is set GFFE; 'despíciat' is set F.FEFG.FGEFEDE. In BL-52359:209v. 'in' is set FGEFE; 'despíceret' is set G.FFE.FGFEFEDE. In PEN:144v. 'in' is set GFFE.

## Notes.

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<sup>54</sup> 1520:39r. has no flat. In BL-52359:209v. 'éleva' is set FGAGAB[b].A.A; 'dextera' is set F.EF.DCDED.

<sup>55</sup> SB:mcccv. has 'álii' with the note "'álio' *Chevallon*."

<sup>56</sup> 'corruptiōne' *Chevallon*. [SB:mcccv.] 'corréptione', Legend-1518:175r.

<sup>57</sup> 'cor' *Chevallon*. [SB:mccvii.]

<sup>58</sup> 'medicaménta útiliter. (*vers.* 6.) Quod cum fecisset, assávit carnes ejus, et secum tulérunt in via : cétera salierunt, que sufficerent eis, quoúsque pervenírent in Rages civitátem Medórum.' *Ed. Vulgata*. [SB:mcccix.]