

NOTES

THE ENGLISH *QUEM QUÆRITIS*

1. Parascève day. Good Friday, a specific use of *Parascève* (Late Latin *parascève*, from Greek *παρασκευή*, preparation, in Jewish use, day of preparation), the day of preparation for the Jewish sabbath, the eve of the sabbath, namely Friday. See the *Oxford Dictionary*.

2. Tenebræ. Matins and Lauds of the following day sung at this season during the afternoon of the day previous.

3. Prime. One of the "canonical hours" for daily service, the use of which, since the Reformation, is limited practically to the Roman Communion. The hours have varied at various times, one or more of the services being performed together. The more important hours, as observed with some strictness, are Matins with Lauds, after midnight; Prime, Tierce, Sext, and Nones, at the first, third, sixth, and ninth hour, beginning with six in the morning; Vespers at about four; Complin at some time after Vespers.

4. Here the ritual for the Adoration of the Cross begins.

5. Note the dramatic intention in this action.

6. Here the Deposition begins.

7. So called as celebrated with a Host consecrated at a previous service and reserved.

8. thuribles. Vessels for incense.

9. "Whom seek ye in the tomb, O lovers of Christ?"

"Jesus of Nazareth, him that was crucified, O heavenly being."

"He is not here. He is risen, as he hath prophesied. Go, announce, that he hath risen from the dead."

"Alleluia, the Lord hath risen!"

"Come and see the place where the Lord was placed. Alleluia, Alleluia!"

"The Lord hath risen from the dead who hung for us upon the tree [wood]."

ABRAHAM AND ISAAC

16. I know *added*.

29. readiest: full ready.

30. Both early and late.

40. would . . . know: fell.

50. amain: certain.

54. might and main: all my main (might).

55. Full soon anon [Holthausen's emendation].

68. command: message.

72, 73. I had liefer, if God had been pleased, to have gone without all the good that I have.

79. the more: sore.

82. thereto *added*.

85. But do after my Lord's teaching.

86. great a deal: well.

92. look thou obey [Manly's emendation]: look that thou keep.

94. well paid [translating for rime *apayd*, "satisfied; pleased," Manly's emendation]: well pleased.

95. the best I may: to the best I have.

98. withhold my debt: let [i. e. "make opposition, resist, refuse"].

100. may be: we can.

123. might and main: all our might.

129. there: down.

132. was told: should.

139. by *added*.

146. Through his sweet sending.

154. thus *added*.

166. your son *added*.

169. God wot *added*.

174. it . . . please: I may not choose.

184. here *added*.

190. decree: will.

193. will [Manly's emendation]: pleasure.

200. no . . . renew : make you no grief.
 208. My heart beginneth strongly to rise.
 217. rise . . . stand : do thou up stand.
 220. as may accord : on earth.
 235. that I do *added*.
 270. none : never once.
 271. bone : bones.
 274, 275. [The usual numbering is kept, though l. 274 is divided, as *morne* seems intended as rime for *born*.]
 278. proceed : address myself.
 279. In truth I had as lief myself slay.
 283. as *added*.
 286. so broad *added*.
 299. Ah, Lord, my heart riseth thee against.
 301. My heart will not now thereto.
 308. no . . . know : done.
 322. And some of thy heaviness to remove.
 326. here . . . side : that here is.
 350. [Use has been made here of Manly's emendation of the line division in the original which runs: No . . . son | For . . . sent | Hither . . . us | . The old numbering is retained, however, below (see l. 355) to preserve uniformity.]
 368. [This line is divided into two lines at *sheep* in both of Miss Smith's editions. Hence, from here on, as in Manly's text, where the line division is corrected, the numbering of the lines is one behind Miss Smith's.]
 379. No, surely, sweet son, have no dread.
 381. indeed *added*.
 411. so *added*.
 419. Yea, come on with me, my own sweet son.
 434. [It is the office of the "Doctor" in a miracle or morality to explain in prologue or epilogue the purpose or moral of the play.]
 435. now, for example *added*.
 439. God wot *added*.
 440. clear : here.

- 441, 442. How we should keep to our power God's commandments without murmuring.
 447. sirs . . . be ; sirs, thereby.
 451. As is nature and kind [i. e. natural law].
 452. ye . . . trow : I may well avow.
 458. Though ye be never so hard bestead.
 460, 461. His commandments truly if ye keep with good heart. As this story hath now showed you before.

SECOND SHEPHERDS' PLAY

2. were the truth told *added*.
 4. It is not as I would for I am all lapt.
 10. shepherds. [So in original. Manly suggests *husbandys*, "husbandmen" (cf. l. 22), which would preserve the rime.]
 15, 16. We are so "hamyd," over-taxed, and "ramyd." [The words *hamyd* (*hemmed* altered for the rime) and *ramyd* (presumably "rammed") are used indefinitely to suggest violence of action. The passage may therefore be loosely translated for the sake of the rime without injury to the author's intention.]
 20. These men that are "lord-fest" [i. e. bound to a lord, referring, as the context seems to show, not to persons in a servile condition, but to the lord's agents employed to enforce his claims upon his tenants].
 22. husbandmen. [The term *husbandys*, "husbandmen," is here probably used in the specialized Northern sense of "tenants."]
 28. a man : he [used, as personal pronouns sometimes are in Middle English, as an indefinite pronoun. It was possibly the wish to find an antecedent for *he* which led Kölbing, without good reason, to suggest interchanging this stanza and the next].
 47. and . . . moan : in manner of moan.
 57. Lord, this weather [literally, "these weathers"] is

spiteful and the weather so keen [Manly suggests *winters* for the first *weders*, or *winds* for the second, citing l. 128].

67. Capel. [A humorous name for a hen.]

75. God knows they are led, *etc.*

79. All round *added*.

88. But so far as I know.

91. as to wooing: of wooing. [Kittredge suggests that *of wooing* is equivalent to "a-wooing." *Of*, however, may be regarded here as having its frequent sense "in respect to, as to".]

100. by my fire: for my mate. [The exigency of the rime must stand as excuse for this paraphrase.]

103. clearer and higher: full clear. [The phrase, ll. 103, 104, is probably proverbial, used in ironical reference to a hoarse, rough voice; cf. l. 416.]

109. "God look over the row!" [No satisfactory explanation has been offered for this phrase, obviously a proverbial exclamation.]

110. Yea, the devil be in thy maw, thus tarrying.

112. just before *added*.

113. Not far.

121. It is ever in doubt and brittle as glass.

132. These floods so they drown.

138. Yet . . . heart: Yet methinks my heart.

139. Ye . . . wights: Ye are two all wights. [One would like to regard *two all* as an idiomatic phrase, meaning "two such both" (i. e. shrews), akin to various Middle English phrases having the sense of "each and every one" (one and all, each and all, all and each, all and sundry, all and some, all both), but no direct support can be found for this conjecture. Failing this, Kittredge's emendation of *all to tall* (as used in ballads, etc., "a tall man of his hands") is a felicitous suggestion, and probably restores the original reading.]

140. below *added* [see l. 179].

141. But in full bad humor have I been. [The paraphrase is forced by the rime.]

147. cheat: hind [laborer, servant].

148. for meat *added*.

149. We have made it [i. e. our meal].

153. To eat if we had it.

156. We are oft wet and weary when master-men [i. e. our masters] sleep.

162. And pay us full late.

163. since . . . way: for the fare [fuss] that ye make.

172. for work *added*.

177. Left lorn: We ask.

186. Let me sing the tenor.

190. Now, Lord, for thy seven names, that made both moon and stars. [There are seven names in Rabbinical literature, El, Elohim, Adonai, YHWH (Jahveh), Ehyer-Asher-Ehyeh, Shaddai, Lebaot: see Hemingway, *Yale Studies*, 38. Hemingway did not find mention of seven names elsewhere in Christian literature. Jerome gives ten in one place, and Junilius eight.]

191. Well more than I can name, thy will, Lorde, of [in respect to, for] me lacks. [In the original, "Well mo then I can neven, / thi will, Lorde, of me tharnys." The line is difficult. Obviously it would seem as if "Well more than I can name" should be construed with "stars" of the previous line. In that case, it is hard to find a satisfactory meaning, or an acceptable emendation, for *tharnys*. The best solution seems to be to take *tharnys* in its simple sense with "Well mo," etc., as its object, though it is by no means impossible that it is used absolutely and pregnantly for "lacks grievously what I would wish," and the phrase "Well mo," etc., belongs to "starnes." For the use of *of*, compare the *Oxford Dictionary*. s. v. *of*, iv, 14.]

192. I am all at odds: that disturbs often my brain.

193. might . . . dwell: were in heaven.

197. 198. [This speech probably belongs to Primus Pastor. Three times the shepherds in turn gird at Mak, except that Primus Pastor has no speech in the first round, unless the question in l. 195 be so considered. Moreover, its point is greatly improved if uttered by one of the shepherds.]

The shepherds' speeches are wrongly attributed in various places.]

201. What! I am a yeoman, I tell you, of the King.

202. indeed *added*.

202. messenger: "sonde" [i. e. "message" used for "messenger"; see similar uses cited by Skeat, *Piers the Plowman*, note on l. 2, one of which is *message* for *messenger* in the MSS. of Chaucer's *Man of Law's Tale* (*hunte* for *hunter* is erroneously cited)].

207. Why, who be I?

208. Why make ye it so quaint? Mak, ye do wrong!

210. by . . . kill: Would the devil might him hang!

211. you'll . . . fill: make you all to suffer.

212. from me *added*.

215. southern tooth. [Implying deceit in Mak's mouth like that of South of England folk — the play being Northern, and deceit being proverbially attributed to the South by the North.]

216. flea. [A euphemism for the word actually used in the original.]

218. beat: hurt.

219. I greet you *added*.

220. Oh . . . you! can you now remember.

221. Shrew, joke away!

222. Thus late as thou goest.

224. God knows *added*.

226. and say *added*.

227. verily and night and day *added*.

228. My belly fares not well, it is out of state.

235. ask I *added*.

236. close *added*.

240. as may be: as she can.

241. And each year that comes to man.

244. But were I not more amiable and richer by far.

[*Not amended to now*, as the sense seems plainly to demand.]

245. I were eaten out of house and of lodging.

246. by God's curse *added*.

247. There is none that trows or knows a worse.

248. Than I know.

251, 252. [I. e. "If I could but pay for her burial mass."]

253. I wot so tired to death is, *etc.*

254. I would sleep though I took less for my hire.

255. and forlorn *added*.

256. I am weary, clean spent with racing and running in the mire.

263, 264. Then might I prevent you, anon, of talking over what ye would, no doubt. [Two lines missing in this stanza.]

269. Now 't were time for a man that lacks what he would.

274. their wrath to tell: for to rail. [I. e. "Now 't were time for the shepherds, if they knew what I was up to, to rail."]

278 ff. [Mak's charm (which might readily be supposed to be a mere piece of foolery, or at most a rustic spell) has been explained as possibly due to his being adapted from a "favorite comic character, the conjuror and buffoon Mangis of the romance of the *Four Sons of Aymon*"; so Pollard, note on this line wrongly numbered 289.]

281. soon *added*.

282. Of might: aloud. [*Aloud* is a mere tag, used for convenience as the "bob" of the stanza.]

288. Was I never a shepherd, but now will I learn.

289. a heap *added*.

301. One that has been [busied as a] house-wife.

305. Good wife, open the "hek" [i. e. "door," properly the half of a divided door.]

306. I may let thee draw the latch.

307. Yea, then needest not reck of my long standing.

308. still *added*.

315. some day *added*.

336-340. Thou counsellist [well]! And I shall say thou wast lightened of a boy child this night. Now lucky for me was that bright day that ever I was born.

352. and . . . sand: and I "water fasting" [i. e. having nothing else to drink].

353. [This "talking across the footlights" was no doubt relished as keenly by a mediæval audience as similar asides to-day.]

361. so . . . aching: so my brows grow pale.

374. It is but a phantom, by the Rood.

375. Now God turn all to good.

378. for aye *added*.

381. perdie *added*.

382. Many thanks! [Either ironical to express his gratitude for his supposed wry neck, or possibly in return for an attempt on the part of one of the shepherds to straighten it out for him.]

383. Stephen: "Strevyn."

385. "My hart out of-sloghe." [The meaning of *of-sloghe* is obscure. The rendering used must not be regarded as a translation, but merely a paraphrase giving the general sense.]

389. "tow on my rock more than ever I had" [i. e. more tow on my distaff to spin than ever before — more to look out for.]

391. banes: "tharnes" [i. e. *thernes*, servant-maids, literally, but also, as here, employed as an indefinite term of reproach, like *varlet*, *wench*, in later use.]

393. Wo is him has many children.

396. sleeve. [The full long sleeve was used as a pocket.]

402. Daw *added*.

403. thorn. [See note on l. 455.]

405. "walk in the wenyand." [Literally, "walk in the waning [moon]," i. e. "go where bad luck may attend you"; see Skeat, *Etymological Dictionary*; a variant of the phrase is "with a wanion."]

407. see. [Emendation of Kittredge for E. E. T. S. *be*]; "see here the devil in a band." [Apparently a proverbial allusion — one unfamiliar to the present annotator. It is possible that *band* may mean "rope," and this may be another reference to the likelihood of Mak's getting hanged; there may have been a current saying in regard to the devil in a

rope or shackle, though in this case one would expect the plural. Or it is barely possible that *band* has its sense equivalent to our *bond*, "covenant, agreement." From some such current saying as "There's the devil in the bond," i. e. "There's trouble in this arrangement," such a phrase might arise, meaning "the devil to pay."]

409. note: sound.

411, 412. I may not sit at my work a "hand-long" while [i. e. time to walk a hand's breadth — time was currently expressed in terms of space to be walked, the rate being about three miles an hour].

414. Naught . . . takes: And does naught but take her pleasure.

416. D'ye suppose.

421. That lacks a woman.

429. great bellow: foul noise.

431. Yea . . . ill: I assent me thereto.

431. use . . . sleight: do as thou didst promise.

432. with skill *added*.

451. say it not *added*.

455. Horbury Shrogs. [I. e. Horbury thickets — *shrogs* denoting rough land covered with such thickets. Harbury is a town near Wakefield, with which the Towneley cycle is identified. The thorn tree of l. 403 is another local allusion, apparently, as there was a famous thorn tree called the "Shepherd's Thorn" in the neighborhood: see England and Pollard, E. E. T. S., *Introduction*.]

457. ewe. [The gender of the sheep changes later.]

467. quick sped: I counsel.

468. till . . . complete: the truth till I know.

470. bed: rest.

477. break: "crack" [i. e. "sing loudly."]

478. wake there *added*.

485. in . . . throes: i. e. in distress.

486. than . . . woes: than that she should have any disease.

487. well sped *added*.

487. O . . . grows: I may not well "queasse" [meaning unknown].

489. woe's me *added*.

494. a bit *added*.

496. can . . . it: remember ye one yet?

497. my . . . hit: my dream this is it.

504. Nay, neither amends our mood, drink or meat.

509. I swear *added*.

517. got: fetched.

527. that's plain *added*.

528. amain *added*.

530. there's the door *added*.

534. I die *added*.

541. though *added*.

543. and such matters *added*.

548. "cattle." [The old form is retained, as a pun is intended on the two senses of the word — now differentiated in our *cattle* and *chattel*.]

552. each, one *added*.

558. To his hips in good time and in happiness [i. e. "a fortunate future and happiness be to him in body," *hips* typifying the whole body. The phrase is a forced one to provide a rime for *gossips*, but its artificiality would not have seemed so great to a mediæval hearer, owing to the practice of constantly referring to various parts of the body in blessing and cursing (cf. *lips*, l. 560, again to provide a rime). Moreover, reference to the hip in a generic sense was frequent in the phrase "on the hip," "on his hip," "on my hips," to denote a bad plight].

560. trust me *added*.

562, 563. [Gibbon Waller and John Horne are two of the shepherds in the *First Shepherds' Play* of the same cycle. The author borrowed these, but not the name of the third, there called by his first name or nickname Slowpace.]

564. fun and play: "garray" [i. e. "hubbub, excitement," here presumably "sport, hilarity"].

574. here: there.

577. little . . . mild: that little day-star.

591, 592. See note on *Everyman*, l. 316.

596. "A fals skawde hang at the last." [Manly reads this "A! false skawde, hang at the last," i. e. "Ah, thou false scold, hang at the last." It seems preferable to regard it as a proverb, emending *hang* to *hangys*, "A false scold hangs at the last," leading naturally to the next line, "So shalt thou!"]

613. mis-spoken. [Mak tries to make out that the supposed child has been put under a spell. Gill goes him one better by trying to make out that an elf has substituted a changeling for the true child, as the elves were supposed to do with children in order to have them for servants.]

614. This is a false work.

615. go *added*.

619. so *added*.

620. Ye two are surely at one [literally "bound together"] in one place [i. e. in this matter].

621. let . . . dead: let us do them to death. [The attribution of this speech, which is given to the third shepherd by E. E. T. S., is corrected by Manly.]

623. At . . . remain: with you will I be left; instead *added*.

625. in spite *added*.

629. in back and breast *added*.

632. therefore *added*.

638. attend ye *added*.

642. He commands.

646. Betwixt two beasts [the ox and the ass of tradition]

656. how . . . hear: heard ye not how he cracked it.

657. Marry . . . ear: Yea, marry he sang it clear and loud [introduced in next line].

667. not of woe *added*.

673. We have it not to lose.

675. therein *added*.

676. clergy. [Clerkly learning, inspiration.]

681. *Ecce*: *Cité* [E. E. T. S., corrected by Kölbing; the quotation is from *Isaiah* vii, 14].

691. *gracious*: "mener" [meaning not known].

692. *beforne*. [Used till the seventeenth century, and dialectically and archaically still later.]

702. First find and declare by his messenger.

704. *to be there* *added*; with *cheer* *added*.

717. I have held my promise.

718. [The gifts given vary in the several Shepherds' Plays. In the Chester Play, the shepherds give a bell, a flask and spoon, and a cap, Garcus gives a pair of his wife's old hose (for other jewels he has none except his good heart and his prayers), and the "Boys" give a bottle, a hood, a shepherd's pipe, and a nut-hook. In the York Play, the shepherds give a brooch with a tin bell, two cob-nuts on a band, and a horn spoon. In the First Shepherds' Play of the Towneley cycle, the gifts are a "little spruce coffer," a ball, and a bottle.

723. *from far* *added*.

724. *mop*. [Literally, "fool," used like *moppet*, "silly," *rogue*, as a term of endearment.]

728. *indeed* *added*.

737. *this night* *added*.

738. *aright*: in seven.

752. *safe and sound* *added*; Come forth transferred to l. 753.

EVERYMAN

45. *in briefest space*: in all haste.

48. *passions to be*: tempests.

50. *and tarry not* *added*.

75. *dread*: abhor.

88. *For what* *added*.

107. *true* *added*.

120. *yet* *added*.

125. *or such gear* *added*.

126. *prince, or peer*: duke nor prince.

148. *Saint Charity*. ["Holy Charity"; cf. *Saint Cross, Saint Sepulchre*.]

190. *would be*: had been.

191. *God wot* *added*.

206. *by this day!* [One of many curious mediæval expletives. Fellowship uses it again in l. 236.]

221. *gramercy*. [Fr. *grant merci*, literally "great thanks, thanks exceedingly."]

284. *Fellowship*: Fellow[ship].

298. *I pray God take thee*: to God I commend thee.

301. *ending*: end [read *ending* riming with *grieving*].

316. [A proverb used to assert the force of "nature," which enables it to produce effects from causes, even in cases where obstacles, apparently insuperable, are in the way. The meaning here is that blood-relationship will force Everyman's kin to aid him in his distress even though they shrink and wish to refuse him.]

320. *Cousin*. [Then, as often still to-day, used as a general, as well as specific, title of relationship.]

324. *we*. [Omitted in original.]

348. *Alas, that ever I was born!*

359. *coax and court*: entice.

361. *to . . . sport*: to be foolish.

362. *in antics to take part*: "abroad to start" [i. e. "to break loose from ordinary restrictions, 'have a time,' 'carry on.'"]

363. *willingly* *added*.

373. *lo* *added*.

380. *and . . . refrain*: and nothing will do, indeed.

385. *for . . . provide*: to provide myself with.

392. [Goods, as later similarly Good Deeds, was presumably disclosed in a special booth by the raising of a curtain or similar device, as in Mr. Ben Greet's performances, in which Goods occupies a booth on one side of the stage, Good Deeds on the other, with the raised platform for the tomb or grave between them at the back.]

410. on high *added*.
 422. That would grieve me full sore.
 429. I tell thee a true thing: "without lying" [a common middle English phrase of asseveration].
 450. grief: "reprefe" ["shame, disgrace"].
 470. They lacked no fair speaking.
 481. Good Deeds: Good Deed [with *s* dropped for rime; *Goods* in several places in the colloquy just finished is without the *s*].
 513. of All *added*.
 558. voice-voider of adversity ["i. e. voider, or annuller, of adversity by means of the voice"].
 576. knots [i. e. of the scourge].
 578. Whatever pain it may to you be.
 632. this tide *added*.
 639. Which wet with the tears of your weeping is.
 643. by name *added*.
 648. soul's ease: health.
 653. them. [The accounting-books.]
 663. beside *added*.
 687. we. [Five Wits uses the plural as representing the five senses, not as speaking for the others.]
 704. to . . . well: to go quit.
 711. verily *added*.
 713. bold *added*.
 715. As hath the least priest that is in the world.
 742. [Five Wits here apostrophizes Priesthood.]
 758. "take or tell." [Apparently a proverbial phrase expressing acts done unlawfully as for a bribe.]
 759. in deed and word *added*.
 772. comfort and *added*.
 778. rood. [The cross Everyman carries.]
 781. our. [Skot reads *your*.]
 785. And though this pilgrimage be never so strong [i. e. "hard, difficult"].
 786. I will never part from you.
 788. Judas Maccabee. [Judah Maccabee (Maqqabi),

the Jewish patriot of the second century B. C. See the first book of Maccabees in the Apocrypha.]

789. [A most impressive feature of Mr. Ben Greet's production was a solemn procession of Everyman and the other personages in this scene down from the stage through the audience and back to the stage near the grave.]

794. [This line is wrongly referred to Beauty by Dodsley. Editors have corrected other incorrect assignments in the lines following.]

796. Yea . . . utterly. [The original reads, "Ye, there shall ye consume more and lesse." Pollard misinterprets *more and lesse* as meaning "great people and less," and therefore changes *ye* to *we*. But the phrase has here merely one of its usual meanings, "wholly, altogether."]

802. I "take my tap in my lap" and am gone. [The phrase is unexplained by editors. Hazlitt, followed silently by others, has changed *tappe* to *cappe*, without explaining what the passage could mean in that case, and has been followed by nearly every one. Pollard prints the correct version, queries Hazlitt's substitution, notes that Halliwell inserts the word *tappe* without definition in his glossary from this line, and says he is himself unable to offer an explanation. The phrase is a proverbial expression, still or until recently used in parts of Scotland, "to tak one's tap in one's lap and set off," used literally of a housewife's gathering up her tap, the suitable quantity of flax for spinning, with her rock or distaff in her lap or apron to run in to, or go from, a friend's house, and hence proverbially to describe a hasty departure. See Jamieson's *Scottish Dictionary*, s. v. *Tap*.]

840. trust me well *added*.

864. and know *added*.

905. ye will find *added*.

912. and fare *added*.

ROBIN HOOD PLAYS

- I. 16. for all *added*.
 22. Off I smite this sorry neck.
 25. Well met, fellow mine.
 29. Set on foot with good will.
 31. Behold well Friar Tuck.
 35. Now be we bound each and all.
 38. Thou shalt be hung and drawn.
 41. **without delay**: fast anon.
 42. And cause these thieves in to go.
 II. 28. Twenty pound shall ye have of me for your meed.
 29. Out upon it: Out alas.
 39. Out upon it: Out.
 66. do: to do. White omits *to*, Ritson reads *so* [Manly].
 74. to God my vow: God avow (i. e. vow).
 III. 56. unfold: break.

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