

or to put it in round numbers and excluding extracts, simple opening cues, and the bad manuscripts, roughly speaking between 700 and 800.

B. *Apparatus.*

WHAT then are we to do with these materials, and how are we to reduce them to a scientific and handy exponential apparatus? I have already explained this, but it is well to recapitulate briefly.

One of us gets the manuscripts with the Romanian signs, and copies once for all from left to right, on as many horizontal lines as there are manuscripts to be ransacked, the whole reading of the Christmas Alleluia, just as they give it. He takes care to write the neums widely apart and arranges the corresponding groups beneath one another in a perpendicular row. Thus he has a vivid presentation of them in order in separate rows, enabling him to follow from top to bottom the various possible vagaries of the neum, the history of which he is tracing. Generally, through a luxury of lucidity, which is not without its advantages, each one of these analytical and synoptical columns of neums has its number. There is no need to say more.

When the table of this first group of manuscripts has been drawn up the compilation of the second, intended to include all the rest, is begun on the same plan as the first. The same is done for the supplementary tables, drawn up for the ten repetitions occurring in each manuscript. (See Table II.)

As for the eighty-six witnesses of the two first tables, I can only furnish a kind of sample of them, though it may suffice for the subject of our present study (see Table I).

C. *Classification of Testimonies.*

OUR eighty-six witnesses are seen at a glance to be grouped into two great classes. The first is that of the neums written *in campo aperto*: the second is that of the manuscripts provided with a musical staff.

Thanks to the tables, we have our eighty-six witnesses constantly in full view before us: we can try, so to speak, instantly and without hesitation to make every kind of classification, experimenting tentatively in all the ways which may be suggested by a carefully comparative observation, made so easy by our tables, but otherwise unattainable. This is what we now have to do. We must not forget that the exact point we want to clear up is this:

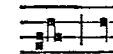
Must the reading of the *Virga, A.*



be considered practically equivalent to the reading of the *Porrectus, B.*



or must it be treated as so far distinctive as to admit of a *caesura* between the part of the group that precedes the *Virga*, and the *Virga* itself? *C.*



Universal Suffrage

TO come to the point at once. If the mere bulk of the testimonies and written material is to decide the question it would be settled without further circumlocution. Out