

English MS. which Francis Dujon (Junius) printed in Amsterdam about 1650, and published as the work of Cædmon, because its contents agreed with Bæda's description of Cædmon's poems and of his first hymn. Junius was a friend of Milton, and Milton was one of the first to hear what the earliest English poet was supposed to have written on the Fall of the Angels and the Fall of Man. Since then critics have wrought their will upon this MS. Some say that Cædmon did not write a line of it; others allow him some share in it. It pleases us to think, and the judgment is possible, that the more archaic portion of the first poem in the MS. — the *Genesis* — which describes the Fall of the Angels and the Creation, the Flood, and perhaps the battle of Abraham with the king, of the East is by Cædmon himself. In the midst of the *Genesis* there is however a second description of the Fall of the Angels and an elaborate account of the council in Hell, and of the temptation in the Garden. This is held to be an after-insertion, made perhaps in the time of Ælfred. It differs in feeling, in subtlety, and in manner of verse from the rest. A conjecture was made that it was a translation of a part of an Old Saxon poem, and this seems to be borne out by the discovery in 1894 of a fragment of Old Saxon poetry in which there are lines similar to those of this separated portion of the *Genesis*. The next poem in the MS. is the *Exodus*. It is certainly not by Cædmon. It is not a paraphrase; it is a triumphal poem of war, boldly invented, on the passage of the Red Sea. The *Daniel*, the third poem of the