

ran mad, and brake their necks, and laured some ploughmen, as is notoriously known in some parts of Scotland. However, at the Reformation, Christmas-tide was again kept, and the practice of carol singing was restored. Some of the carols peculiar to Devonshire and other outlying districts of England, were very quaint, and in some cases almost grotesque in their quaintness. There is a large store of Manx Carols or carols, only a very few, however, have been printed. Wales, too, was rich in carols; the "Llyfr Carolan—a book containing 65 Welsh Christmas carols, was printed in 1740. Russian literature is very rich in carols. The earliest specimen of a medieval carol is to be found in M. S. in the British Museum. It is written in Norman French, and belongs to the 13th century. Among the carols printed by Wynkyn de Worde in 1521, the following has come down to us, and is a general favorite especially among the young folks.

When Christ was born of Mary free,  
In Bethlehem, in that fair cite,  
Angels sang there, with mirth and  
glee,

In excelsis gloria!

Herdsmen beheld these angels bright,  
To them appearing with great light,  
Who said—God's son is born tonight,  
In excelsis gloria!

This king is come to save mankind,  
As in Scripture truths we find,  
Therefore, this song have we in mind  
In excelsis gloria!

Then, dear Lord, for Thy great grace,  
Grant us the bliss to see Thy face;  
That we may sing to Thy solace  
In excelsis gloria!

Evidently Christmas carols were a feature of the times of Bp. Jeremy Taylor, for we find that saintly prelate saying, in his "Great Exemplar," "As soon as those blessed choristers had sung their Christmas carol, and taught the Church a hymn to put into her offices forever in the anniversary of this festivity, the angels returned into Heaven."

Such are a few historical notes concerning Christmas carols, which the writer has collected from time to time as the opportunity offered. Their study is an interesting one, and this short paper will have served its purpose, if it helps others towards an intelligent interest in these quaint old songs, that have helped to make

Christmas a joyous time to generations of Churchmen.

## NEWS FROM WESTERN DIOCESES

### DIOCESE OF KUIERTISLAND

Bishop, Most Rev. R. Machray,  
D.D., D.C.L., Residence—Bishop's Court, Winnipeg,

### PORTAGE LA PRAIRIE.

The Ladies' Aid of St. Mary's Church held their annual sale of work in Pratt's Opera House on Thursday, Dec. 10, and will admit that it was the most successful that they had ever had. The ladies had a splendid assortment of both plain and fancy work for sale, and nearly every article was disposed of. The candy table, on which were piled loads of delicious sweetmeats, all home-made, was presided over by Mrs. D. A. Macdonald and Mrs. W. J. Cooper, and they report that business was very brisk throughout the afternoon and evening, so brisk, indeed, that they had sold out every morsel before the evening was over. The dolls and brownies' table was very prettily decorated, and was in charge of Mrs. Redmond and Miss Francis Hay. Mrs. W. Garland, Mrs. Webster, Mrs. Cadham and Mrs. F. L. Newman presided over the fancy goods stall, while Mrs. Morrison, Miss Morrison and Mrs. (Dr.) Keele took charge of the plain goods stall. The refreshments were under the supervision of Mrs. J. G. Rutherford and Mrs. R. H. M. Pratt, and this department was largely patronized throughout the evening. The children's entertainment, under the direction of Mr. Dixon, was successful, and was much appreciated. The proceeds of the sale made a grand total of about \$250.

### ALL SAINTS', WINNIPEG.

The celebration of the Christmas festival was ushered in at All Saints' by the singing of carols on Sunday evening before Christmas. "The Angels and the Shepherds," a fine composition of Edward H. Thome was sung as an anthem, and after the sermon the following new and old carols were given—"We Three Kings of Orient are," (Hopkins); "Emanuel, God with us," (Gadsby); "Christmas Night," (Arthur H. Brown); "The Christmas Celebration," (E. Prout), and "The First Nowell," (Traditional). For Christmas-day the Church will be decked with the customary green wreaths and suitable texts, to usher in the commemoration of the Saviour's Birth with fitting joy. The Holy Communion is the centre of all the services. The celebrations will be at 7:30, 8:30 a.m., and at the 11 o'clock service, which will be rendered chorally. The rector will be assisted by the Rev. Canon Coombes, of St. John's Cathedral, who has so often helped

at All Saints' at Christmastime. The music will include the grand old Christmas' hymns—"Adeste Fideles, and "The Herald Angels;" Te Deum—Tours in F, Creed and Gloria, by Marbecke. Some of the carols will be repeated on the Sunday after Christmas.

### CHRIST CHURCH—WINNIPEG.

Christmas Day and the Sunday after will be observed at Christ Church with elaborate musical services. There will be three celebrations of Holy Communion at 7:45, 8:30, and a full choral celebration after Mattins at 10:30. The music at this service will be: Hymns A and M, 60-323-62, Venite-Tallis; Te Deum—Steggall; Psalms 19-45-85, Jubilate—Hopwood; Anthem, "Break Forth Into Joy," T. M. Patterson; Communion in G—Steggall. Responses, Tallis' Festival.

The Sunday after Christmas there will be a repetition of this music in the morning. In the evening there will be the following anthems: "There Were Shepherds," C. Simper; "It Came Upon the Midnight Clear," Sullivan, responses, Tallis' Festival, Magnificat and Nunc Dimittis in B. flat; Hymns 60-67-288-73.

After the service the following carols will be sung:

"Good King Wenceslaus,"

"Cradle Song,"

"Good Christian Men, Rejoice."

The midnight service will be held on the last night of the old year, as follows:

Introit, 321.

Before sermon—72.

Offertory—315.

Communion—311; Pt. 2.

After Communion—324.

After Benediction—316 Nunc Dimittis.

### DIOCESE OF QU'APPELLE.

Bishop: Right Rev. J. Grisdale, D. D.,  
D. C. L.  
MISSION WORK AMONG SECTION  
MEN.

The following deeply interesting account of a mission trip is contributed by a well known Western clergyman:

"Qu'Appelle diocese comprises exactly the province of Assiniboia and the part herein referred to lies to the extreme south and west. This part of the country is, roughly speaking, entirely unsettled, and is a vast sea of rolling prairie. It is commonly known as the "Dry Belt," being subject to drought and hot winds. Plenty of grass grows as a rule, but the absence of water makes even ranching out of the question. This country is traversed by the Socx or Sault Ste. Marie railroad, which leaves the C. P. R. main line at Pasqua, near Mocs-Jaw, and runs in a southeasterly direction to Minneapolis, entering the United States territory at Portal, a small town on the boundary half Canadian and half American. On this road from Estevan, 25 miles northwest of Portal, to Pasqua, a distance of 145