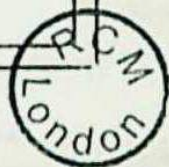


Nowell nowell nowell thys ys the  
salutacyoun of y<sup>e</sup> Aungell Gabryell.



ANTIENT  
CAROLS FOR  
CHRISTMAS  
AND OTHER  
TIDES ARRANGED  
FOR FOUR VOICES  
BY EDM<sup>D</sup>. SEDDING  
ARCH<sup>T</sup>. MEMBER OF  
Y<sup>E</sup> MOTETT QVIRE &  
SOMETIME CANTOR  
OF S. RAPHL. BRISTL.

LONDON: Printed and Published by Messrs. *Masters*  
and *Son*, at 33, *Aldersgate Street*, A.D. 1863.



"The Blessed VIRGIN travailed without pain,  
And lodged in an inn,  
A glorious Star the sign,  
But of a greater GUEST than ever came that way,  
For there He lay  
That is the God of night and day."

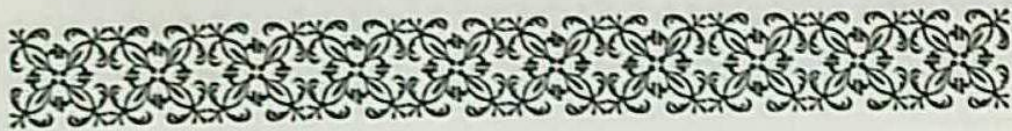
BISHOP TAYLOR.

"Worship, ye sages of the East,  
The KING of gods in meanness drest,  
O Blessed Maid, smile and adore  
The God Thy Womb and Arms have bore."

BISHOP HALL.

"Cease then, O Queens, who earthly crowns do wear,  
To glory in the pomp of earthly things ;  
If men such high respects unto you bear,  
Which daughters, wives, and mothers are of Kings,  
What honour can unto that QUEEN be done,  
Who had your GOD for FATHER, SPOUSE, and SON?"

DR. DONNE.



TO THE RIGHT REVEREND  
FATHER IN GOD, THOMAS NETTLESHIP,

✠ LORD BISHOP OF HONOLULU, ✠

WITH DEEP REVERENCE AND RESPECT,

THIS WORK IS HUMBLY DEDICATED

BY HIS LORDSHIP'S VERY

DUTYFULL SERVANT,

ED. SEDDING.





The Contents of this Book.

1. The Cedar of Lebanon.
2. Let us the Infant greet.
3. Tidings true.
4. To-day in perfect gladness.
5. Who is there that sing-  
eth so Nowell.
6. Wasseyl.
7. Joy hath come to Earth  
again.



## THE PREFACE TO THE COURTEOUS READER.



ENCOURAGED by the singular distinguishingment vouchsafed unto the Set of ANTIENT CHRISTMAS CAROLS, I have judged it convenient to devise a second collection, with Carols to serve for Festal Tides other than Yule.

Revival of  
Carols,

not yet  
complete.

It is a wholesome source of comfort to find the custom of singing Carols making such excellent way throughout the English Communion: there remains now but a scanty stock of Parishes in England without some observance of this delightful and Catholick practice. But the course of progress and revival should hardly stay here. Carols have been resuscitated out of doors, but there is ill show of reason for their remaining unrestored to their original position in y<sup>e</sup> Offices of Holy Church.

The right  
use of  
Carols.

Surely the Carol was never designed to be driven out of the Church altogether, to find sorry shelter in the stale and unfavoury atmosphere of concert rooms, or to be shuffled off upon family gatherings and parochial feasts. The Carol is to be considered part and parcel of the Services appertaining to the Festival of the Nativity, one of the many joyful passages in the Celebration  
of

of the great Eucharistick Sacrifice. In *Wales*, *Cornwall*, the *Isle of Man*, and divers parts of the *North* and *West* of England, Carols have never been banished from the Church, while in foreign lands they are used at High Celebration throughout Christmas Tide. We rejoyce to be able to record a few cases in which the restoration of the Christmas Carol to its primitive dignity, has been prosecuted, and that with the fairest success: may these humble remarks tend to provoke others to *go and do likewise*.

Wassel.

Concerning the word *Nowell* much has already been discoursed in the Preface to *Antient Christmas Carols*, but I have thought good to print in this work a *Wasseling Carol* to a melody still used in the shires of *Gloucester*, *Hereford*, and *Devon*, and other places in the west of England, and on this I would adventure a few remarks.

Origin of the term.

The word *Wassel* or *Wassail* is derived from the Anglo-Saxon *Wæs hæl*, "Be in health." *Washaile* and *Drincheile* were the customary antient English drinking pledges, and are equivalent to "Your health," "I'll pledge you" of the present times.

"These two," says *Ritson*, "are the very first  
"Saxon words which we know from historical  
"evidence to have been pronounced in this  
"country. *Vortigern*, King of Britain, being  
"invited to supper by his ally *Hengist* at his  
"newly built castle of *Sydingbourn*, in Kent,  
"was after supper, approached by *Hengist's*  
"beautiful

“beautiful daughter *Roxena*, who, having a  
 “goblet of wine in her hand, and making a  
 “graceful reverence, said, *wæs beil* (i.e., be  
 “of health,) *lord King*; to which the King,  
 “being instructed by his interpreter, replied,  
 “*drincheil*, i.e., drink health.”<sup>a</sup>

The term *wessfeyl* occurs in one of the earliest  
 Carols extant:—

“Si jo vus di trestoz wessfeyl,  
 Dehaiz eit qui ne dirra Drincheyl.”<sup>b</sup>

Here then I bid you all wassfeyl,  
 Curfed be he who will not say “Drincheyl.”<sup>c</sup>

The *Wassfel* or *Lamb's Wool* is composed of  
 “ale of the best barley,” toast, sugar, apples, and  
 spice.

“Sometime lurk I in a Gossip's bole,  
 In very likeness of a roasted crab,  
 And when she drinkes against her lips I bob,  
 And on her withered dewlop poure the ale.”<sup>d</sup>

“When roasted crabs hisse in the bowle  
 Then nightly sings the staring owle.”<sup>e</sup>

The *bowle* was commonly fashioned of wood  
*drest with ribbons and rosemary*,<sup>f</sup> but in the  
 dwellings of gentlemen of honour or good wor-  
 ship the cups were frequently of pretious  
 metals.

*New Year's Eve* and *Twelfth Night* were the  
 principal occasions on which the *Wassfel* was  
 introduced. The following extract from a manu-  
 script of the reign of King *Henry VII.*, will  
 advertize the gentle reader that the ceremonies

<sup>a</sup> Differt.  
 on English  
 Songs and  
 Musick, p.  
 xlix.

<sup>b</sup> MS.  
 Reg. 16 e.  
 xiii. cent.

<sup>c</sup> Christ-  
 mas with  
 the Poets,  
 A.D. 1852.

<sup>d</sup> Mid-  
 sommer  
 Night's  
 Dreame,  
 Act ii.

<sup>e</sup> Loue's  
 Labour's  
 Lost, act  
 iv.

<sup>f</sup> Ben  
 Jonson,  
 Masque of  
 Christmas.

How the  
 Wassfel is  
 made.

The Bowl.

When to  
 be used.

to

Waffeling  
in the  
reign of  
K. Henry  
VII.

to be observed on bringing in of the *Wassel* were of no mean order:—

“Item as for the void on y<sup>e</sup> xii<sup>th</sup> nyght, y<sup>e</sup> Kinge and the Quene ought to have it in the halle. And as for the wassaile, the steward, the tressourer, and y<sup>e</sup> controllere shall com for it w<sup>t</sup> y<sup>r</sup> staves in y<sup>r</sup> hands; the Kings sewere and the Quenes hauinge faire towelles about y<sup>r</sup> necks and disches in y<sup>r</sup> handes siche as the Kinge and the Quene shall ete of: the Kings keruers and the Quenes shall com astur withe chargiours or disches siche as the Kinge or the Quene shall ete of, and w<sup>t</sup> towelles about y<sup>r</sup> necks. And y<sup>r</sup> shall no man bere nothyng for the Kinge or the Quene, but only siche as be sworn . . . . and if y<sup>r</sup> be a bischope, his own squyere or els the Kings . . shall serue hym; and so of all oy<sup>r</sup> estats, and y<sup>r</sup> be duks or erles in lik wyse: and of duchesses and countesses in the sam maner, and y<sup>e</sup>n y<sup>r</sup> muste cum in the vschers of the chambre w<sup>t</sup> the pile of cuppes, the Kings cupes and the Quenes, and the bischopes, w<sup>t</sup> the butlers and wyne, to the cupbord, and then a squyere for the body to bere the cupe, and anoy<sup>r</sup> for the Quenes cupe siche as is sworn for hire.”

“Item the Chapelle may stond at the on side of the halle: and when the steward comythe in at y<sup>e</sup> halle dore w<sup>t</sup> the wassaile he must cry thris, Wassaile, &ca.; and then shall the chapelle answere it anon w<sup>t</sup> a good songe . . .  
“and



“and then whene the Kynge and Quene have  
 “done they will go into the chambre: and y<sup>r</sup>  
 “longithe fore the Kynge ij lights w the void,  
 “and ij lights w<sup>t</sup> the cupe: and the Quene in  
 “like wyse as many.”

In the second year of King *Henry VIII.*,  
 “agaynst the xii daye or the daye of the *Epi-*  
 “*phanie* at nighte, before the banket in the hall  
 “at *Richemond*, was a pageaunt devised like  
 “a mountayne, glisteringe by night as thoughe  
 “it had been all of golde and set with stones  
 “. . . . and then it was drawen backe, and  
 “then was the wassaill or banket brought in,  
 “and so brake up Christmas.”<sup>a</sup>

Father *Herrick*, in one of his most delectable  
 Christmas Songs<sup>b</sup> writes:—

“Come then, come then, and let us bring  
 Unto our prettie twelfth-tide KING  
 Each one his severall offering;

*Chos.* And when night comes wee'l give HIM  
 wassailling;

And that HIS treble honours may be seen  
 Wee'l chuse HIM KING, and make HIS  
 Mother Queen.”

The allusions to this one of the most important  
 accompaniments of Yule-tide are very frequent  
 in the works of *Spenser*, *Wither*, *Ben Jonson*,  
*Bamfylde*, and other old English writers.

The incomparable *Shakespeare* makes mention  
 of *Wits Pedler*, who

“Retailes his wares  
 At Wakes, and Waffels, Meetings, Markets, Faires.”<sup>c</sup>

A carp-

<sup>a</sup> Hall's  
 Chronicle.

<sup>b</sup> The  
 Star Song,  
 sung in the  
 presence of  
 K. Chas.  
 Mar. at  
 Whitehall.

<sup>c</sup> Loue's  
 Labour's  
 lost, act iv.

In the  
 reign of  
 K. Henry  
 VIII.

K. Chas. I.

Alluded  
 to by old  
 English  
 writers.

Wassel  
nauseous  
to the  
Puritan.

A carping puritan knave takes offence at this as well as sundry other exercises and spectacles sanctioned by the Church:—

*Thus they (this rabble of worshippers) celebrate the Nativity, Circumcision, Epiphany, and Resurrection of CHRIST, with gay clothes, clean houses, good cheer, the viol in the feast, to stir up lust instead of devotion, eating and drinking, and rising up to play and dance . . . . with their lords of misrule, commonly called Christmas lords, games, interludes, mummeries, masks, wassal cupes, with thousands of abominations which chaste and Christian hearts abhor to hear or think of.<sup>a</sup>*

Carrying  
round the  
Wassel.

The custom of carrying round the *Wassel* from house to house with songs, still observed in many parts of England, does not appear to be older than the seventeenth century. A specimen of one of these *Wassel songs* is given by *Ritson* from a Manuscript in the *Asbmolean* Museum, and commences thus;—

“ A jolly wassail Bowl,  
A wassail of good ale,  
Well fare the butler’s foul,  
That setteth this to sale,  
Our jolly wassail.

“ Good dame, here at your door  
Our wassail we begin,  
We are all maidens poor,  
We now pray let us in,  
With our wassail.”<sup>b</sup>

<sup>a</sup> A brief  
Discourse  
of the  
False  
Church.

<sup>b</sup> Antient  
Songs.  
For

No. I. For the melody of the first Carol I am indebted to *William Chappell, Esq.*, F.S.A., editor of "Musick in the Olden Time;" and  
 No. II. for that of No. II. to *S. Smith, Esq.*, Organist and Director of the Quire at *S. John's, Windsor*. The latter is from a collection made in *Herefordshire* during Christmas, A.D. 1858, but has been of late knitted to such bald poverty-stricken verse that I was at no pains to dissolve the unmeet connection.

No. III. The use of the melody of No. III. has been kindly granted me by *Thomas Wright, Esq.*, M.A., F.R.S., and is taken from a manuscript aforesaid in his possession. The Carol is set to sacred words, but thereto is appended this note;—

*This is the tewyn for the song foloyng, yf so be that ye wyll have another tewyn, it may be at your plesure, for I have set all the song.*

This *song foloyng* is a right quaint drinking chançon, and that the reader may *at his plesure* enjoy the fulsome ravishment of both words and musick of the antique times I have reprinted the whole of it:—

“ Bryng us in good ale, good ale,  
 For our Blyssyd Lady sak,  
 Bryng us in good ale.

“ 1. Bryng us in no browne bred, fore that is mad<sup>a</sup> of  
 brane,  
 Nor bryng us in no whyt bred, fore therin is no  
 game,

<sup>a</sup> made.

“ But

- “ But bryng us in good ale, good ale,  
And bryng us in good ale,  
For our Blessyd Lady sak,  
Bryng us in good ale.
- “ 2. Bryng us in no befe, for ther is many bonys,  
But bryng us in good ale, for that goth downe at  
onys ;<sup>a</sup>  
And bryng us in good ale, &c. <sup>a</sup> once.
- “ 3. Bryng us in no bacon, for that is passing fate,<sup>b</sup>  
But bryng us in good ale, and gyfe us i-nought<sup>c</sup> of  
that,  
And bryng us in good ale, &c. <sup>b</sup> fat.  
<sup>c</sup> enough
- “ 4. Bryng us in no mutton, for that is often lene,  
Nor bryng us in no trypes, for thei be fyldom clene,  
But bryng us in good ale, &c.
- “ 5. Bryng us in no eggys, for ther ar many schelles,  
But bryng us in good ale, and gyfe us no[th]yng ellys,  
And bryng us in good ale, &c.
- “ 6. Bryng us in no butter, for therin are many herys ;<sup>d</sup>  
Nor bring us in no pygges flesch, for that wyl mak  
us borys,  
But bryng us in good ale, &c. <sup>d</sup> hair.
- “ 7. Bryng us in no podynges,<sup>e</sup> for therin is al Godes  
good,  
Nor bryng us in no venesen, for that is not for owr  
blod,  
But bryng us in good ale, &c. <sup>e</sup> pud-  
dings.
- “ 8. Bryng us in no capons flesch, for that is ofte der,<sup>f</sup>  
Nor bryng us in no dokes flesche, for thei slobber in  
the mer,  
But bryng us in good ale, &c.” <sup>f</sup> often  
dear.

No V.

The air of No. V. is taken from a manuscript of  
the reign of King *Henry VIII.*, and may have  
been

been sung in the presence of that Sovereign. It is of such superexcellent quaintness and beauty that it seemed to me an act of desecration to divorce the antient words from the musick to which they have been for generations wedded in comely accordance. Unhappily it was found impossible to set the entirety of the old words to the melody, so that they might run smoothly together, and after long and serious deliberation, I resolved to contrive some few alterations in the text; but this ungracious travail, as the reader will himself discover, has been very delicately carried out with the least possible *license of ink*, so that the sense and drift of the original should not be wantonly disturbed.

For the convenience of *Quires* and *Scholars*, whom I am with pleasure bounden to style my chief patrons and supporters, the orthography has been characterized in modern English, but in like manner I am desirous to give *good content* unto those, my singular good friends, who have a reverend regard for the preservation of antient reliques, and I have therefore appended an exact copy of the original:—

“ Nowell nowell nowell  
 Who ys there that syngith so nowell  
 Nowell Nowell.

“ I am here, syre Crystemasse,  
 Wellcome my lord syre Crystemasse,  
 Wellcome to us all bothe more and less,  
 Come ner Nowell.

“DIEU

“ DIEU wous garde byewe syre tydynges y you bryng  
 A Mayde hath born a Chylde full yong,  
 The weche causeth you for to syng  
 Nowell.

“ CRISTE is now born of a pure Mayde  
 In an oxe stalle HE ys layde,  
 Wherefor syng we all atte a brayde  
 Nowell.

“ Bevez bien par tutte la company,  
 Make gode chere and be ryght mery,  
 And syng with us now joyfully  
 Nowell.”

No. VII. The air of the last Carol is from a *Swiss* Book of the sixteenth century.

In conclusion, I humbly beg to express my sincere gratitude for the many kind and gracious tokens of approbation bestowed upon my former work; also to tender my warmest acknowledgments to the Reverend Doctor *R. F. Littledale*, who has kindly supplied me with words for the present Collection, the fitness and beauty of which it would be presumptuous in me to commend. A tribute of thanks is likewise due to the Reverends *H. L. Jenner* and *S. S. Greatheed* for divers valuable services rendered to me on this and past occasions; and finally I most humbly pray that these unworthy labours may be blessed by Almighty God to the good of His Holy Church.

ED. SEDDING.

*Hallowmas,*  
 A.D. 1863.

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*ANTIENŒT CAROLLES,*

*FOR CHRISTMASS, &c.*

---

---

“ The

---

I.

“The Cedar of Lebanon.”

“The golden tyme ys nowe at bande,  
 The daye of joye from Heaven doth springe,  
 Salvacyone over-flowes the lande,  
 Wherefore all faithfull thus may singe,  
 Glorye to GOD most hie,  
 And peace on the earth continuallye!  
 And unto men rejoyfinge!”

The Words written expressly by the  
 Rev. R. F. Littledale, M.A., LL.D.

*Animato.*

The Ce - dar of Le - ba - non, Plant of re - nown, Hath  
 bow'd to the hyf-sop His wide spread-ing Crown, The SON of the HIGH-EST, an  
 In-fant, is laid, On the Breast of His Mo-ther, that low - li - est Maid.



*Chorus.*

All glo - ry to God in the high - est we sing, And  
 peace up - on earth through the new - ly born KING.

From the Star of the Sea the glad SUNLIGHT hath shined,  
 Springs the LION of Judah from Naphtali's Hind,  
 The LIFE from the dying, the ROSE from the thorn,  
 The MAKER of all things of Maiden is born.

*Chorus*—All glory, &c.

The manger of Bethlehem opens once more  
 The gates of that Eden where man dwelt of yore,  
 And He Who is lying, a CHILD, in the Cave,  
 Hath conquer'd the foeman, hath ransom'd the slave.

*Chorus*—All glory, &c.

In the midst of the Garden the TREE of LIFE stands,  
 And offers His twelve fruits to lips and to hands,  
 For the LORD of Salvation, the Gentiles' DESIRE,  
 Hath ta'en from the Cherubs their sword-blade of fire.

*Chorus*—All glory, &c.

On the hole of the asp the sucking CHILD plays,  
 And His Hand on the den of the cockatrice lays,  
 And the Dragon, which over a fallen world reign'd,  
 By the Seed of the Woman is vanquish'd and chain'd.

*Chorus*—All glory, &c.

To HIM Who hath lov'd us, and sent us His SON,  
 To HIM Who the Victory for us hath won,  
 To HIM Who sheds on us His Sevenfold rays,  
 Be honour and glory, salvation and praise.

*Chorus*—All glory, &c

II.

“Let us the Infant greet.”

“O my deir bert, young JESUS sweit,  
Prepare Tby creddill in my spreit,  
And I sall rocke Thee in my bert,  
And neuer mair from Thee depart.”

The Words imitated from the German by the  
Rev. R. F. Littledale, M.A., LL.D.

*Andante.*

Let us the IN - FANT greet, In wor-ship be-fore Him fall, And  
let us pay Him ho-mage meet, On this His Fes - ti - val.

The musical score consists of two systems of staves. Each system has a treble clef on the top staff and a bass clef on the bottom staff. The music is in common time (C) and features a melody in the treble clef with accompaniment in the bass clef. The tempo is marked 'Andante'. The lyrics are printed below the staves.

2.

Let us to the INFANT sing,  
And bring Him of gifts rich store,  
Let us honour our INFANT King,  
With praise for evermore.

3.

Let us to the INFANT kneel,  
And love Him with faithful love,  
And let our joyous anthems peal,  
For Him who reigns above.

4

4.

Glad hymns in the INFANT's laud,  
Sing we to Him while we may,  
In Heaven, where He is throned as God,  
Our service He will pay.

5.

Be we to the INFANT true,  
While we are dwelling on mould,  
And He will give us our wages due,  
A crown of purest gold.

III.

“Tidings true, come glad and new.”

“Gabryell of byghe degree,  
Cam down from the TRENITE,  
To Nazareth in Galilee,  
With Nova.”

INTRODUCTION.

The Words in imitation of the original by the  
Rev. R. F. Littledale, M.A., LL.D.

*Animato.*

Now - ell!\* Now - ell! Now - ell! Now - ell! This

is the fa - lu - ta - tion made by An - gel Ga - bri - el.

\* See Preface to *Antient Christmas Carols*.

CAROL.

Ti-dings true, come glad and new, sent from the TRIN - I - TY, By

Ga - bri - el to Na - za - reth, ci - ty of Ga - li - lee; A

Vir - gin clean of fair - est sheen, thro' Her hu - mi - li - ty, The

WORD re - ceiv'd, and hath con - ceiv'd In - car - nate DE - I - TY.

Chorus.

Now-ell! Now-ell! Now-ell! Now-ell! Sing to Em - ma - nu-

el. This is the sa - lu - ta - tion made by An - gel Ga - bri - el.

acc. only.

2. When appear'd Gabriel first before our Lady's eyes,  
He reverence made, and homage paid, in meek and seemly wife,  
And said, *Lady, from Heaven on high, the Palace of the KING,*  
*Who born of Thee full soon shall be, a message here I bring.*  
Chorus—Nowell, &c.
3. Hail! Thou blessed Maiden, most mild of Human race,  
Hail! sacred Shrine of Godhead, hail, Mirror of all grace,  
Hail! Virgin pure, the word is sure, and quickly shalt Thou bear  
The KING of Kings, Who gladness brings, and does away with care.  
Chorus—Nowell, &c.
4. Then at his saying troubled, but in no wise afraid,  
With mind discreet Her answer meet to Gabriel She made,  
Tell unto Me, how this shall be, that I should bear a CHILD,  
Who aye have been a Maiden clean, and am no whit defiled.  
Chorus—Nowell, &c.
5. Then the bright Archangel spake unto that lowly May,  
O Lady dear, be of good cheer, nor dread Thou what I say,  
Within Thy holy Body the LORD Himself shall dwell,  
Who by His Birth joins Heaven and Earth, Who is Emmanuel.  
\* \* \* \* \*  
Chorus—Nowell, &c.
6. Then unto the Archangel full meekly did She say,  
When GOD commands, into His Hands I yield Me, and obey;  
Behold Me here in lowliness, the Handmaid of the LORD,  
And unto Me thus let it be, according to thy word.  
Chorus—Nowell, &c.

IV.

“To-day in perfect Gladness.”

“My saull and lyfe, stand vp and see  
 Quha lyes in ane cribe of tree,  
 Quhat Babe is That so gude and faire,  
 IT is CHRIST, GOD'S SONNE and AIRE.”

French Noël.

The Words written expressly by the  
 Rev. R. F. Littledale, M.A., LL.D.

To - day in per - fect glad - nefs Our prais - es let us

*Andante.*

sing, The LORD Who heals our sad - nefs, Is born to - day our

KING, The LORD Who, like a gi - ant, His course doth

run, On His own strength re-li-ant, Our right-eous SUN.

2.

In darkness He is lying  
Who gives the sky its light,  
He in a stall is crying  
Who thunders in His might ;  
Swathes are those Hands enfolding  
Which made the stars,  
Him swaddling bands are holding  
Who bursts hell's bars.

3.

He comes, redemption bringing,  
He comes, the Undefined,  
The ROSE from Lily springing,  
The FATHER from His Child.  
He comes, with kingly banner  
Not yet unfurl'd,  
He comes, in wondrous manner,  
To save the world.

V.

“Nowell and Sire Christmas.”

INTRODUCTION.

*Briskly. Full.*

*Arranged from a MS., temp. K. Henry viii.*

Now-ell! Now - ell! Now - ell! Now - ell!

*p* Now - ell! Now - ell! Now - - ell!  
*ad lib. senza tempo.*

SIRE CHRISTMAS. *Solo.*

Who is there that sing-eth so, Now - ell?  
*Full. f* Now-ell, Now-ell  
*Organ Accom.* Now - ell



NOWELL.

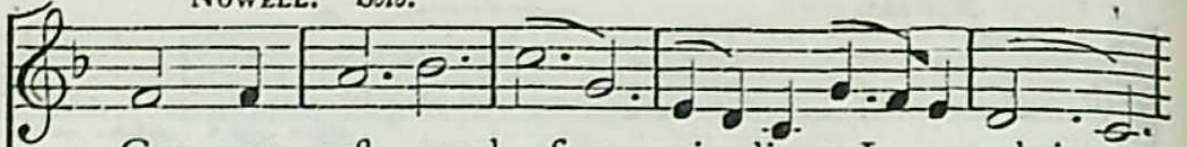
I am here, fire Christ - - mas, wel - come my  
- ell. *Accom.*

SIRE CHRISTMAS.

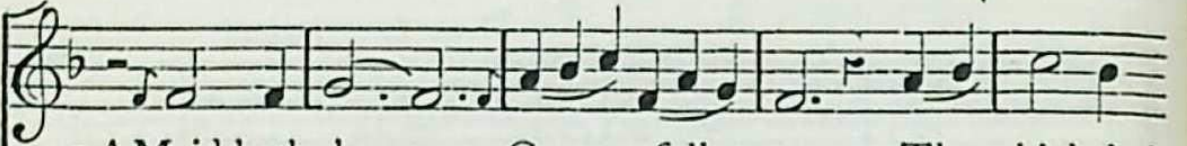
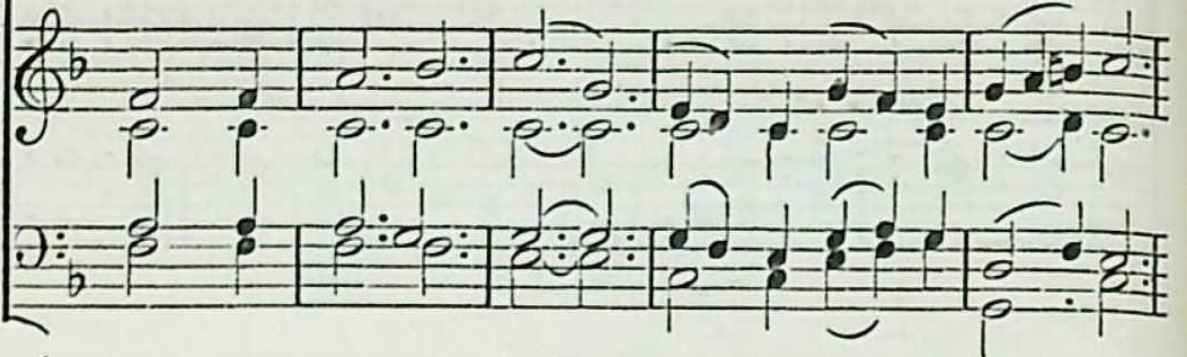
lord fire Christ - mas. Wel - come to us all both

more and less. Come near Now - ell.

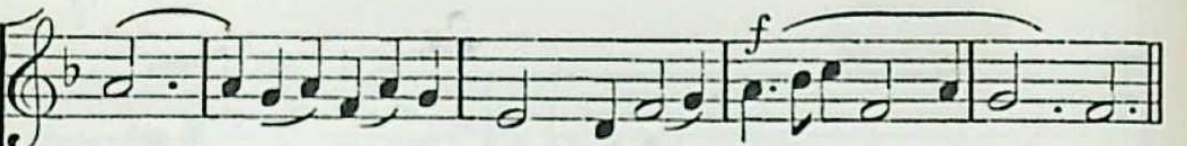
CAROL Nowell. Solo.



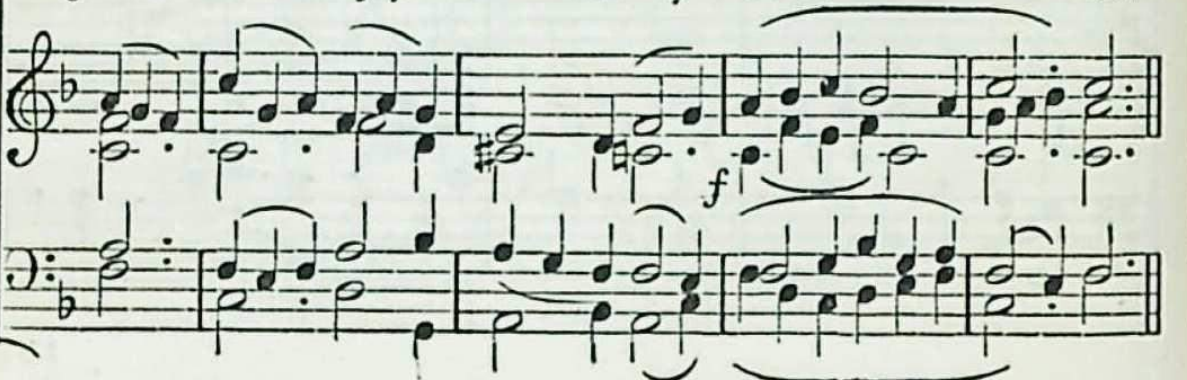
1 GOD you rest, good fire, ti-dings I you bring,  
2 CHRIST is born to-day, of a pure Maid,  
3 Drink well, gen-tle host, and all the com-pa-ny,



1 A Maid hath borne a CHILD full young, The which doth  
2 In an ox-stall He is laid, Therefore sing we  
3 Make good cheer and be right mer-ry, And sing with



1 cause you for to joy and sing Now - - - ell.  
2 all full loud with one af-fay—Now - - - ell.  
3 us now joy - - ful-ly—Now - - - ell.



*Cborus after each verse.*

*Full.* Now - - ell! Now-ell! Now-ell! Now-ell!  
*ff*

Now - - ell! Now - ell! Now - ell!

*ad lib. senza tempo.*  
Now - - - ell! Now-ell! Now - - ell!

*ff*  
Now - ell! Now-ell! Now-ell! Now-ell!  
Now - ell! Now - ell! Now - - - - ell!

VI.

A Carol for bringing in the Wasseyl Bowl  
on New Year's Eve and Twelfth Night.

" Wolcum be ye, good newe yere,  
Wolcum twelthe day bothe in fere,  
Wolcum alle and mak good chere,  
Wolcum alle another yere."

*Andante.*

*Imitated by the Editor.*

Waf-seyl, good mas-ters, give ear! give ear! Right joy-ful-ly wel-come this  
glad new year: Let the walls gai-ly drest with your  
mer-ri-ment ring, Make mirth on the Birth-Tide of CHRIST our KING.

2. Wasseyl! good masters, we tell you true,  
Old Christmas brings nothing but mirth to you;  
His mansion he fills with all manner of store,  
His larders with plenty flow o'er and o'er.
3. Wasseyl! Wasseyl! to that KING of Might,  
A pure Maiden bore upon Christmas night:  
Wasseyl! to our Lady, GOD's Mother so dear,  
Who brought us Salvation, and cast out fear.
4. Wasseyl! Shepherds three, who the True SHEPHERD fought,  
Wasseyl! the three Kings who the Great KING gifts brought,  
Wasseyl! to the Angels, who carolled His Birth,  
Singing *Glory to GOD, Love and Peace on earth.*
5. Wasseyl! to our host, who feasteth his friends,  
May GOD give him double, and more than he spends:  
Full well may Sire Christmas keep Festival here,  
Where find we such welcome, such dainty cheer.
6. Wasseyl! to the Lady of this fair hall,  
Wasseyl! to her Children, both great and small,  
Wasseyl! to the Steward, who brings us the best,  
Wasseyl! to the Baker, the Maids, and the rest.
7. Wasseyl! to the Gentles, Wasseyl! to the Poor,  
May GOD send them comfort, and Christmas store;  
Wasseyl! to the Holly, whose berries now glow,  
Wasseyl! to the Ivy and Mistletoe.
8. Wasseyl! Wasseyl! all who Christmas love,  
May GOD send them blessings from Heaven above;  
Let court, city, country, and all folk be glad,  
Old Christmas hath entered to cheer the sad.
9. By Christmas we call on our loving host,  
And all in this mansion to drink to our toast;  
In the name of Sire Christmas we bid you Wasseyl!  
Ill luck be to him who will not Drinkheyl!

*Chorus.*

10. Drinkheyl! Drinkheyl! both old and young!  
In the praise of Sire Christmas let Carols be sung:  
To Him Who on us His sweet mercies doth pour,  
Be honour and worship for evermore.

(Verses 6, 7, and 8, may be omitted.)

¶ *This Carol should be sung in procession. The Wasseyl Bowl garnished with flowers, &c., should be accompanied by taper or torch bearers. The Song concluded, the bowl is handed round to the company, the highest in rank, of course, drinking first*

VII.

“Joy hath come to Earth again.”

“Thou, O GOD, sentest a Gracious Rain upon Thine inheritance :  
And refreshedst it when it was weary.”

*Whitsun Carol.*

*The Words written expressly by the  
Rev. R. F. Littledale, M.A., LL.D.*

1. CHRIST our SUN on us a - rose, Al - le - luy - a! From His Glo - ry  
2. Joy hath come to earth a - gain, Al - le - luy - a! Down - ward pour'd the  
3. And the A - pos - to - lick Quire, Al - le - luy - a! Glow - ing with the

1. fled our foes, Al - le - luy - a! CHRIST our SUN from us is gone,  
2. SPI - RIT'S Rain, Al - le - luy - a! And the rush - ing Wind of might,  
3. Tongues of Fire, Al - le - luy - a! Clear - er now and joy - ous raise,

1. Al - le - luy - a! And our hearts were faint and wan. Al - le - luy - a!  
2. Al - le - luy - a! Swept a - way the clouds of night. Al - le - luy - a!  
3. Al - le - luy - a! CHRIST their Mo - narch's end - less praise. Al - le - luy - a!

1. Thirf - ty yearn'd we for His grace, Al - le - luy - a! Wea - ry watch'd we  
 2. She whom wea - ry years be - fore, Al - le - luy - a! In His love He  
 3. He hath let His Breath go forth, Al - le - luy - a! And re - new'd the

1. for His Face, Al - le - luy - a! While the bare and lone - ly shrine,  
 2. ho - ver'd o'er, Al - le - luy - a! Mo - ther, Child, and Spouse of God,  
 3. face of earth, Al - le - luy - a! Bid the brook a ri - ver be,

1. Al - le - luy - a! Wait - ed for the GUEST Di - vine.  
 2. Al - le - luy - a! Chants a - new Her song of laud.  
 3. Al - le - luy - a! And the ri - ver made a sea.

Al - le - luy - a! Al - le - luy - a! Al - le - luy - a!

\*\* For the remainder of Carol see Book of Words.

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