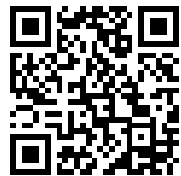

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SOME
ANCIENT
CHRISTMAS CAROLS,

WITH THE
TUNES TO WHICH THEY WERE FORMERLY SUNG
IN THE
West of England.

TOGETHER WITH
TWO ANCIENT BALLADS, A DIALOGUE, &c.

COLLECTED BY
DAVIES GILBERT, F. R. S. F. A. S. &c.

THE SECOND EDITION.

London:
PRINTED BY JOHN NICHOLS AND SON,
25, PARLIAMENT STREET.

1823.

PREFACE.

THE following Carols or Christmas Songs were chanted to the Tunes accompanying them, in Churches on Christmas Day, and in private houses on Christmas Eve, throughout the West of England, up to the latter part of the late century.

The Editor is desirous of preserving them in their actual forms, however distorted by false grammar or by obscurities, as specimens of times now passed away, and of religious feelings superseded by others of a different cast. He is anxious also to preserve them on account of the delight they afforded him in his childhood, when the festivities of Christmas Eve were anticipated by many days of preparation, and prolonged through several weeks by repetitions and remembrances.

Christmas Day, like every other great festival, has prefixed to it in the Calendar a Vigil or Fast; and in Catholic countries Mass is still celebrated at midnight after Christmas Eve, when austerities cease, and rejoicings of all kinds succeed. Shadows of these customs were, till very lately, preserved in the Protestant West of England. The day of Christmas Eve was passed in an ordinary manner; but at seven or eight o'clock in the evening cakes were drawn hot from the oven; cyder or beer exhilarated the spirits in every house; and the singing of Carols was continued late into the night. On Christmas Day these Carols took the place of Psalms in all the

Churches, especially at afternoon service, the whole Congregation joining; and at the end it was usual for the Parish Clerk to declare, in a loud voice, his wishes for a merry Christmas and a happy new year to all the Parishioners.

None of the sports or gambols, so frequently practised on subsequent days, ever mixed themselves with the religious observances of Christmas Eve. Two of the sports most used in Cornwall were, the one, a metrical play, exhibiting the successful prowess of St. George exerted against a Mahometan adversary; the other a less dignified representation of some transactions at a market or fair.

In the first, St. George enters accoutred with complete armour, and exclaims,

“ Here come I Saint George,
That valiant Champion bold,
And with my sword and spear
I’ve won three crowns of gold.

“ I slew the Dragon *he*,
And brought him to the slaughter,
By which I gained fair Sabra,
The King of Egypt’s daughter.”

The Pagan enters.

“ Here come I the Turkish Knight,
Come from the Turkish land to fight,
* * * * *
* * * * * bold,
And if your blood is hot,
I soon will make it cold.”

They fight, the Turkish Knight falls, and rising on one knee,

“ Oh ! pardon me, Saint George,
Oh ! pardon me, I crave,
Oh ! give me but my life,
And I will be thy slave.”

Saint George, however, again strikes him down ; but, immediately relenting, calls out,

“ Is there no Doctor to be found,
To cure a deep and deadly wound ?”

A Doctor enters, declaring that he has a small phial filled with the juice of some particular plant, capable of recalling any one to life ; he tries, however, and fails : when Saint George kills him, enraged by his want of success. Soon after this, the Turkish Knight appears perfectly well ; and having been fully convinced of his errors by the strength of Saint George's arm, he becomes a Christian, and the scene closes.

The Fair or Market usually followed, as a Farce. Several persons, arranged on benches, were sometimes supposed to sell corn ; and one applying to each seller in his turn enquired the price, using a set form of words, to be answered in a corresponding manner. If any error were committed, a grave personage was introduced with much ceremony, grotesquely attired, and provided with a large stick, who, after stipulating for some ludicrous reward, such as a gallon of moon-light, proceeded to shoe

the untamed colt, by striking the person in error on the sole of the foot.

For an ample account of various customs and ceremonies practised at Christmas in former periods, the Reader is referred to Brand's "Observations on Popular Antiquities," edited by Henry Ellis, F. R. S. and Secretary of the Society of Antiquaries, two vols. 4to; and to the "Clavis Calendaria, by John Brady," two vols. 8vo. In each of these works will be found a very curious dissertation on the word *yule*, the name of a Pagan festival, which has passed into most European languages, to denominate Christmas. The French *noel* * is obviously derived from this word, and appears corrupted into "Now Well," when it forms a part of the Chorus in the fourth Carol †; and perhaps indicates the whole to be a translation.

Tredrea, 1822.

* A friend has pointed out to me what is said under the word *Nouel* or *Noel* in "Dictionnaire Etymologique de la Langue Française, par M. Menage."

"Le Mot de Nouel étoit autrefois un mot de jouissance; on le crioit dans toutes les fêtes et solennités publiques.

"Martial de Paris, à l'entrée du Roy Charles VII. dans Verneuil :

"Ce jour vint le Roy à Verneuil,
Où il fut reçu à grand joye
Du peuple joyeux à merveil,
En criant Noel par la voye."

† See also Carols IX. and XIV.

ADVERTISEMENT

TO

THE SECOND EDITION.

THE small collection of Christmas Carols, printed last year, having attracted much more of public attention than the Editor could have flattered himself with their being likely to obtain, and a Second Edition being called for, he has procured several other Carols from the same part of England; including one appropriate to each of the three holidays immediately following Christmas Day: but he has not succeeded in his best endeavours to get more of the ancient Tunes.

After the time for religious Carolling had passed away, and more secular festivities came to assume their turn, Ballads constituted a main article in the catalogue of amusements resorted to by our ancestors: of these the Editor has partially recollected two, bearing strong marks of antiquity. They have ceased, for many years, either to be recited or sung, yet the notes are fortunately preserved; and, if one of them is known in the Northern part of the Island, it may have suggested a much more finished composition for the Lay of the Last Minstrel.

A Dance is added, which used to be performed, not only at Christmas but on all other festive occasions; and it is said to have continued in fashion, however strange such a fashion may appear, to about the time of the Revolution.

Also a Dialogue between the Husband-man and the Serving-man, a great favourite at country merry-makings, on account of the preference given to rural employments.

And, finally, the Airs of two Songs: one, *The King shall enjoy his own again*, the delight of all those, who, for the greater part of a century, were attached to what was then termed "The good old Cause." The other esteemed by several competent judges to be a specimen of Celtic Music.

Tredrea, 1823.

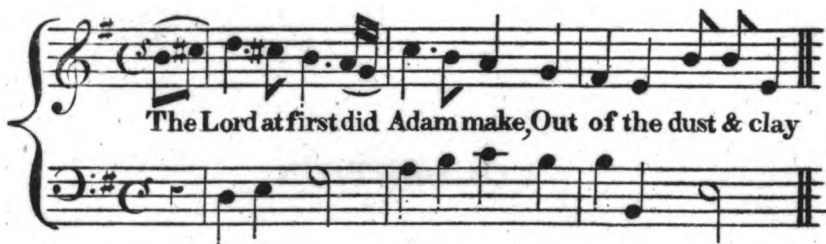
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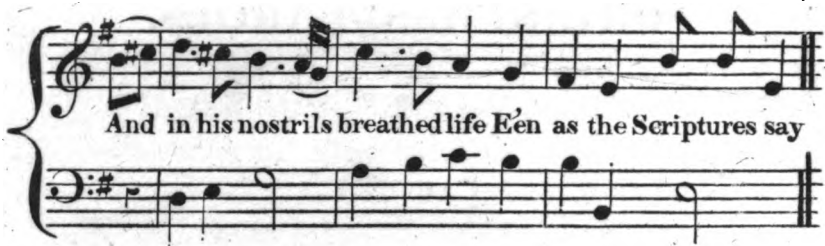
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*** The Tunes, both in the Treble and in the Bass, are printed without alteration from the existing copies.

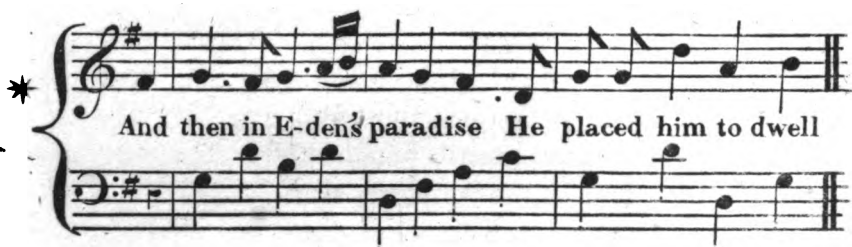
CAROL I .



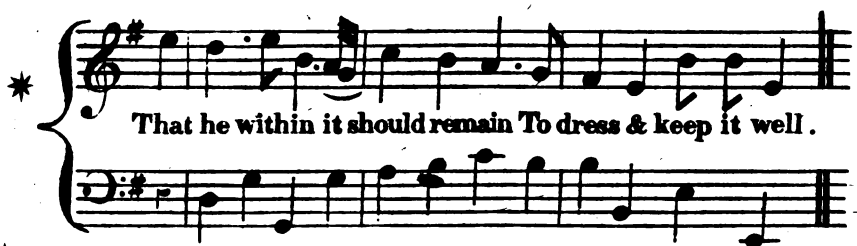
The Lord at first did Adam make, Out of the dust & clay



And in his nostrils breathed life E'en as the Scriptures say



* And then in E-dens' paradise He placed him to dwell



* That he within it should remain To dress & keep it well .

* These two lines are repeated to the remaining Verse or Burden .
"Now let good Christians &c.

A
COLLECTION
OF
CHRISTMAS CAROLS.

CAROL I.

FOR CHRISTMAS EVE.

I.

The Lord at first did Adam make
Out of the dust and clay,
And in his nostrils breathed life,
E'en as the Scriptures say.
And then in Eden's Paradise
He placed him to dwell,
That he within it should remain
To dress and keep it well.

CHORUS.

Now let good Christians all begin
An holy life to live,
And to rejoice and merry be,
For this is Christmas Eve.

B

II.

And then within the garden he
 Commanded was to stay,
 And unto him in commandment
 These words the Lord did say :
 The fruit which in the garden grows
 To thee shall be for meat,
 Except the tree in the midst thereof,
 Of which thou shalt not eat.
 Now let good Christians, &c.

III.

For in the day that thou shalt eat,
 Or do it them come nigh ;
 For if that thou doth eat thereof
 Then surely thou shalt die.
 But Adam he did take no heed
 Unto that only thing,
 But did transgress God's holy law,
 And so was wrapt in sin.
 Now let good Christians, &c.

IV.

Now mark the goodness of the Lord
 Which he for mankind bore,
 His mercy soon he did extend,
 Lost man for to restore ;

And then for to redeem our souls,
From death and hellish thrall,
He said his own dear son should be
The Saviour of us all.
Now let good Christians, &c.

V.

Which promise now is brought to pass,
Christians, believe it well ;
And by the coming of God's dear Son
We are redeemed from thrall.
Then if we truly do believe,
And do the thing aright ;
Then by his merits we at last
Shall live in Heaven bright.
Now let good Christians, &c.

VI.

Now for the blessings we enjoy,
Which are from Heaven above,
Let us renounce all wickedness
And live in perfect love.
Then shall we do Christ's own command,
Ev'n his own written word,
And when we die in Heaven shall
Enjoy our living Lord.
Now let good Christians, &c.

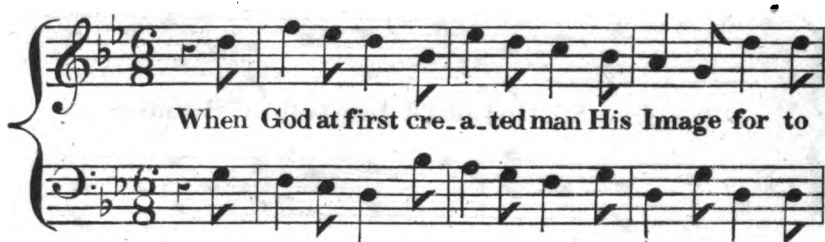
VII.

And now the tide is nigh at hand,
Int' which our Saviour came;
Let us rejoice, and merry be,
In keeping of the same.
Let's feed the poor and hungry souls,
And such as do it crave;
Then when we die, in Heaven sure,
Our reward we shall have.

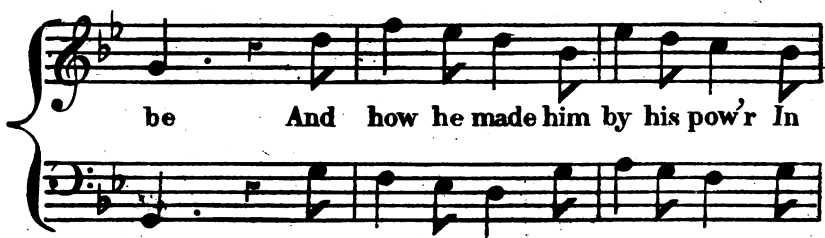
CHORUS.

Now let good Christians all begin
An holy life to live,
And to rejoice and merry be,
For this is Christmas Eve.

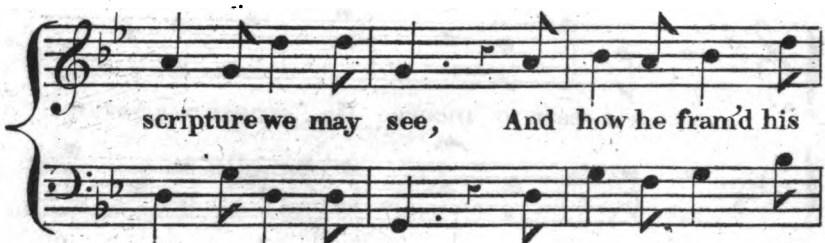
CAROL 2



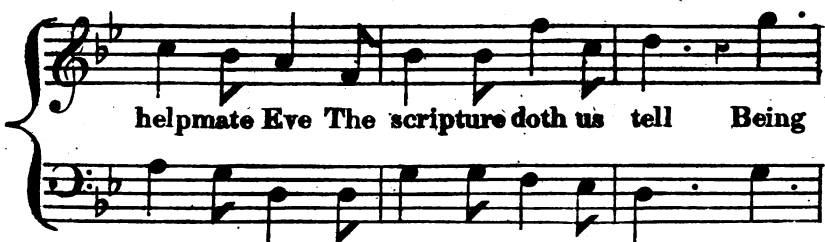
When God at first cre_a_ted man His Image for to



be And how he made him by his pow'r In



scripture we may see, And how he fram'd his



helpmate Eve The scripture doth us tell Being

Continued . -

free from Sin God placd them both in Paradise to

Chorus .

dwell Let Men therefore then praise the Lord re -

- joice and cease to mourn Be - - cause our Saviour

Jesus Christ this blessed day was born

CAROL II.

I.

WHEN God at first created man
 His image for to be,
 And how he made him by his pow'r,
 In Scripture we may see ;
 And how he framed his helpmate Eve,
 The Scripture doth us tell ;
 Being free from sin, God placed them both,
 In Paradise to dwell.

CHORUS.

Let men, therefore, then praise the Lord,
 Rejoice and cease to mourn,
 Because our Saviour Jesus Christ
 This blessed day was born.

II.

Man being entered in that place,
 We plainly understand,
 The glory of it having seen,
 God gave them this command:
 Be sure thou eat not of the tree
 Which in the midst doth stand ;
 In eating it thou sure shalt die,
 And perish from the land.
 Let men, therefore, &c.

III.

Man being bless'd in this estate,
 And blessed sure was he,
 Having all things at his command,
 But the forbidden tree ;
 But then the Serpent soon appeared
 To have beguiled Eve,
 And said if she should eat thereof
 That she should surely live.

Let men, therefore, &c.

IV.

The Serpent then hath Eve beguil'd,
 That she thereof did eat ;
 And likewise gave unto the Man,
 As Scripture doth repeat.
 And so they both broke God's command,
 Committing of this thing,
 Likewise the heavy wrath of God
 Upon them both did bring.—Let men, &c.

V.

Man being now with grief oppress'd,
 Not knowing where to go ;
 His soul before being filled with joy,
 Is now oppress'd with woe.
 But see the mercy of the Lord,
 To save man's soul from hell ;
 His Son he promis'd to send down,
 That he with us might dwell.—Let men, &c.

VI.

An Angel then from Heav'n was sent,
 For to declare God's will,
 And to the Virgin Mary came,
 God's words for to fulfil.
 A Virgin pure of virtuous life,
 Of whom the Lord made choice,
 To bear our Saviour in her womb,
 Man's heart for to rejoice.

Let men, therefore, &c.

VII.

The Angel then before her stood,
 Declaring of those things,
 And told her that she should conceive,
 And bear the King of kings ;
 To save man's soul from hell beneath,
 From which he could not fly ;
 For breaking of the Lord's commands
 He was condemned to die.—Let men, &c.

VIII.

Mary replied, 'tis wondrous strange
 To hear what thou hast said,
 I should conceive, being free from sin,
 And still a spotless maid.
 The Angel said, 'tis not by man,
 That this should come to pass,
 For God himself ordain'd it so
 Before the world ere was.—Let men, &c.

IX.

This glorious Angel she believ'd,
 That did those tidings bring;
 And then sung praises in her heart
 To God our heav'nly King.
 Then God who knew her faith was such
 For to believe aright,
 The Angel then by God's own power
 Departed from her sight.

Let men, therefore, &c.

X.

Then Cæsar made a firm decree,
 That certainly should stand,
 That all the world should taxed be,
 By the power of this command;
 Mary then being great with child,
 When Cæsar made this call;
 For in her womb conceived was
 The Saviour of us all.—Let men, &c.

XI.

Then Mary and her husband kind,
 Together did remain,
 And went to Bethlehem to be tax'd,
 As Scriptures doth make plain;
 And so it was that they being there,
 Her time being fully come,
 Within a stable she brought forth
 Her first-begotten Son.—Let men, &c.

XII.

God grant us hearts for to believe,
And likewise to consider,
How that our Saviour suffer'd death,
Man's soul for to deliver ;
The which, if rightly we believe,
We shall with him be bless'd,
And when this mortal life is done,
In Heav'n we hope to rest.

CHORUS.

Let men, therefore, then praise the Lord,
Rejoice and cease to mourn ;
Because our Saviour Jesus Christ
This blessed day was born.

CAROL III.

I.

A Virgin most pure, as the prophets do tell,
Hath brought forth a baby as it hath befell,
To be our Redeemer from death, hell, and sin,
Which Adam's transgression hath wrapped us in.

CHORUS.

Aye, and therefore be you merry,
Rejoice and be you merry ;
Set sorrows aside,
Christ Jesus our Saviour was born on this tide.

II.

In Bethlehem in Jewry a City there was,
Where Josèph and Mary together did pass,
And there to be taxed with many one more,
For Cæsar commanded the same should be so.
Aye, and therefore, &c.

CAROL 3 .

A Vir-gin most pure as the Pro-phets do

tell, Hath brought forth a ba--by as

it hath be---fell, To be our re-

- deemer from Death, Hell, and Sin, Which

Continued.

A - dams trans - gressions had wrap - ped us

in Aye and therefore be you mer - ry Re -

- joice and be you merry Set sor - rows a - side Christ

Je - sus our Sa - viour was born on this tide .

III.

But when they had entered the City so fair,
A number of people so mighty was there ;
That Joseph and Mary whose substance was small,
Could find in the Inn there no lodging at all.
Aye, and therefore, &c.

IV.

Then were they constrain'd in a stable to lie,
Where horses and asses they us'd for to tie ;
Their lodging so simple they took it no scorn,
But against the next morning our Saviour was born.
Aye, and therefore, &c.

V.

The King of all kings to this world being brought,
Small store of fine linen to wrap him was sought ;
And when she had swaddled her young son so sweet,
Within an ox manger she laid him to sleep.
Aye, and therefore, &c.

VI.

Then God sent an Angel from Heaven so high,
To certain poor Shepherds in fields where they lie,
And bade them no longer in sorrow to stay,
Because that our Saviour was born on this day.
Aye, and therefore, &c.

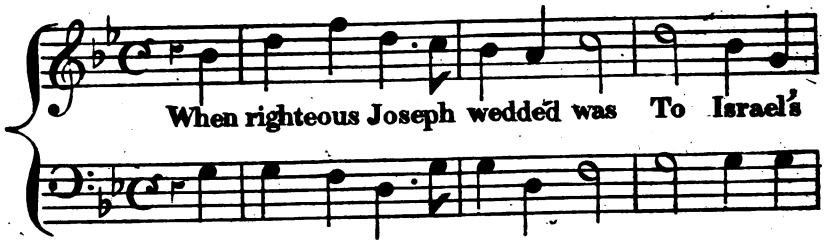
VII.

Then presently after the Shepherds did spy,
A number of Angels that stood in the sky,
They joyfully talked and sweetly did sing,
To God be all glory our Heavenly King.

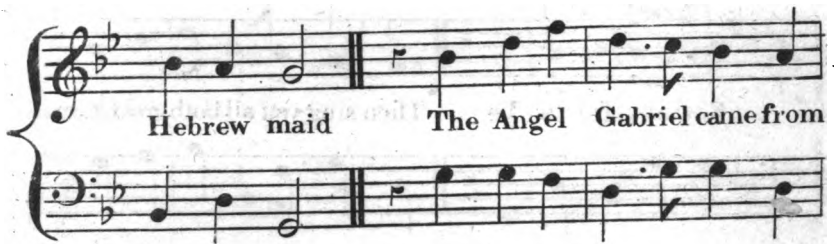
CHORUS.

Aye, and therefore be you merry,
Rejoice and be you merry;
Set sorrows aside,
Christ Jesus our Saviour was born on this tide.

CAROL 4 .



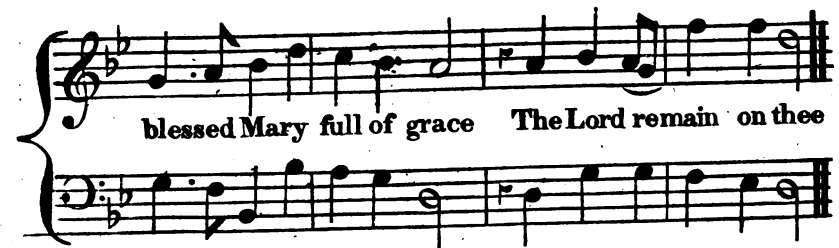
When righteous Joseph wedded was To Israel's



Hebrew maid The Angel Gabriel came from



Heav'n And to the vir. gin said Hail



blessed Mary full of grace The Lord remain on thee

Continued .

Thou shalt con-ceive and bear a Son our

Saviour for to be Then sing you all both great & small

now well now well now well we may re-

- joice to hear the voice of the An-gel Gabri-el.

CAROL IV.

I.

When righteous Joseph wedded was
 To Israel's Hebrew maid,
 The Angel Gabriel came from Heaven,
 And to the Virgin said:
 Hail, blessed Mary, full of grace,
 The Lord remain on thee;
 Thou shalt conceive and bear a Son,
 Our Saviour for to be.

CHORUS.

Then sing you all, both great and small,
 Now well, now well, now well;
 We may rejoice to hear the voice
 Of the Angel Gabriel.

II.

'Tis wondrous strange, said Mary then,
 I should conceive and breed,
 Being never touched by mortal man,
 But pure in word and deed.
 The Angel Gabriel thus replied,
 'Tis not the work of man,
 But as the Lord in Heav'n decreed,
 Before the world began.—Then sing, &c.

III.

This Heavenly message she believ'd,
 And did to Jury go;
 There three months with her friends to stay,
 God's blessed will to show;
 And then return'd to Joseph back,
 Her husband meek and mild,
 Who thought it strange his wife should be
 Untouch'd and yet with child.
 Then sing, &c.

IV.

Then Joseph he to shun the shame,
 Thought her for to forsake,
 But then God's Angel in a dream
 His mind did undertake.
 Fear not, just Joseph, this thy wife
 Is still a spotless maid;
 And not consent of sin, said he,
 Against her can be laid.—Then sing, &c.

V.

For she is pure, both maid and wife,
 And mother of God's own heir;
 The babe of Heav'n and blessed lamb
 Of Israel's flock so fair.
 To save lost man from Satan's fold,
 Which Adam lost by thrall,
 When first in Eden Paradise
 Did forfeit by the fall.— Then sing, &c.

VI.

Thus Mary and her husband kind
Together did remain,
Until the time of Jesus birth,
As Scriptures doth make plain.
As mother, wife, and virtuous maid,
Our Saviour sweet conceiv'd ;
And in due time to bring us him,
Of whom we were bereav'd.

Then sing, &c.

VII.

Sing praises all, both young and old,
To him that wrought such things ;
And all without the means of man,
Sent us the King of kings ;
Who is of such a spirit bless'd,
That with his might did quell,
The world, the flesh, and by his death,
Did conquer death and hell.

CHORUS.

Then sing you all, both great and small,
Now well, now well, now well ;
We may rejoice to hear the voice
Of the Angel Gabriel.

CAROL V.

I.

Hark! hark! what news the Angels bring,
Glad tidings of a new-born King;
Who is the Saviour of Mankind,
In whom we may salvation find.

II.

This is the day, the blessed morn,
The Saviour of Mankind was born;
Born of a maid, a virgin pure,
Born without sin, from guilt secure.

III.

If Angels sung at Christ's birth,
Sure we have greater cause for mirth;
For why? It was for our sake,
Christ did our human nature take.

IV.

My soul, learn by thy Saviour's birth,
For to debase thyself on earth;
That thou may'st be exalted high,
To live with him eternally.

CAROL 5.



Apparantly less Ancient than the others .

V.

I am resolv'd whilst here I live,
As I'm in duty bound, to give
All glory to the Deity,
One God alone, in persons three.

CAROL VI.

I.

Whilst Shepherds watched their flocks by night,
All seated on the ground ;
The Angel of the Lord came down,
And glory shone ~~in~~ around.

II.

Fear not, said he, for mighty dread
Had seized their troubled mind ;
Glad tidings of great joy I bring
To you and all mankind.

III.

To you in David's town this day
Is born of David's line,
A Saviour, which is Christ the Lord,
And this shall be the sign.

IV.

The Heav'nly babe you there shall find
To human view display'd ;
All meanly wrapp'd in swaddling bands,
And in a manger laid.

CAROL 6 .

Whilst shepherds watch'd their flocks by night

All seat ... ed on the ground

The An ... gel of the Lord came down

And glo ... ry shone all round .

A Psalm Tune .

V.

Thus spake the seraph, and forthwith
 Appeared a shining throng
Of Angels, praising God, and thus
 Addressed their joyful song :

VI.

All glory be to God on high,
 And to the earth be peace ;
Good-will henceforth from Heaven to men,
 Begin and never cease.

CAROL VII.

I.

God's dear Son without beginning,
Whom the wicked Jews did scorn :
The only wise without all sinning,
On this blessed day was born :
To save us all from sin and thrall,
Whilst we in Satan's chains were bound,
And shed his blood to do us good,
With many a bleeding purple wound.

II.

Remember then this blessed morn,
Sweet salvation came unto us ;
When that Christ with grace adorned,
Gently strove with love to win us,
That mankind should be of God's fold,
And feed like lambs on Sion's hill ;
Be not unkind, but bear in mind
How Christ did us remember still.

CAROL 7

God's &c: Whom&c:

Th'only &c: On &c: To

Whilst &c: And

With &c:

1 2

1 2

III.

In Bethlehem, King David's City,
 Mary's babe had sweet creation ;
 God and man endu'd with pity,
 And a Saviour of each nation.
 Yet Jewry land with cruel hand,
 Both first and last his power denied ;
 Where he was born they did him scorn,
 And shew'd him malice when he died.

IV.

No place at all for our Saviour
 In Judea could be found,
 Yet sweet Mary's mild behaviour,
 Patiently upon the ground
 Her babe did place in vile disgrace,
 Where oxen in their stall did feed ;
 No midwife mild had this sweet child,
 Nor woman's help at mother's need.

V.

No kingly robes nor golden treasure,
 Deck'd the birth-day of God's Son ;
 No pompous train at all took pleasure,
 To this King of kings to run ;
 No mantle brave could Jesus have,
 Upon his cradle for to lye ;
 No music charms in nurses arms,
 To sing the babe a lullaby.

VI.

Yet as Mary sat in solace
By our Saviour's first beginning,
Hosts of Angels from God's palace,
Sounding sweet from Heaven singing.
Yea Heaven and earth at Jesus birth,
With sweet melodious tunes abound ;
And every thing in Jewry's King
Upon the earth gave cheerful sound.

VII.

Heav'ns perceiving small befriending
Of this promis'd prince of might,
From the christal skies descending,
Blazing glorious beams of light.
A glorious star did shine so far,
That all the earth might see the same ;
And nations strange their faith did change,
To yield him honour, laud, and fame.

VIII.

Then with Angel love inspired,
The wise princes from the East,
To Bethlehem as they desired,
Came where as our Lord did rest.
And there they laid before the maid,
Unto her Son, her God, her King,
Their offerings sweet, as was most meet,
Unto so great a power to bring.

VIII.

Now to him that hath redeem'd us,
By his precious death and passion ;
And us sinners so esteem'd us,
To buy dearly this salvation.
Yield lasting fame, that still the name
Of Jesus may be honour'd here ;
And let us say that Christmas Day,
Is still the best day in the year.

CAROL VIII.

I.

Let all that are to mirth inclin'd,
 Consider well, and bear in mind,
 What our good God for us has done,
 In sending his beloved Son.

CHORUS.

For to redeem our souls from thrall,
 Christ is the Saviour of us all.

II.

Let all your songs and praises be,
 Unto his Heavenly Majesty ;
 And evermore; amongst our mirth,
 Remember Christ our Saviour's birth.

For to, &c.

III.

The twenty-fifth day of December,
 We have good cause for to remember ;
 In Bethlehem upon that morn,
 There was the bless'd Messiah born.

For to, &c.

CAROL 8

Let all &c: Consider &c:

What &c: In

Chorus For &c:

Christ &c:

IV.

The night before that happy tide,
 The spotless virgin and her guide,
 Were long time seeking up and down,
 To find some lodging in the town.

For to, &c.

V.

But mark how all things came to pass,
 The inn and lodgings filled was,
 That they could find no room at all,
 But in a silly ox's stall. ——— For to, &c.

VI.

That night the Virgin Mary mild,
 Was safe deliver'd of a child ;
 According unto Heav'n's decree,
 Man's sweet salvation for to be.

For to, &c.

VII.

Near Bethlehem some Shepherds keep
 Their flocks and herds of feeding sheep ;
 To whom God's Angel did appear,
 Which put the Shepherds in great fear.

For to, &c.

VIII.

Prepare and go, the Angel said,
 To Bethlehem, be not afraid ;
 There shall you find this blessed morn,
 The princely babe, sweet Jesus born.

For to, &c.

IX.

With thankful heart and joyful mind,
 The Shepherds went this babe to find,
 And as the Heav'nly Angels told,
 They did our Saviour Christ behold.

For to, &c.

X.

Within a manger was he laid,
 The Virgin Mary by him staid ;
 Attending on the Lord of life,
 Being both mother, maid, and wife.

For to, &c.

XI.

Three Eastern Wise Men from afar,
 Directed by a glorious star ;
 Came boldly on, and made no stay,
 Until they came where Jesus lay.

For to, &c.

XII.

And being come unto the place
 Where the blessed Messiah was,
 They humbly laid before his feet
 Their gifts of gold and odours sweet.

For to, &c.

XIII.

See how the Lord of Heaven and earth,
 Shew'd himself lowly in his birth ;
 A sweet example for mankind,
 To learn to bear an humble mind.

For to, &c.

XIV.

No costly robes nor rich attire,
Did Jesus Christ our Lord desire ;
No music nor sweet harmony,
Till glorious music from on high
For to, &c.

XV.

Did in melodious manner sing,
Praises unto our Heav'nly King ;
All honour, glory, might, and pow'r,
Be unto Christ our Saviour.— For to, &c.

XVI.

If quires of Angels did rejoice,
Well may mankind with heart and voice,
Sing praises to the God of Heav'n,
That unto us his Son has given.

CHORUS.

For to redeem our souls from thrall,
Christ is the Saviour of us all.

CAROL IX.

I.

The first Nowel that the Angel did say
Was to certain poor Shepherds in fields where they
lay ;
In fields where they lay, keeping their sheep,
In a cold Winter's night that was so deep.

CHORUS.

Nowel, Nowel, Nowel, Nowel,
Born is the King of Israel.

II.

They looked up and saw a Star
Shining in the East beyond them far,
And to the earth it gave great light,
And so it continued both day and night.
Nowel, Nowel, &c.

III.

And by the lightning of that Star
There came three Wise Men from countries far,
To seek a King was their intent,
And to follow the Star wheresoever it went.
Nowel, Nowel, &c.

IV.

This Star drew nigh to the North West,
And at Bethlehem Jury she took up her rest,
And there she did both stop and stay,
Right over the house where the King did lay.
Nowel, Nowel, &c.

V.

Then did they know assuredly
 Within that house the King did lie;
 Then entered in one for to see,
 And found the Babe in poverty.
 Nowel, Nowel, &c.

VI.

Then entered in these Wise Men three,
 Most reverently upon their knee,
 And offered there in his presence
 Both gold, and myrrh, and frankincense.
 Nowel, Nowel, &c.

VII.

Between an ox-stall and an ass
 This Child truly there born was;
 For want of clothing there did him lay
 All in an ox-manger amongst the hay.
 Nowel, Nowel, &c.

VIII.

Now let us all with one accord
 Sing praises to our Heavenly Lord,
 The which hath made Heaven and Earth of nought,
 And by his blood Mankind hath bought.
 Nowel, Nowel, &c.

IX.

If we in our life-time doth do well,
 We shall be free from the pains of Hell,
 For God hath prepared and for us all
 A resting-place in generall.
 Nowel, Nowel, Nowel, Nowel,
 Born is the King of Israel.

CAROL X.

I.

Augustus Cæsar having brought
 The world to quiet peace,
 That all the noisome bloody wars
 In ev'ry land did cease,
 Just Joseph with his Mary mild
 To Bethlehem did come,
 Which blessed place appointed was
 To ease her burden'd womb.

CHORUS.

O sing we all with heart and voice,
 Let Christians' love increase,
 For unto us is born this day
 The only Prince of Peace.

II.

Then all the town being fill'd with guests,
 Such was their helpless cause,
 That not a bed for them was left,
 Nor any lodging-place,
 But in a poor and simple inn,
 Even in an ox's stall,
 Which blessed place did entertain
 The Saviour of us all.

O sing we all, &c.

III.

No mantle nor no scarlet robe
 Could Jesus Christ have there,
 No swathing bands nor linen fine
 To wrap our Saviour dear ;
 No other nurse nor lullaby
 But blessed Mary's arms
 To rock this blessed Babe asleep
 With heavenly hymns and charms.

O sing we all, &c.

IV.

Thus was the Son of God not born
 In majesty and state,
 As Princes of the Nations be,
 Though he a Prince so great ;
 But at his birth the Host on high
 Of Heavenly Angels sung ;
 And every one that breatheth breath
 Rejoic'd with voices strong.

O sing we all, &c.

V.

O holy, holy Lord of Host,
 This was their joy and mirth,
 Which sounded forth on every coast,
 For Jesus Christ his birth.
 Both Cherubim and Seraphim,
 And all the Hosts of Heaven,
 Which chearfully sang praises both
 To magnify this even.

O sing we all, &c.

VI.

But when that blessed morning came,
 That God's dear Son was born,
 A glorious Star, with blazing beams,
 Did all the skies adorn,
 Which unto Shepherds in the fields
 The first of all appear'd ;
 A voice likewise came down from Heaven,
 And thus the Shepherds cheer'd.
 O sing we all, &c.

VII.

This tide is born in Bethlehem
 A Saviour and a King,
 Whose coming should redeem the world,
 And man's salvation bring.
 All glory be to God on high,
 And peace on earth to all,
 And good will still be unto men ;
 This was the Angels' call.
 O sing we all, &c.

VIII.

This Star not only did appear
 Unto the Shepherds poor,
 But to the Sages of the world,
 To make their glory more,
 Who came, conducted by that Star,
 From countries far from thence,
 And offer'd at Christ Jesus' feet
 Gold, myrrh, and frankincense.
 O sing we all, &c.

IX.

The which, when cruel Herod heard
 Of this great homage done,
 By the three Wise Men of the East,
 To Mary's blessed Son,
 He sent throughout all Jury land
 To have this infant slain,
 And all males under two years old,
 And none there did remain.

O sing we all, &c.

X.

Then Bethlehem grew red with blood,
 And white with infants' bones,
 That nought was heard in Jury land
 But children's mothers' groans.
 Yet Mary's Babe, by Heaven preserv'd,
 Escap'd their bloody rage,
 And lived in Egypt till he came
 To the term twelve years age.

O sing we all, &c.

XI.

Even as the Angel did appoint
 His Parents back to turn,
 And with their Son to Jury land
 In safety to sojourn,
 But Herod's son in Jewry reign'd,
 They turn'd to Gallilee,
 And there the Gospel he did preach
 To all, both bond and free.

O sing we all, &c.

D

XII.

Thus Jesus Christ, at twelve years old,
In Jury began to preach,
And to the Sages of the World
Of Moses' Laws to teach.
And afterwards full forty days
He did both fast and pray,
Till cursed Judas with a kiss
Did take his life away.

CHORUS.

O sing we all with heart and voice,
Let Christians' love increase,
For unto us is born this day
The only Prince of Peace.

CAROL XI.

I.

This new Christmas Carol
Let us cheerfully sing,
To the honour and glory
Of our Heavenly King,
Who was born of a Virgin,
Blessed Mary by name ;
For poor sinners' redemption
To the world here he came.

II.

O the mighty Jehovah
By the Prophets foretold
That the sweet Babe of Heaven
Mortal eyes should behold :
Both a King, Prince, and Prophet,
Nay our Saviour beside,
Let his name through all ages
Ever be glorified.

III.

Now when Joseph, and Mary
Was exposed, we find,
Having seen her condition,
He was grieved in mind,
Aye, and thought to dismiss her,
Whom he loved so dear ;
But an Angel from Heaven
Did her innocence clear.

IV.

He declar'd in a vision
That a Son she should have,
By the Father appointed
Fallen mortals to save;
And the same should be called
Blessed Jesus by name:
From the High Court of Heaven
This Ambassador came.

V.

Then the righteous man Joseph
Believed the news,
And the sweet Virgin Mary
He did no wise refuse.
Thus the Blest amongst Women
She did bear and bring forth
A sweet Prince of Salvation
Both in Heaven and in Earth.

VI.

Then the day of her travail
Did begin to draw nigh,
Righteous Joseph and Mary
Immediately hie
To the City of David,
To be taxed indeed
Even as Cæsar Augustus
Had firmly decreed.

VII.

Being come to the City,
 Entertainment they crav'd,
 But the inns were so fill'd,
 They no lodging could have.
 For the birth of our Saviour,
 Though he was Prince of all,
 He could have there no palace
 But a poor ox's stall.

VIII.

Now the proud may come hither
 And perfectly see
 The most excellent pattern
 Of humility;
 For instead of a cradle,
 Deck'd with ornaments gay,
 The great King of all Gloty
 In a manger he lay.

IX.

As the Shepherds were feeding
 Of their flocks in the field,
 The sweet birth of our Saviour
 Unto them was reveal'd
 By blest Angels of Glory,
 Who these tidings did bring,
 And directed the Shepherds
 To their Heavenly King.

X.

When the Wise Men discover'd
The bright heavenly Star,
Then with gold and rich spices
Strait they came from far,
In obedience to worship
With a heavenly mind,
Knowing that he was born
For the good of mankind.

XI.

Let us learn of these Sages,
Who were wise to obey,
Nay we find through all ages
They have honour'd this day
Ever since our Redeemer's
Blest Nativity,
Who was born of a Virgin,
To set poor sinners free.

CAROL XII.

I.

When Jesus Christ was twelve years old,
 As Holy Scripture plainly told,
 He then disputed brave and bold
 Amongst the learned Doctors.

Then praise the Lord both high and low,
 'Cause He his wond'rous works doth shew,
 That we at last to Heaven might go,
 Where Christ in glory reigneth.

II.

At twelve years old he then began
 To preach the Gospel unto man,
 And all Judea wondred then
 To hear his heavenly doctrine.

Then praise the Lord, &c.

III.

Such works he did which made them muse
 Amongst the proud hard-hearted Jews,
 And many people did refuse
 To own him for their Saviour.

Then praise the Lord, &c.

IV.

Then, first of all, by power divine,
 He turned water into wine,
 When at the Marriage he did dine,
 Which made all people wonder.

Then praise the Lord, &c.

V.

Moreover, with five loaves of bread,
 Five thousand men be fully feed,
 As in the Scripture we may read,
 Throughout the land of Judea.

Then praise the Lord, &c.

VI.

The woman's son, that sick did lie,
 When Christ our Saviour passed by,
 He rose to life immediately,
 To her great joy and comfort.

Then praise the Lord, &c.

VII.

Likewise he heal'd the lepers ten,
 Whose bodies were full filthy then,
 And there returned back but one
 Him humble thanks to render.

Then praise the Lord, &c.

VIII.

Who wondered greatly at his wit,
 When he did in the Temple sit,
 That no persuasion could intreat,
 But they must truly kill him.

Then praise the Lord, &c.

IX.

The woman that was perplexed sore,
 With an issue of blood, twelve years and more,
 Unto her strength he did restore
 In the moment of an hour.

Then praise the Lord, &c.

X.

More of his heavenly might to shew,
Himself upon the sea did go,
And there was none that ere did so,
But only Christ our Saviour;

Then praise the Lord, &c.

XI.

And yet, for all his wonders great,
The Jews were in a fearful heat,
That no persuasion could them treat,
But they must truly kill him.

Then praise the Lord, &c.

XII.

When they bereav'd his life so good,
The moon was turned into blood,
The earth and temple shaking stood,
And graves full wide did open.

Then praise the Lord, &c.

XIII.

Then some of them that stood thereby
With voices loud began to cry,
This was the Son of God truly,
Without any fear or doubting.

Then praise the Lord, &c.

XIV.

For, as he said, it came so plain,
That in three days he rose again;
Although he suffer'd bitter pain,
Both Heaven and Earth he conquer'd.

Then praise the Lord, &c.

XV.

Then afterwards ascended he
To Heaven in glorious majesty ;
With him God grant us all to be
In Heaven with him rejoicing.

Then praise the Lord both high and low,
'Cause he his wondrous works doth shew,
That we at last to Heaven may go,
Where Christ in glory reigneth.

CAROL XIII.

I.

In these twelve days, and in these twelve days,
Let us be glad,
For God of his power
Hath all things made;
We have but one God alone
Who in Heaven above sets on his throne.

II.

What are these that are but Two?
What are, &c.
Two Testaments we are told,
The one is the New, the other the Old.

III.

What are these that are but Three?
What are, &c.
Three Persons in Trinity,
The Father, the Son, and the Ghost Holy.

IV.

What are these that are but Four?
What are, &c.
Four Gospels written true:
There's John, there's Luke, Mark, and Matthew.

V.

What are these that are but Five?
 What are, &c.
 Five Senses we have to tell;
 God give us grace to use them well.

VI.

What are these that are but Six?
 What are, &c.
 Six Ages the Lord hath sent,
 And five of them are almost spent.

VII.

What are these that are but Seven?
 What are, &c.
 Seven Days in week have we;
 Six to labour, the seventh holy.

VIII.

What are these that are but Eight?
 What are, &c.
 Eight Altitudes understood,
 Which are the Blessings of the Good.

IX.

What are these that are but Nine?
 What are, &c.
 Nine Degrees of Angels high,
 Which do praise God continually.

X.

What are these that are but Ten?
What are, &c.
Ten Commandments God hath given;
Use them well and go to Heaven.

XI.

What are these that are but Eleven?
What are, &c.
Eleven Thousand Virgins understood
To be crucified for Christ's blood.

XII.

What are these that are but Twelve?
What are, &c.
Twelve Apostles Christ did chuse,
To preach the Gospel to the Jews.

CAROL XIV. *

I.

Zacharias being an aged man,
 Well stricken on in years,
 The Angel Gabriel to him came,
 And unto him appears,
 And told him what the Lord had said :
 In those his latter days
 His barren wife should bear a son,
 Which should his glory raise.

CHORUS.

Nowel, Nowel, Nowel, Nowel,
 Nowel, Nowel, Nowel,
 We may rejoice to hear the voice
 Of the Angel Gabriel.

II.

What sign, said he, wilt thou shew me,
 That I should have a son ?
 The Angel said, till he be born,
 Thou shalt be stricken dumb.
 And presently his speech was gone,
 A word he could not say ;
 Because of his great unbelief,
 The same was taken away.

Nowel, &c.

* This Carol appears to have been intended for St. John's Day.
 See another in p. 57.

III.

But when his wife was big with child,
Her cousin Mary came,
To visit her in friendly sort,
When she did hear the same :
And when she came before her sight,
Bearing our Heavenly King,
The tender Infant in her womb,
For very joy did spring.

Nowel, &c.

IV.

But when the time of birth was come,
She was deliver'd then,
And, as the Angel did command,
His name was called John ;
He did baptise both old and young,
That did before him stand ;
And still he cried, Repent, Repent,
God's judgments are at hand.

Nowel, &c.

V.

His cloathing was of camels' hair ;
Wild honey was his meat ;
His dwelling was in wilderness,
As Scripture doth repeat ;
Till that in prison at the last
He ended his mortal life,
Because he did reprove the King,
That took his brother's wife.

A COLLECTION OF

CHORUS.

Nowel, Nowel, Nowel, Nowel,
Nowel, Nowel, Nowel,
We may rejoice to hear the voice
Of the Angel Gabriel.

CAROL XV.

I.

Now Carol we, and Carol we,
 And Hallelujah sing;
 Peace be on earth, good will to men,
 Glory to God our King.

The Lamb that ere the world began
 Was crucified for sin,
 Which for to suck his Mother's milk
 This day did first begin.

Now Carol we, &c.

II.

The Angels' joy pronounc'd his birth,
 The Shepherds ran to look,
 A star did guide the pilgrimage
 Three Wise Men undertook.

Now Carol we, &c.

III.

Jacob's Glory, the Gentiles' Light,
 In a stable poor they sought;
 To him as God, as King, as Man,
 Gold, incense, myrrh, they brought.

Now Carol we, &c.

E

IV.

Herod did rage, Rachel did weep,
The Innocent was slain ;
To penance faults the Babe exiles ;
He dies ! they cry again.
Now Carol we, &c.

V.

Thou openest Heaven, thou quenchest Hell,
Thou rentest Temple veil :
Our God, our King, our Spokeman, Judge,
Our solemn Heir, all hail !

CHORUS.

Now Carol we, and Carol we,
And Hallelujah sing ;
Peace be on earth, good will to men,
Glory to God our King.

CAROL XVI.

I.

Hark! all around the welkin rings,
Bright Seraphs hail the morn
That ushers in the King of kings,
That sees our Saviour born.

CHORUS.

Ye people on earth, your voices now raise
To Christ your Redeemer with carols of praise;
Hallelujah! Hallelujah! Hallelujah! Hallelujah!
Hallelujah!

II.

The shining Heralds from on high
The joyful tidings bear
With acclamations down the sky,
And humble Shepherds hear.
Ye people on earth, &c.

III.

Glory to God, and peace to men,
The Heavenly Chorus sing;
Let Earth repeat the sound again,
To hail the new-born King.
Ye people on earth, &c.

IV.

Live, Jesus! let thy Kingdom spread
Through all the earth below;
Let land to land thy wonders read,
And thy salvation know.

Ye people on earth, &c.

V.

Hosanna! let all Earth and Heaven
Salute this happy morn;
To-day the promis'd Child is given,
And God himself is born.

CHORUS.

Ye people on earth your voices now raise
To Christ your Redeemer with carols of praise;
Hallelujah! Hallelujah! Hallelujah! Hallelujah!
Hallelujah!

CAROL XVII.

FOR ST. STEPHEN'S DAY.

I.

Saint Stephen was a holy man,
Endued with heavenly might,
And many wonders he did work
Before the people's sight ;
And by the blessed Spirit of God,
Which did his heart inflame,
He spared not, in every place,
To preach God's holy name.

CHORUS.

O man, do never faint nor fear,
For Christ the truth shall try ;
But mark how Stephen, for Christ's sake,
Was willing for to die.

II.

Which doctrine seemed wondrous strange
 Amongst the faithless Jews,
 Who for the same despitefully
 Good Stephen did accuse.
 Before the Elders was he brought,
 His answer for to make ;
 But they could not th' spirit withstand,
 Whereby this man did speak.

O man, do never, &c.

III.

And then false witness did appear,
 And look'd him in the face,
 And said he spake blasphemous words
 Against the holy place.
 This had he said, that Jesus he
 The Temple should destroy,
 And change the Laws which they so long
 From Moses did enjoy.

O man, do never, &c.

IV.

Whilst this was told, the multitude
 Beholding him aright,
 His comely face began to shine
 Most like an angel bright ;
 The High Priest thereupon did speak,
 And bid him tell at large
 If this was true that at that time
 They laid unto his charge.

O man, do never, &c.

V.

Then Stephen did put forth his voice,
And he did first unfold
The wondrous works which God had wrought,
Even for their fathers old ;
That they thereby might plainly know
Christ Jesus should be he
That from the burthen of the Law
Should quit us frank and free.

O man, do never, &c.

VI.

But woe, quoth he, you wicked men,
Which of the Prophets all
Did not your fathers persecute
And keep in woeful thrall ;
Who told the coming of the just,
In prophecies so plain,
Who here amongst us was betray'd,
And most unjustly slain ?

O man, do never, &c.

VII.

But when they heard him so to say,
Their hearts in sunder clave,
And gnashing on him with their teeth,
Like madmen they did rave ;
And then they all so sharp and shrill,
With violence gan ran,
That there, without the city-walls,
They ston'd this holy man.

O man, do never, &c.

VIII.

There he most meekly on his knees,
In chiefest of their rage,
Desired God he would not lay
This thing unto their charge.
Then yielding up his soul to God,
That had so dearly bought,
He lost his life, whose body then
To grave was seemly brought.

CHORUS.

O man, do never faint nor fear,
For Christ the truth shall try ;
But mark how Stephen, for Christ's sake,
Was willing for to die.

CAROL XVIII.

FOR ST. JOHN'S DAY.

I.

When bloody Herod reigned King
Within Judea land,
Much woes his cruel will did bring,
By power of his command.
Amongst the rest, with grief opprest,
Was good St. John there slain,
Who on this day midst sport and play,
A Martyr's death did gain.

II.

King Herod being in his tower,
Herodias dancing spied,
As fair as any Summer flower,
In all her painted pride:
Clad in bright gold for to behold
King Herod's heart admired;
He bid her crave what she should have,
Though she his crown desired.

III.

A kingly crown I do not wish,
But St. John's head, she said ;
Wherefore, all bleeding in a dish,
Before me be it laid :
Which was the thing she of the King
Desir'd with right good will ;
Whose death was wrought, and to her brought ;
Such minds have harlots still.

IV.

Thus wine and women, we do see,
Men's minds do fully win,
For Herod did too soon agree,
And gave consent to sin :
For on this day, as Scripture say,
St. John did lose his head ;
While she did sing before the King,
As he at table fed.

V.

Then let us all by him take heed
Of riot and excess,
For fear that soon to us it breed
As great a wickedness :
And let our sport in civil sort
Content each merry mind ;
So shall we all in this good hall
Much joy and comfort find.

CAROL XIX.

FOR INNOCENTS DAY.

I.

When Herod in Jerusalem
 Did reign in princely throne,
 Strange tidings then were brought to him
 Of a King lately born ;
 The which did much torment his mind,
 So strange a thing should be,
 That then amongst the Jews should reign
 A greater King than he.

CHORUS.

O cruel Herod, hard of heart,
 Accursed mayst thou be,
 Thou slewest so many Innocents,
 That never harmed thee.

II.

That he might the young King prevent,
 Most wickedly he will'd,
 The children small of two years old
 Should certainly be kill'd.
 Then did the Lord an Angel send
 To Joseph where he lay,
 And bad him into Egypt fly,
 To bear the Child away.

O cruel Herod, &c.

III.

Then men appointed went abroad
 Young Infants' blood to spill,
 Supposing they assuredly
 Christ Jesus were to kill.
 But see the judgments of the Lord :
 In the same wicked train
 The King's own son, being out to nurse,
 Amongst the rest was slain *.

O cruel Herod, &c.

IV.

Of Herod's bloody rage with sad
 And grievous soul I speak,
 By whom this day were slain ten thousand,
 Ten thousand Children weak.
 Juda's bounds with scarlet wounds
 Of suckling babes lay dyed ;
 The death was spread with crimson red,
 Commanded by his pride.

O cruel Herod, &c.

* This circumstance is mentioned in one of the spurious Gospels.

Prudentius, who flourished in the fourth century, has these lines on the Innocents :

Salvete, flores martyrum,
 Quos lucis ipso in limine
 Christi insecutor sustulit
 Ceu turbo nascentes rosas.

Vos prima Christi victima,
 Grex immolatorum tener,
 Aram ante ipsam simplices
 Palmâ et coronis luditis.

V.

For unto him was told that born
There was a greater King,
Whose matchless power it should him
Into subjection bring.
Wherefore he sent incontinent
His armed bands in rage,
For to destroy each mother's joy
Under two years of age.

O cruel Herod, &c.

VI.

The Son of God was sought that he
With others might be slain,
And his destruction wrought, as cruel
Herod did ordain.
But soon from Heaven this warning came,
That Mary should not stay,
But with her Child, a Son exil'd,
To Egypt take her way.

O cruel Herod, &c.

VII.

Let us give praise to God therefore,
In modest mirth and glee,
And still this day adorn, wherein
Our Saviour was set free.
For Mary mild, with her dear Child,
In Egypt found great friends,
Till Herod's pride the Lord destroy'd ;
And so this Carol ends.

O cruel Herod, &c.

CAROL XX.

*[Sent to the Editor from Yorkshire, since the preceding Carols
were in the Press.]*

I.

Christians, awake! salute the happy morn
Whereon the Saviour of the World was born;
Rise to adore the mystery of love,
Which hosts of Angels chanted from above:
With them the joyful tidings first begun,
Of God incarnate and the Virgin's Son.

II.

Then to the watchful Shepherds it was told,
Who heard the angelic Herald's voice, "Behold!
" I bring glad tidings of a Saviour's birth,
" To you and all the Nations upon earth:
" This day hath God fulfill'd his promised word;
" This day is born a Saviour, Christ the Lord!

III.

" In David's City, Shepherds, ye shall find
" The long-foretold Redeemer of Mankind!
" Wrapt up in swaddling clothes, the Babe divine
" Lies in a manger — this shall be the sign."
He spake, and straightway the Celestial Choir
In hymns of joy unknown before conspire.

CAROL 20.

Christians a - wake sa - lute the happy morn

6 6 6 6

Whereon the Saviour of the world was born

6 6 6 6 6 6 4 5 3

Rise to a - dore the mys - te - ry of love

6 6 6

Which hosts of Angels chaunted from a - ³bove

6 6 6 6 #

With them the joy - ful tidings first be - gan

CHORUS .

Of God in - carnate and the Vir - gin's Son .

Of God in - carnate and the Vir - gin's Son .

Of God in - carnate and the Vir - gin's Son .

IV.

The praises of redeeming love they sang,
And Heaven's whole Orb with hallelujahs rang;
God's highest glory was their anthem still;
Peace upon earth, and mutual good will.
To Bethlehem straight th'enlighten'd Shepherds ran,
To see the wonder God had wrought for man.

V.

And found, with Joseph and the blessed Maid,
Her Son, the Saviour, in a manger laid.
Amazed, the wondrous story they proclaim,
The first Apostles of his infant fame;
While Mary keeps and ponders in her heart
The heavenly vision which the Swains impart.

VI.

They to their flock, still praising God, return,
And their glad hearts within their bosoms burn.
Let us, like these good Shepherds, then employ
Our grateful voices to proclaim the joy;
Like Mary, let us ponder in our mind
God's wondrous love in saving lost mankind.

VII.

Artless and watchful as these favour'd Swains,
While virgin meekness in the heart remains,
Trace we the Babe that has retriev'd our loss,
From his poor manger to his bitter cross;
Treading his steps, assisted by his grace,
Till man's first heavenly state again takes place.

VIII.

Then may we hope, the angelic thrones among,
To sing redeem'd a glad triumphal song.
He that was born upon this joyful day
Around us all his glory shall display ;
Sav'd by his love, incessant we shall sing
Of angels and of angel-men the King.

The Three Sisters .



There were three sis - ters fair and bright ,



Ju - ni - per Gentle and Rose - ma - ry , And



they three lov'd one valiant Knight , As the



dew flies o - ver the mul - ber - ry tree .

**TWO ANCIENT BALLADS,
A DIALOGUE, &c.**



THE THREE SISTERS.

I.

There were three Sisters fair and bright,
Jennifer gentle and Rosemaree,
And they three loved one valiant Knight,
As the dew flies over the Mulberry tree.

II.

The eldest Sister let him in,
Jennifer gentle and Rosemaree,
And barred the door with a silver pin,
As the dew flies over the Mulberry tree.

III.

The second Sister made his bed,
Jennifer gentle and Rosemaree,
And placed soft pillows under his head,
As the dew flies over the Mulberry tree.

IV.

The youngest Sister fair and bright,
 Jennifer gentle and Rosemaree,
 Was resolved for to wed with this valiant Knight,
 As the dew flies over the Mulberry tree.

[*Here some verses seem to be wanting.*]

V.

And if you can answer questions three,
 Jennifer gentle and Rosemaree,
 Oh! then, fair Maid, I will marry with thee,
 As the dew flies over the Mulberry tree.

VI.

What is louder than an horn?
 Jennifer gentle and Rosemaree,
 And what is sharper than a thorn?
 As the dew flies over the Mulberry tree.

VII.

Thunder is louder than an horn,
 Jennifer gentle and Rosemaree,
 And hunger is sharper than a thorn,
 As the dew flies over the Mulberry tree.

VIII.

What is broader than the way?
 Jennifer gentle and Rosemaree,
 And what is deeper than the sea?
 As the dew flies over the Mulberry tree.

IX.

Love is broader than the way,
Jennifer gentle and Rosemaree,
And hell is deeper than the sea,
As the dew flies over the Mulberry tree.

*[The third question is wanting, and also the
first line of the concluding verse.]*

Jennifer gentle and Rosemaree,
And now, fair Maid, I will marry with thee,
As the dew flies over the Mulberry tree.

THE THREE KNIGHTS.

I.

There did three Knights come from the West,
With the high and the lily oh!
And these three Knights courted one Lady,
As the rose was so sweetly blown.

II

The first Knight came was all in white,
With the high and the lily oh!
And asked of her if she'd be his delight,
As the rose was so sweetly blown.

III.

The next Knight came was all in green,
With the high and the lily oh!
And asked of her, if she'd be his Queen,
As the rose was so sweetly blown.

IV.

The third Knight came was all in red,
With the high and the lily oh!
And asked of her, if she would wed,
As the rose was so sweetly blown.

V.

Then have you asked of my Father dear,
With the high and the lily oh!
Likewise of her who did me bear?
As the rose was so sweetly blown.

The Three Knights .



There did three Knights come from the west

The first system of musical notation consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature has one flat (B-flat) and the time signature is 3/4. The melody in the treble clef begins with a quarter note G4, followed by quarter notes A4, B4, and C5. The bass line starts with a whole rest, followed by quarter notes G3, F3, and E3.



With the high and the li - ly oh! And

The second system of musical notation continues the melody and bass line. The treble clef melody has quarter notes D5, E5, F5, and G5. The bass line has quarter notes D3, C3, and B2.



these three Knights courted one Lady As the

The third system of musical notation continues the melody and bass line. The treble clef melody has quarter notes A5, B5, and C6. The bass line has quarter notes A2, G2, and F2.



rose was so sweetly blown

The fourth system of musical notation concludes the piece. The treble clef melody has quarter notes D6, E6, and F6. The bass line has quarter notes E2, D2, and C2. The piece ends with a double bar line.

VI.

And have you asked of my brother John?
With the high and the lily oh!
And also of my sister Anne?
As the rose was so sweetly blown.

VII.

Yes, I have asked of your Father dear,
With the high and the lily oh!
Likewise of her who did you bear,
As the rose was so sweetly blown.

VIII.

And I have asked of your sister Anne,
With the high and the lily oh!
But I've not asked of your brother John,
As the rose was so sweetly blown.

[*Here some verses seem to be wanting.*]

IX.

For on the road as they rode along,
With the high and the lily oh!
There did they meet with her brother John,
As the rose was so sweetly blown.

X.

She stooped low to kiss him sweet,
With the high and the lily oh!
He to her heart did a dagger meet,
As the rose was so sweetly blown.

XI.

Ride on, ride on, cried the serving man,
With the high and the lily oh!
Methinks your bride she looks wond'rous wan,
As the rose was so sweetly blown.

XII.

I wish I were on yonder stile,
With the high and the lily oh!
For there I would sit and bleed awhile;
As the rose was so sweetly blown.

XIII.

I wish I were on yonder hill,
With the high and the lily oh!
There I'd alight and make my will,
As the rose was so sweetly blown.

XIV.

What would you give to your Father dear,
With the high and the lily oh!
The gallant steed which doth me bear,
As the rose was so sweetly blown.

XV.

What would you give to your Mother dear,
With the high and the lily oh!
My wedding shift which I do wear,
As the rose was so sweetly blown.

XVI.

But she must wash it very clean,
With the high and the lily oh!
For my heart's blood sticks in ev'ry seam,
As the rose was so sweetly blown.

XVII.

What would you give to your sister Anne,
With the high and the lily oh!
My gay gold ring, and my feathered fan,
As the rose was so sweetly blown.

XVIII.

What would you give to your brother John,
With the high and the lily oh!
A rope and gallows to hang him on,
As the rose was so sweetly blown.

XIX.

What would you give to your brother John's wife,
With the high and the lily oh!
A widow's weeds, and a quiet life,
As the rose was so sweetly blown.

THE HUSBAND-MAN AND THE SERVING-MAN.

An Ancient Dialogue.

I. SERVING-MAN.

Well met, my brother friend, all at this highway end,
So riding all alone, as you can,
I pray you tell to me, what may your calling be,
Or are you not a Serving-man?

II. HUSBAND-MAN.

Oh! why, my brother dear, what makes you to en-
quire,
Of any such a thing at my hand?
But since you are so fain, then I will tell you plain,
I am a downright Husband-man.

III. SERVING-MAN.


If a Husband-man you be, then go along with me,
And quickly you shall see out of hand,
Then in a little space, I will help you to a place,
Where you may be a Serving-man.

IV. HUSBAND-MAN.

Kind Sir! I 'turn you thanks for your intelligence,
These things I receive at your hand;
But something pray now show, that first I may
plainly know
The pleasures of a Serving-man.

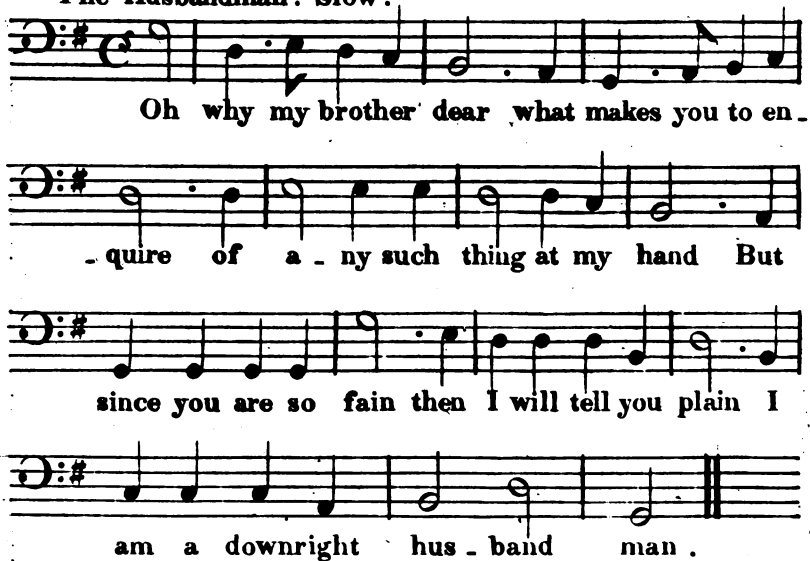
The Husbandman and the Serving man.
An Ancient Dialogue.

The Serving Man. Quick.



Well met my brother friend all on the highway
ri - ding so sim - ply all a - lone I
pray thee tell to me what may your calling
be Or are you a ser - ving man?

The Husbandman. Slow.



Oh why my brother dear what makes you to en -
quire of a - ny such thing at my hand But
since you are so fain then I will tell you plain I
am a downright hus - band man .

CHORUS.

Quick.

But since you are so fain then

I will tell you plain I

am a downright Hus-band man.

V. SERVING-MAN.

Why a Serving-man has pleasure beyond all sort of
measure,

With his hawk on his fist as he stands ;
For the game that he does kill, and the meat that
does him fill,
Are pleasures for the Serving-man.

VI. HUSBAND-MAN.

And my pleasure's more than that, to see my oxen fat,
And a good stack of hay by them stand ;
My plowing and my sowing, my reaping and my
mowing,
Are pleasures for the Husband-man.

VII. SERVING-MAN.

Why it is a gallant thing, to ride out with a king,
With a lord, duke, or any such man ;
To hear the horns to blow, and see the hounds all
in a row,
That is pleasure for the Serving-man.

VIII. HUSBAND-MAN.

But my pleasures more I know, to see my corn to
grow,
And so thriving all over my land ;
And therefore I do mean, with my ploughing with
my team,
To keep myself a Husband-man.

IX. SERVING-MAN.

Why the diet that we eat, is the choicest of all meat,
 Such as pig, goose, capon, and swan ;
 Our pastry is so fine, we drink sugar in our wine,
 That is living for the Serving-man.

X. HUSBAND-MAN.

Talk not of goose nor capon, give me good beef or
 bacon,
 And good bread and cheese now and then,
 With pudding, brawn, and souce, all in a farmer's
 house,
 That is living for the Husband-man.

XI. SERVING-MAN.

Why the clothing that we wear is delicate and rare,
 With our coat, lace, buckles, and band ;
 Our shirts as white as milk, and our stockings they
 are silk,
 That is clothing for a Serving-man.

XII. HUSBAND-MAN.

But I value not a hair your delicate fine wear,
 Such as gold is laced upon ;
 Give me a good great coat, and in my purse a groat,
 That is clothing for the Husband-man.

XIII. SERVING-MAN.

Kind Sir! it would be bad, if none could be had,
 Those tables for to wait upon ;

There is no lord, duke, nor squire, nor ne'er a man
of honour,
Can do without a Serving-man.

XIV. HUSBAND-MAN.

But, Jack, it would be worse, if there was none of us,
The plough for to follow along ;
There is neither lord nor king, nor any other one,
Can do without the Husband-man.

XV. SERVING-MAN.

Kind Sir ! I must confess, and I humbly protest,
I will give you the uppermost hand ;
Although your labour's painful, it is so very gainful,
I wish I were a Husband-man.

XVI. HUSBAND-MAN.

So come now let us all, both great as well as small,
Pray for the grain of our land ;
And let us whatsoever, do all our best endeavour,
To maintain the good Husband-man.

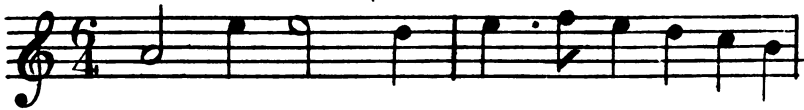
JOAN SANDERSON, OR THE CUSHION DANCE.

An old Round Dance, from a Collection called, "Dancing
Master."

This dance is begun by a single person (either man or woman), who, taking a cushion in their hand, dances about the room, and at the end of the tune they stop and sing, "This dance it will no further go." The Musicians answer, "I pray you, good Sir, why say you so?"—*Man*. "Because Joan Sanderson will not come too."—*Musicians*. "She must come too, and she shall come too, and she must come whether she will or no."—Then he lays down the cushion before the woman, on which she kneels, and he kisses her, singing, "Welcome, Joan Sanderson, welcome, welcome." Then she rises, takes up the cushion, and both dance singing, "Princum Prankum is a fine dance, and shall we go dance it once again, and once again, and shall we go dance it once again." Then making a stop, the woman sings as before, "This dance it will no further go."—*Musicians*. "I pray you, good madam, why say you so?"—*Woman*. "Because John Sanderson will not come too."—*Musicians*. "He must come too, and he shall come too, and he must come whether he will or no." And so she lays down the cushion before a man, who kneeling upon it, salutes her; she singing, "Welcome, John Sanderson, welcome, welcome." Then he takes up the

**Joan Sanderson .
or the Cushion Dance .**

An old round Dance from a collection called "The Dancing Master"



**Note. The first strain twice, the second once,
the last as often as is required**

cushion, they take hands, and dance round the room singing as before. And thus they do, till the whole company are taken into the ring; and if there is company enough, make a little ring in its middle, and within that ring, set a chair, and lay the cushion in it, and the first man set in it. Then the cushion is laid before the first man, the woman singing, "This dance it will no further go;" and as before, only instead of "Come too," they sing, "Go fro;" and instead of "Welcome, John Sanderson," they sing, "Farewell, John Sanderson, farewell, farewell;" and so they go out one by one as they came in. Note.—The women are kissed by all the men in the ring at their coming and going out, and likewise the men by all the women.

The following extract from Selden's "Table Talk," is given in Brand's "Popular Antiquities," as republished by Mr. Ellis, 2 vols. 4to. 1813, vol. II. p. 85:

"The Court of England is much altered. At a solemn dancing, first you have the grave measures, then the corrontos and the galliards, and this is kept up with ceremony; at length to French-more (it should be trench-more,) and the cushion dance, and then all the company dance; lord and groom, lady and kitchen-maid, no distinction. So in our Court in Queen Elizabeth's time, gravity and state were kept up. In King James's time things were pretty well; but in King Charles's time, there has been nothing but French-more and the cushion-dance."

THE KING SHALL ENJOY HIS OWN AGAIN.

The words adapted to the favourite air of the unsuccessful Party in our last great contest, appear to have varied with times, places, and circumstances; and in general to have possessed no other distinguishing quality than abuse of their adversaries. Each verse *, however, concluded with some modification of the following lines :

Then let us rejoice,
 With heart and voice,
 There doth one Stuart still remain ;
 And all sing the tune,
 On the tenth day of June,
 That the King shall enjoy his own again.

* The following is a specimen of one of the least offensive verses :

Whitehall was once
 A pretty place .
 To entertain the Royal Race,
 And Stuarts there,
 In princely state,
 Did make the same their Royal Seat ;
 Where gold did shine,
 And silver bright,
 Delightful to their Royal sight ;
 And the like will not be
 Till the time we do see
 That the King shall enjoy his own again.

Another verse ends with these words :

And we never shall be free
 Till the time we do see
 That the King shall enjoy his own again.

The King shall enjoy his own again.



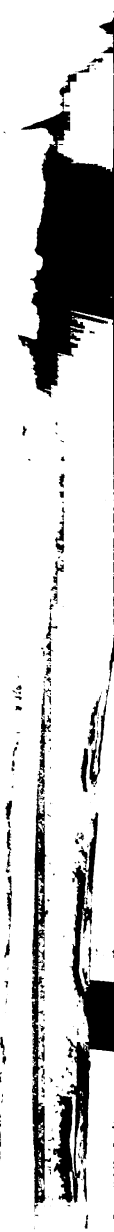
The Helstone Foray.



THE HELSTON FOREY.

This specimen of Celtic Musick is heard in Ireland and in Wales, when the people dance round their bonfires, originally kindled in honour of the Summer Solstice, although now dedicated to St. John. In Cornwall it is almost peculiar to the town of Helston, where a Forey was annually celebrated up to recent times, with all the pantomime of a predatory excursion into the country, and a triumphant return of the inhabitants dancing to this air. Some shadow of the festival is even still preserved in the more elegant amusements of the eighth of May, but with its nature totally changed, and its name obscured, by a fanciful allusion to Greek or Roman Mythology.

THE END.





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