

SCANNING THE Sports SCENE

WITH HARTLEY COLES

THE SUCCESS baseball teams from the little hamlet of Campbellville have enjoyed in the last five years has finally won them a measure of recognition in the daily press. The Toronto Globe and Mail, inspired by a note from the village barber, Frank Bill, a great booster of the Nassagaweya capital, conferred a few choice accolades on the little places, and especially Campbellville, in a recent issue.

Jim Vipond, sports editor of the Globe, devoted an entire column to the accomplishments of such little places as Campbellville. He termed them "the breeding grounds of athletes and thriving hives of sports activity."

Campbellville, of course, has won the Intermediate C baseball title for three years in succession and this year they capped the performance by capturing the Ontario Baseball Cup for the first time and went on to win the Ontario title in the higher class Intermediate A. Their Juvenile D team, provincial title holders of last year, duplicated the feat by retaining the crown this year.

A UNIQUE TRIBUTE to Campbellville's place in sports, was penned by Frank Bill in the note he dispatched to the Toronto Globe. Vipond says, "The metric content may not measure up to Bill Shakespeare but as a member of the Chamber of Commerce, the village barber of Campbellville is in a class by himself."

Queen Emulates Gift of the Magi

Twelfth-night, or the feast of the Epiphany, commemorates the manifestation of Christ as the Son of God. It was originally kept in the east as a festival of Christ's baptism and reached the west by the year 400.

In many Catholic countries, Epiphany, and not Christmas Day, is the occasion for the exchange of gifts. "Even in Protestant England, the monarch on this day makes a traditional offering of gold, frankincense and myrrh, the way the three wise men did before the cradle of Christ in the manger at Bethlehem almost 2,000 years ago."

In fact, the British sovereign is believed the only monarch to still emulate the gift of the Magi. The world today has no enthroned Catholic king.

For more than 500 years, British kings personally paid homage. The rule, first instituted in a Catholic Britain, was broken by King George III in 1758. Afflicted with remorse over the death of Princess Caroline on the eve of Epiphany, the king directed his lord high chamberlain to make the offerings on his behalf. Every year since then the gifts have been made by proxy by two of the monarch's gentlemen ushers.

In keeping with tradition, the two ushers of Queen Elizabeth will this year bear into the chapel royal of St. James' Palace the Queen's offering in a silken bag, sealed with red wax and threaded with gold.

At the height of the ceremony, the ushers will kneel at the altar and place the gold 125 newly minted sovereigns, frankincense and myrrh, on a golden dish. After the service the gold will be distributed among poor children. The frankincense sent to a church and the myrrh to a hospital.

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Traditional Carols Express Real Significance of Christmas

Perhaps no custom better expresses the spiritual significance of Christmas than the singing of the traditional carols.

One encyclopedia reveals the rather startling fact that the word carol originally meant a dance, or a group of songs intermingled with dancing. Later the word was used to describe festive songs, especially those sung at Christmas.

In England, the singing of carols was prevalent as early as the 15th century. Many of these ancient carols, such as the "Cherry Tree Carol," the "Carol of St. Stephen," and others, preserve unusual legends of early Britain.

Historians record that sacred carols were sung in the open air while joyous carols were favored with shepherds and plowmen of rural England at Christmas feasts and entertainments.

The "Christmas Caroling Song," which is believed to have originated even before the 15th century, had its beginning in the ceremony of carrying the wassail bowl. The wassail bowl was carried by groups of singers during the Yuletide season to the house of the gentry in expectation of a gift or gratuity. Originally the song contained the words: "Here we come a-wassailing and 'Love and joy come to you and to your wassail too." When the custom of carrying the bowl died out (not until well into the 19th century in many parts of rural England) the word "a-wassailing" was dropped and the word "a-caroling" was substituted.

Fortunately, many of the old English carols, such as the "Boar's Head Carol" which is still sung at Queen's College, Oxford, on Christmas Day, have not been buried with many of the customs they are reputed to have accompanied. Collections of carols have been printed at frequent intervals, the first selection being taken from the press of Wynkin de Worde in 1521.

A copy of Jace Cantiones, a Swedish collection published in 1582, came into the hands of Rev. J. M. Neale in 1852. Neale, whose translations and compositions are still sung by Canadian and British church congregations, translated a number of these carols and provided others with new words. "Good King Wenceslas," originally a spring carol, is the most famous example of Neale's translation ability.

The study of the carol tradition would fill many pages, for several countries have contributed to the great list of Christmas carols we know and sing today.

In Germany, the popular carol developed in parallel with the Christmas chorale, such as may be found in Bach's Christmas Oratorio. One of our best-loved modern carols, "Silent Night, Holy Night," had its beginnings in Germany. The unusual circumstances surrounding its origin are worthy of repetition.

In the year 1818, just two days before Christmas, the organ of the little Church of St. Nicholas in the

organ. Enchanted, he carried the words and tune away with him, giving it to some concert singers who sang it in other parts of Germany. Later it was used by roving choral groups, being published in 1840 at Leipzig for a family of Tyrolean singers.

Although less traditional, but equally lovely, the familiar "O Little Town of Bethlehem," is of American origin.

In 1868, Phillips Brooks, a young Episcopalian clergyman wrote the words for the children in his Sunday School of Holy Trinity Church in Philadelphia.

Enthralled by the first line, "O little town of Bethlehem," Lewis Redner, Holy Trinity's church organist and Sunday School Superintendent, promised the children that he would compose music for the little hymn as his Christmas present to them.

His inspiration for the music came to him in a dream on Christmas Eve. Hurriedly lighting a candle, wrote the now-famous music, completing the harmonies at the organ early the next morning.

Calling his song a "gift from Heaven," he played the tune for the children that Christmas morn. It has become a part of the musical observance of the Christmas season in many lands.

The young priest received his inspiration for the carol as he was walking home in the frosty calm of the same evening after administering the last rites to a dying woman. Declaring to himself that "it must have been like this that silent, holy night at Bethlehem," he spent the rest of the night composing his immortal words.

The next day Gruber composed the music, finishing in time for the midnight Mass.

The church members were greatly agitated when they heard only the muted strumming of a guitar and the thin, tired voices of the two composers instead of the rolling cadences of their church organ.

The quaint music of the new carol fell like a benediction on the startled parishioners as they listened to the beautiful words. Softly, they began to hum. At the end of the third stanza, they joined triumphantly with the priest and the organist to sing the repeat of the words "Christ in deiner Geburt" (Jesus, Lord at thy birth).

This now-famous and lovely carol reached the outside world through a repair man who came from a nearby town, Zillertal, to mend the bellows of the broken

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