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in the churches of Scotland, clearly show. that the usage is dear to the heart of the people, though to us it may seem almost as offensive as if the divine comedy were publicly read with the accompaniment of music selected from Offenbach. Popular verse and music are always interesting and sometimes extremely good; but they cannot quite supply the place of the Gloris and Agnus Dei, especially for foreign admirers of the church who do not belong to its communion. Still the midnight mass in an Alpine village is a thing to see. The long walle through the mow and darkness: the friendly light from the windows of most houses; the groups of furcoated worshipers whom one overtakes or who overtake one, with their hearty Christmas greetings; the blaze of light on the altar, which contrasts equally with the night outside and the other unlighted parts of the church within, are all impressive.

This Christmas in a Slav village has a purely religious character, though, as it obliges one to sit up late or to rise early I may write as all erense for alonger that than usual and an extra glass. But Advent is not, as in German or Protestant countries, concentrated into the single festival. In many villages on the first evening a kind of homely procession is formed, and the images of the Holy Virgin and St. Joseph are carried to the first house in the place, the inhabitants of which know exactly what is going to. happen; then, where they sing, as they generally do in Carniols, a duct or double chorus follows. The attendants of the saints ask for a night's lodging. those within ask who the travelers are, and so gradually the whole history of the nativity is told in Old World verse and music. Then the doors are thrown wide open: all who are within kneel, the images are borne to the altar that has been prepared for them, the two choruses FIL IN & bymn of praise, and evening

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