By HENRIETTA M. REES.

DURING the week a certain eminent musician in town divulged to me his anger and disgust, caused by hearing some "modern" Passion music that was given by certain local choirs shortly before Easter. Among other things he said: "I cannot imagine why our choir leaders pick such ultra-modern stuff. If they cannot master many of the grand old compositions from Bach, Haydn and others, why not take only one and study that one well—it would be much better for all concerned. Why can't they select such music only that will elevate, will make the choir members grow and develop and by so doing the church goer will have some food for his, thought, when now the music goes in one ear and out the other?" The eminent musician is right, and there is a great need of reform along this line, not only in the special Easter music, but in the anthems and even in the hymns chosen for the regular Sunday services.

In the great store of music written for church use there is to be had any style of anthem, cantata or hymn that is desired, just the same as in a big clothing store most any style of suit may be bought. But did you ever happen to notice that it isn't the best men or women in the community that wear the most extreme clothes? And isn't it better if you have not a vast number of resources at hand to buy one good tailored suit that you can wear several times rather that to put the money in some extreme thing that is not suitable except occasionally and to have to feel inappropriately dressed at other times—or to piece out the rest of one's wardrobe with makeshifts? The same principle applies to the choir leader. If he has not a vast number of resources, trained voices and faithful attendance and the rest it would be much better to learn some good substantial anthem, written upon good lines, that can be sung time and again at the church, which the people will grow to love the more they hear it, and that can be thoroughly learned and loved by the choir, something that will make them feel better every time they sing it, and let them get the meanging of both words and music, and something that has a meaning to get. The fault of poorly designed anthems and cantatas, of course, devolves upon the composer somewhat, just as much as a poorly designed gown reflects upon the modiste, but if a gown is poorly designed the customer doesn't have to buy it, any more than the choir leader has to select the poorly written music.

The bulk of the blame rests with them for showing poor taste. If a gown is made upon modern lines, unless it is becoming to a person it is not bought, and unless a choir leader has a choir that can sing a well written modern piece, with its unusual intervals, he had better not select it. When we wear our clothes, too, we do not wear a dress that would be suitable only for a dinner dance to morning service, but we often sit and listen to the choir which sings an anthem, or we join in a hymn which, except for the words, would tempt our feet to trip off in a waltz or two-step, the kind of music we would hear at the dinner dance, which is no more appropriate in the church than the gown. That does not mean that all bright and inspiring music should be left out of the services, but the music should be of the kind that sends the inspiration to the head and soul rather than to the feet. The choir leader has a place of much more importance in the church than people usually accord to him. He is really the dictator of the taste of religious music in the community. The people take what he gives them, and if he is inefficient and chooses poor music, they are not to blame for lack of interest in that part of the service or for poor taste. A great many choir leaders have a very superficial knowledge of the literature of church music. There are many who do not consider it as a separate branch that requires any special time and forethought. They will choose some anthem because it will do for this time and is not hard, regardless of its suitability, and not even take the time to study out its interpretation. If they do not, how is the choir to do it and how are the people to get anything out of it that listen? And when it has been carelessly selected it may or may not be worth interpreting.

What really makes the difference between church music and sacred music? Sacred music is music in which the words are worth while, in which the music is well-written and in which both words and music are suitable to each other. Very often the words are beautiful, but the music to which they are set is weak and sentimental, and poorly constructed. On the other hand, perhaps, the music will be full of melody and grandeur, but the words attached are so silly that the effect of the music is spoiled. There is also that class in which the words are all that could be desired, and the music most satisfactory, but the two do not fit each other, when, considered apart, they are both good. Only music that fulfills all three requirements deserves the name of sacred music; the other is music that is written for church use.

Musical settings of the Passion of Our Saviour can be classified in this way just the same as the hymns. When this sacred story is set to music that does not in every way add to its religious impressiveness, it had better not be sung, for it is a waste of time for all concerned, and instead of making the suffering of Christ more clear and the seriousness of the time more deeply serious, it makes it less so, and has hurt rather than helped the religion. There is a great deal of truly sacred music written for every occasion. Just because a hymn is familiar does not mean it is necessarily good. Look over your hymn book and try to find the good hymns, and when you find an "Abide With Me" style of words put to a "Work for the Night Is Coming" style of tune, the chances are that there is a misfit somewhere. Make out your own lists, and before you are through with the hymn book you will be surprised to find how many good hymns there are that you did not know, and how poor some of them are that you did. In the Catholic churches, so much of the Italian operatic style of music crept in, and detracted from the spirit of the service both in the words and the music, that the present pope has practically forbidden the use of any other music whatsoever than the old Gregorian chants. He lives in Rome, where the abuses of this style were the most practiced. In the Protestant churches, there are abuses of the same sort, but these could be easily cast out if either a churchly educated musician for a musically educated churchman had charge of the music in each church. There are choirmasters in Omaha, who do stand for the best in music, but there is room for more of this kind, and care in the selection of music as much as anything else will raise the standard.

The Oliver Ditson company has published "Twelve Songs," by Claude Debussy, for high voice, which will be of interest to the many admirers of this modern French writer. They are carefully chosen and are representative of his earlier and later compositions, beginning with the "Mandoline," 1890, and ending with "LaChevelude," 1898. There is a most interesting introduction by Charles Fonteyn Manney. An English translation as well as the French words is given with each song. The songs are characteristic of this composer, and as the introduction says, "If his work appears to lack in vigor, it atones for it by subtlety and delicacy of vision. It appeals to the imagination rather than the intellect." This delicacy is manifest in these songs, and even those that are especially partial to music of the older school cannot but admit their evanescent beauty. The "Interpertation of Piano Music," by Mary Venable, likewise published by the Ditson company, is a valuable book for the piano student. It takes up the signs of musical punctuation and explains their use. The differences in editions of many well known compositions are compared and examples of each are given. The harmonic skeleton of other numbers is taken up and explained, and then shown complete. Many other necessary points are also explained clearly and fully. The book is alike interesting to student and to teacher.

Deep sympathy is expressed for all those musically interested that were sufferers of the cyclone. Of these Miss Grace McBride lost her home and a sister. And Miss Grace Slabaugh had a most promising career as a pianist, which was cut short by an injury she has sustained to one of her wrists. Omaha's musical colony has exhibited especial fellow feeling for them.

Musical Notes.

Miss Alice Virginia Davis will give a piano recital at the Young Women's Christian association auditorium. Miss Davis will be assisted by Mrs. Beulah Dale Turner, who is east at present doing some concert work. Miss Davis will play the Schumann Sonate in G minor, two smaller groups, the Chopin Ballade in A flat and the Liszt Polonaise in E. Miss Davis studied with August M. Borglum of this city and later went to Paris where she became a pupil of Wager Swayne for two years. She has received several complimentary press notices while abroad, among them this from the Paris column in Musical Leader: "A week ago at the Atelier reunion Alice Davis, a pupil of Wager Swayne, was pianist. This pianist's playing was characterised by fine technique, purity of tone and good phrasing. To have participated at this reunion at once indicates that one is a finished performer." Miss Davis announces that she will give half the proceeds of this recital to the relief fund for the tornado sufferers.

Vernon C. Bennett has postponed the cantata "Rebekah" that was to have been given at Temple Israel April 28. The date of its performance will be announced later.

An After-Dinner Story.

Among after dinner speakers Joseph Jefferson ranked as one who could tell a good story in a dry, delightful way. His stories dealt principally with theatrical subjects.

"While starring through Indiana several years ago," he said at a dinner one night, "my manager was approached by a man who had the local reputation of being a pass 'worker,' or dead-beat. He told the usual yarn about being a former actor and ended by asking for professional courtesies.

"'I would be glad to oblige you,' said the manager, 'but, unfortunately, I haven't a card with me.' Just then a happy thought struck him and he added: 'I'll tell you what I'll do. I will write the pass where it will be easy for you to show it.'

"Leaning over, with a pencil he wrote 'pass the bearer,' on the fellow's white shirt front and signed his name. The beat thanked him and hastened to the gate. The ticket taker gravely examined the writing and let him take a few steps inside, then called him back, saying in a loud voice:

"'Hold on, my friend; I forgot! It will be necessary for you to leave that pass with me.'"—Chicago Record-Herald.

Women Doctoring.

When a woman has charge of a sick man, she feels as important as the marshal of the day at a country Fourth of July celebration, and, however amiable she may be at other times, she is very "bossy" when she has medicine to give a man, or lotions to put on him; if he wants a drink of water, she expresses the opinion that he is drinking too much, and remembers that her Aunt Harriet's husband once drank a great deal when he was sick, and had convulsions. If the sick man becomes impatient, and says the medicine is doing no good, she reminds him curtly that "time" is necessary; she has even been known to dip into the classics, and say that Rome was not built in a day. The air of wisdom with which she examines the doctor's books convinces the sick man that, however intelligent his medical adviser may have been, after his recovery he will be informed that he would have been sick much longer had she not used her home-made lotions. Whatever she does at night, the doctor will agree in the morning that it was very good.

The sleepiest woman in the world will stay up all night cheerfully if she can get a chance to doctor somebody, and if a man has medicine to take at an unusual hour he will get it, if there is a woman around.—Ed Howe in American Magazine.

Wonderful Treatment For Corns Callouses and All Sore Feet

Millions of people who endure daily torture from sore feet will welcome the information that there is now a simple treatment that positively and quickly cures foot ailments of all kinds. You can say goodbye to corns and callouses; bunions, swollen, aching, bad smelling and sweaty feet. This treatment works right through the pores and removes the cause of the trouble. Use it once and your feet feel delightful; use it for a week and your foot troubles will be a thing of the past. "Dissolve two tablespoonfuls of Calocide compound in a basin of warm water. Soak the feet in this for full fifteen minutes, gently rubbing the sore parts." Amazing results follow. Calocide was formerly confined to doctors' use but now any druggist will supply it. If he does not have it in stock he can get it in a few hours from his wholesale house. A twenty-five cent package is said to be enough to put the worst feet in fine condition.—Advertisement.

CHURCH AND LABOR UNION

Ten Years of Stelzle's Work Shows Effective Results.

PRESBYTERIANS THE PIONEERS

Set Going an Influence that Revolutionizes Sentiment and Relations Between Toiler and the Church.

Not all churches in the country are poorly attended, but many are, to the churchmen's distress. One that is not, one that is filled at every service, is not called a church, though presided over by a minister of the gospel and performing church work. It is Labor temple in New York City, and to all intents and purposes, is a church in the larger sense.

Those who have gone to one of its Sunday services have seen it filled with men, mostly, and brawny, hardy men, too. Most of them are simply clad, some with the marks of hardship or adversity about them, but all a most earnest lot.

And looking over the heads of this big body of men, one sees on the rostrum in front another man, simply attired, plain looking, but also tensely earnest; rather short of stature, smooth shaven and baldheaded, under middle age.

This is Parson Stelzle.

This is the parson, or the leader of that great flock; that ever-growing mass that every Sabbath day overflows the big seating capacity of this church—Labor temple. And the parson is none other than Charles Stelzle, an important link that binds together church and labor, once a machinist, then a preacher and now a preacher, but officially head of the department of church and labor of the Presbyterian board of home missions. And Stelzle is a postive force in the world of labor as well as religion and a greater force in the two combined.

It was the believe that too wide a breach was forming between church and labor that led the Presbyterians on April 1, 1903, to organize and set to work this department, with Stelzle at its head. He was then pastor of Markham Memorial church, St. Louis. He took up his headquarters in Chicago, but as the work grew rapidly in favor with labor and church alike, he was transferred to New York, where now he has offices in the Presbyterian building, 156 Fifth avenue. And every year at the general assembly, the high court of the church, and on the floors of the national and international councils of labor, Charles Stelzle is an important figure.

Now comes a commemoration of the first ten years of this great work of harmonizing the interests of church and labor. Added potency has been given to Stelzle's work by transgressing denominational lines in its conduct. It is too big for any narrow limitations. It has been described by The Continent as, first, "a denominational contractor," now, "a Christian engineer."

Revolution in Sentiment.

The changes in sentiment, both within the church and among workingmen themselves, with reference to their relationship one to the other, have practically undergone a revolution in the last decade. The bureau had much to do with bringing this change about.

In the field of labor the bureau has established "Labor Sunday," which is now observed by practically every Protestant denomination throughout the United States and which has since received the unanimous endorsement of the American Federation of Labor. It inaugurated the plan of the exchange of fraternal delegates between ministers' associations and central labor unions, which is now in operation in over 100 cities. In many cases these ministers are serving as chaplains to organized labor. They have enlisted labor in practical reform measures. The bureau originated the plan of sending ministerial delegates to the annual convention of the American Federation of Labor, which has been an accepted plan for seven years.

Testing Public Sentiment.

During the last eight years the bureau has furnished every week an article for the labor press of the United States and Canada, syndicating it to 250 weekly papers and 100 monthlies. The result of this wide and effective propaganda has been a complete change in the attitude of the labor press, the labor leaders and workingmen in general toward the church.

The bureau has been developing for the churches in industrial centers "industrial parishes," each church becoming responsible for a particular shop, just as a church would become responsible for a certain mission field, with the difference, however, that the church not only supports the work in the "industrial parish" financially, but actually does the work through its minister and those who assist him.

One of the Strongest Features.

One of the strongest features of the work of the bureau is its survey department, which not only investigates conditions, but makes specific recommendations of methods needed to meet these conditions. Among the fields investigated for specific purposes are the following: Cleveland, Buffalo, Chicago, New York, Newark, Elizabeth, Utica, Lockport, Huntingdon Presbytery, Redstone Presbytery and Sag Harbor. The bureau has carried on investigations in nearly 100 cities and in thousands of churches with a view to studying methods of church efficiency.

The city has been the subject of study with the bureau since its organization. Probably the most notable achievement in demonstrating the methods required to meet the needs of one of the most difficult fields in America is the Labor temple in lower New York. Lower New York is the arena in which the greatest battles of America's masses will be fought. Here every social, economic and religious problem of the day will be faced by the people and settled—for good or for ill. What shall be the place of the church in this struggle? This is the question which the Labor temple is trying to answer. The temple is situated at the most strategic point in New York City for such work. Fourteenth street and Second avenue is the junction of the east side's most popular thoroughfares. The bureau wishes to demonstrate what the church may do in such a community. The success of the enterprise seems to indicate that the bureau has worked out the right principle for this kind of a field.

Need of Specialists.

This bureau proceeds on the theory that national church problems cannot be met by the average minister and church worker without specialized assistance. He cannot grasp his own local problems effectively without having the larger viewpoint. He requires the assistance of a "staff specialist." The bureau of social service furnishes such help to the church at large without expense to the individual minister.

The general educational work of the bureau has been quite extensive and varied. A correspondence course in applied Christianity for ministers and Christian workers is being conducted. Church publicity is a subject which has received a great deal of attention in the work of the bureau. Advertising principles and methods have been worked out for the churches through systematic study and experiment, and publicity plans of a general character have been suggested to individual churches and workers. By an arrangement with the leading publishers in America, the bureau has succeeded is establishing an up-to-date sociological library which is available to visitors.

The bureau is in close touch with various organizations engaged in original research work and is, itself, making special studies of those social problems in which the church is more directly concerned.

The Presbyterian church has the distinction of being the first denomination in this country which organically established a department, with a secretary in charge, to study the social problem. Other denominations in the United States, Canada, Europe and Australia, seeing the success of the methods introduced by the bureau, have inaugurated movements similar to this, so that there are today probably a dozen such bureaus with secretaries in charge or with special committees appointed to supervise their work.

HIGH PINNACLE OF HOPE

Troubles of Married Life Hold Ample Reward if Rightly Sought.

There is hope.

If you have been worrying over the fact that you were not going to live more that 100 or 200 years, forget it.

Just get your wife to tickle your feet and then you can stick around and make faces at Father Time.

He'll get tired waiting for you if you follow this rule:

Prof. Max Muller of the University of Pennsylvania is the bearer of the glad tidings. His gumshoe expedition along the Nile has convinced him that the Egyptian citizens of a few years back owed their ridiculously long lives to the coochecoo treatment of their feet.

Careful investigation disclosed the fact that Egyptian women spent most of their time tickling the tootsies of their husbands. Instead of yelling for the ballot and taking part in bargain riots, the women of those times kept their fingers dancing lightly over the feet of their lords and masters. They devoted all their waking hours to dodging widowhood.

"This little pig went to market" was their favorite pastime. It was popular in the most exclusive circles.

Every set of male feet had enough feminine fingers to keep them entertained, because the old Egyptians were not limited to one wife. The average Egyptian flat looked like a suffragist mass meeting.

All of which proves that Mrs. Methuselah must have been a busy little party.

No, the husband never tickled the feet of his wives. Women lived long enough in those days, the same as they do now. Few men want their wives to live more than a century, anyway.

While the tickling treatment extended the lives of the Egyptian men to the point where some of them had to have adding machines to keep track of their birthdays, Prof. Muller says that a contributing cause to their longevity was 100 jars of beer a day.

Figure that out from any angle, and it is "some" drinking. Forewarned is forearmed. Never undertake the contract of filling an Egyptian. Now you know where the term Egyptian jugs originated. It isn't hard to imagine the streets of Cairo—shut off that music, please—filled with unsteady Egyptians, pickled and tickled.

In a way, the daily consumption of wet goods explains their ability to stand having their feet tickled. Most persons jump if you touch the soles of their feet, but after a man has surrounded half a hundred jars of foam it would be possible to tickle him with a red-hot poker without disturbing him.

However, most of us cannot afford so much nourishment. But most married men can submit the tickling idea to their wives. The moving pictures would be worth having. A large number of men will be called upon to dodge skillets, bric-a-brac and anything that happens to be near the boss of the house one second after they make the suggestion.

On the other hand there are a number of women who will insist on tickling the feet of their husbands. These are the ones who are anxious to keep the meal ticket in the family as long as possible.

Married women who are anxious to find out how they look in black will endeavor to keep the news of the discovery from their captives. They will have a difficult job. Friend husband is bound to hear about it from some of the neighbors and when he does he will remove his shoes and order his spouse to get busy.

No matter how bitterly a woman may hate the man who has sworn to pay her board for life, she would not dare refuse to tickle his feet. To do so would be to admit she was trying to get rid of him. If he happened to have heavy life insurance she would have a difficult time trying to explain her conduct.

Of course, there are a great many husbands who have no desire to live to a ripe old age. The very thought of such a fate throws them into a panic. They will take extra precautions from now on to keep their feet covered while their wives are around. It is safe betting they will sleep with their boots on.

Looks like married men are in for a lively time of it. The only avenue of escape is now closed to them. They won't dare to admit they are not feeling well. They won't dare to look pale. The minute they do their wives will start tickling their feet. The family physician has good cause to view with alarm. Ditto the family undertaker. The tickling treatment eventually will put them out of business. Undertakers make most of their profit off men. Women live so long it does not pay the undertakers to wait for them.—St. Louis Republic.

The Yellow Peril.

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