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MUSICAL THOUGHTS

Under this head a writer in The Courier spoke recently of the high character of the music which marks the services rendered in Holy Trinity church. He contrasted the strong simplicity and consistent tone of the semi-choral of the old masters in use there with the sensational, secular, excitement-raising "Gospel Hymn" music used elsewhere. It is disappointing to people whose taste has been educated to enjoy the highest class of music in secular circles, when they come to engage in the loftiest of all life's duties—the public worship of God—to find the modes of expression of that worship weak, inferior, inconsistent and unequal to the demands of the soul-feeling.

Music is inherent in the organic life of the church because the church has a human membership formed of redeemed humanity, while music is the most perfect of human expressions. Students in the philosophy of art tell us that, while other fine arts, like painting and sculpture, are only imitative and represent only the effects of certain passions, music being an utterance of man out of himself personally, carries with it the quality of the human personality, is inseparable from the sacred human soul, and hence is a profounder thing, embodying in itself what the painter and carver and architect have only copied and wrought by what was outside of them. This being so, church music is an original and special trust from God which compels a care that cuts out frivolity, irreverence and the secular spirit.

In precomposed set forms of worship as in the Episcopal church, such simple and dignified language is employed as comports with the thoughts and feelings to be expressed. If to this language were set music lacking the same strong, dignified simplicity, the symmetry and harmony of the functions of worship would be destroyed and the desired effect would be lost.

Perhaps the weakness and insipidity of most of the so-called "Gospel Hymns" is due to the fact that they were written expressly to be set to light, popular, secular music. In this case it is plain that the popular taste for light music has had an influence in lowering the dignity of the language used, and therefore of the thought and feeling which seek expression.

Some think music such an important aid to worship as to call for the employment of the highest musical talent. And under certain limitations this is true. Occasions may require an interpretation of some portion of scripture which only an artist can bring out. A soloist or a quartet is then required to give the soul-feeling wrapped up in the words, and which could not be brought out in any other way.

But mere professionalism in the church choir is generally the death of sincerity in worship. The interest of the worshippers becomes centered on the performance of the singer more than upon what is sung.

Thus all feelings of worship are dissipated, and what was intended to be an aid to worship degenerates into an operatic performance to please an audience and not to benefit a congregation of worshippers. This may explain why we now-a-days hear our church congregations called "audiences" and their forms of worship "exercises." The people go to hear the preacher, or the choir, or both, rather than to worship. Hence they become "audiences."

For this reason, in part, the music in the Episcopal church is by law placed under the immediate and sole control of the pastors, most of whom (and the pastor of Holy Trinity is a conspicuous example) discourage the employment of professional soloists. This is perhaps a sufficient reason. But to it may be added another which is that in Lincoln, as no doubt elsewhere, there seems to exist a spirit of rivalry among the churches as to which can secure the best soloists, and so offer the greatest attraction in the way of musical programs, to say nothing of the scramble by professionals for the best paying places.

Conspicuously in the Episcopal church the music is principally of the school type in order to give all worshippers opportunity to join in the common praise which the book of common prayer provides for. And no music is allowed to be used which has not first been approved by experts in sacred music who also thoroughly understand the principles of divine worship.

Sincerity in worship is the fruit of a

definite, well-founded faith. It is therefore not only all-important that the words and tunes used in worship should agree in sentiment, but that they should neither of them express what is not in keeping with the faith professed by the persons using them. Yet for the sake of the tunes to which they are set hymns are sometimes sung whose teaching is at variance with the tenets of the denominations in whose assemblies they are sung. At music services in the Universalist church here masses used in the Roman Catholic church have been rendered by Hagenow's orchestra, portions of which are intended to express and to interpret doctrines concerning the sacrifice of Christ on the cross, which, if put into words, would scare out of their wits some of the staunch protestants who listened to them as if they understood them. How the orthodox Unitarian Universalists received them is a conundrum.

If church music be regarded as a special trust from God, how is the church singer, the choir master, the choir boy, to throw off this responsibility? How can he be frivolous, irreverent or profane without a terrible wrong against himself as well as a desecration before God? His voice is to be as sacred a thing as the prayer book in his hand. How shall he use it? How shall he guard it? How shall he carry that treasure entrusted to him as he goes on the tempted way of his life from one Easter to another towards the choir meeting around the throne?

X.

NOTICE OF SALE UNDER CHATTEL MORTGAGE.

Notice is hereby given that by virtue of a chattel mortgage dated on the 9th day of April, 1895, and duly filed in the office of the county clerk of Lancaster county, Nebraska, on the 2nd day of September, 1895, and executed by L. P. Gould to M. L. Thomas to secure the payment of the sum of \$27.70 and upon which there is now due the sum of \$27.70. Default having been made in the payment of said sum and no suit or other proceeding at law having been instituted to recover said debt or any part thereof, therefore I will sell the property therein described to-wit:

One heavy ash book case, twenty-four law text books, one black walnut office desk, one cloth covered table, five cane bottomed high backed chairs, one brass hanging lamp, five iron cuspidors, at public auction at 1127 O street in the city of Lincoln, Lancaster county, Nebraska, on the 8th day of November, 1895, at 2 o'clock p. m. of said day.
M. L. T. OMAS, Mortgagee.
By C. S. RAINBOLDT, His Attorney.

NOTICE.

In the district court of Lancaster county, Nebraska.

Ella C. Conger, plaintiff,

vs.

Moses James, et al., defendants.

Moses James, Amelia James, John L. Clark, Rosa A. Clark, Hattie H. Barnes, — Barnes her husband, first name unknown, and the Western Investment company, defendants in the above entitled action, will take notice that on June 15th, 1895, the said plaintiff filed her petition in the above entitled action against said defendants, the object and prayer of which was to foreclose a certain mortgage executed by said defendants Moses, Amelia James, John L. Clark and Rosa A. Clark to the Mead Bond & Trust company upon lot 2, block 3 of Pleasant Hill subdivision of lots 3, 4, 5 and 6 in the north-east quarter of section thirty-six (36), in township ten (10), range six (6) east, in Lancaster county, Nebraska, to secure the payment of a promissory note for the sum of \$2,200.00 together with ten coupon notes thereto attached for the sum of \$77.00 each, dated May 1st, 1890, said principal note being payable May 1st, 1895, and one of said coupon notes being due and payable every six months from the date thereof. That said note and mortgage were before their maturity duly sold, assigned and transferred by the Mead Bond & Trust company to the plaintiff in this action, who is now the owner thereof. That there is now due upon said note and mortgage the sum of \$2,277.00 with interest thereon at the rate of 10 per cent per annum from the 1st day of May, 1895, for which sum plaintiff prays for a decree that defendants be required to pay the same, to that said premises be sold to satisfy the amount found due.

You are required to answer this petition on or before the 9th day of December, 1895.
ELLA C. CONGER,
By Stewart & Munger, her Attorneys,
Dated, October 12th, 1895.

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