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NATIONAL,

PATRIOTIC AND TYPICAL AIRS OF ALL LANDS.

WITH COPIOUS ROTES.

JOHN PHILIP SOUSA,

BAND MASMER, U.S. M. G.



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GHE HONORABLE BENJAMIN F. GRAGY SEGRETARY OF THE RAVY,

THIS WORK

Is Respectfully Inscribed

BY

John Philip Sousa.

7114 530.2

NOV 28 1890

Summer Fund

PREFACE.

In presenting this volume to the public, the compiler desires to state that he has divided the airs into three classes:—National, Patriotic, and Typical. The first embraces those airs, which, either by official decree or by the voice of the people, are known as the principal patriotic airs of their respective countries; the second comprises those which embody words of a patriotic character, or are used at times for patriotic purposes. Under Typical, he has placed those airs which are indigenous to the soil, or the people, and which have come to him as specimens of national music in the broad sense of the term.

It was the compiler's intention to give a few examples of the best modern patriotic songs of our land, but he was compelled to abandon his project. It is popularly supposed that this country is poor in patriotic songs, but instead of finding this to be the fact he discovered such a great number that no volume of ordinary size could contain them. Many of them are excellent compositions and well fitted to serve the purpose of their creation.

Quite a number of the airs came to the compiler without harmonic treatment of any description; he has endeavored to supply that deficiency, but in no instance has he altered the melodic design of any of the airs.

In a few instances the notation does not correspond with that in vogue in America; it has been deemed best not to change it.

The compiler desires to express his sincere thanks to the Honorable James G. Blaine, Secretary, the Honorable Wm. F. Wharton, Assistant Secretary, Dr. F. O. St. Clair, Chief of Consular Bureau, Messrs. H. L. Thomas, J. T. Coughlin and M. M. Shand, all of the Department of State; to Rear-Admiral J. G. Walker and Lieutenaut T. B. M. Mason of the Navy; to Mr. A. R. Spofford, Librarian of Congress, Mr. David Hutchinson, the Assistant Librarian, and to all others who have contributed to this work.

JOHN PHILIP SOUSA.

Washington, October 1890.

CONTENTS.

COUNTRY OR TRIBE.	AIR.	TITLE.	AUTHOR.	COMPOSER,	FORM OF GOVERNMENT OR LOCATION.	PAGE
United States of America	Patriotic	Hail Columbia	Judge Joseph Hopkinson	Fyles	Republic	12
United States of America	Patriotic	The Star-Spangled Banner	Francis Scott Key -	Dr. Samuel Arnold -	Republic	14
United States of America	Patriotic	Yankee Doodle			Republic	18
United States of America	Patriotic	{ Columbia, the Gem of }	David T. Shaw	David T. Shaw -	Republic	16
United States of America	Patriotic	My country, 'tis of thee	Dr. S. F. Smith -	Henry Carey	Republic	108
Officed States of America	I adilode	my country, us or thee	D1. S. F. Sunti	Tremy Carey	Republic	108
Abyssinia	Typical				Kingdom	21
Abyssinia	Typical	Air of the kingdom of Shoa			Kingdom	21
Abyssinia	Typical	Air of Southern Gallas			Kingdom	21
Afghanistan	Typical	Takhmi			Feudal Monarchy -	22
Algeria	Typical	Salem, Salem			French Colonial Possession	23
Algeria	Typical	Ye men K'ta Djebal -		,	French Colonial Possession	23
Algeria	Typical	El Dani ihabou Kalbi			French Colonial Possession	24
Algeria	Typical	Ya tir en nouba	· · · ·	• • • •	French Colonial Possession	24
Algeria	Typical	Danil Dan		· · · ·	French Colonial Possession	25
Apache Indians -	Typical	Ma-Ma-Ma-Mine Ga-Ga			Located in Mexico, New Mexico and Arizona	20
Arabia	Typical				Dynastical	26
Arabia	Typical				Dynastical	28
Arabia	Typical	Mizmouna			Dynastical	28
Argentine Republic -	National	Oid, mortales, el grito		Dr. Dn. Vincento Lopez	Republic	29
A !-	D. A. L.A.L.	} sagrado ∫	Dishan Minas	Distant Mines	Divided between Russia,	-
Armenia	Patriotic	Nor Oghchion	Bishop Minas -	Bishop Minas	Persia and Turkey -	32
Australia	Patriotic	The Song of Australia	Mrs. C. J. Carleton -	Carl Linger	British Colonies	33
Austria	National	God preserve our noble Emperor	L. L. Haschka -	J. Haydn	Empire	34
Austria	Patriotic	Oh! thou my Austria!		F. Von Suppe -	Empire	35
I		1			(Vinadam and of Co.	•
Bavaria	National	Heil, unserm Konig, Heil!	• • • •	Henry Carey	Kingdom, part of Ger- man Empire	108
Belgium	National	La Brabanconne		F. Campenhout -	Kingdom	37
Bengal	Typical	Kutch Kewhana -		. .	Division of British India	39
Berar	Typical	Air of the Deccan -	· · . • • •		Province of British India	41
. Boa Vista Island -	Typical	Cha Bai		· · · · ·	Portuguese Possession -	55
Bohemia	National	War-song of the Hussites	· · · ·		Province and nominal king- dom of Austria & Hungary	43
Bolivia	National	Bolivia nos el ha		De Benedicto Vincentti	Republic	45
Bosnia	Typical	∫ Mountains bathed in \			{ Territory of Europe admin-	48
Brava Island	Typical	morning light Cheraben			istered by Austria-Hungary Portuguese possession -	56
Brunswick	• •	Cheraben		Henry Carey	Duchy, part of German	30
Brunswick	National		• • • •	Henry Carey	Empire	107
Bulgaria	National	Maritza			Principality, tributary to	47
Burmah	National	Kayah Than			Empire	47 49
Consta	7 0	m , , , , , , ,			-	
Canada	Patriotic	The Maple-leaf forever		Alexander Muir -	Federal union of Provinces and Territories belonging	51
Canada	Typical	Vive la Canadienne -		Streaborg	to Great Britain	53
Cape Verde Islands -	Typical	Lundum			Portuguese possession	55
Cape Verde Islands -	Typical	Trenènè			Portuguese possession	55
Carinthia	Typical	Our Valley		· · · · ·	Duchy of Austria-Hungary	57
Carniola	Typical	My home to the East by)			Duchy of Austria-Hungary	36
Cashmere	Typical	Croatia is bounded			Under British supervision	57
•	**				(Federal & republican com-	31
Celebes Islands	Typical				bined, with the monarch-	54
Cherokee Indians -	Typical	Higanûyahi			(ical and elective principles	Ĕ0
Cherokee Indians -	Typical	∫ Yo wi Danuwe Yowida- \		_	Located in Indian Terri-	59
i	-	Danuwe }			tory and N. C.	59
Chili Chili	National	Dulce Patria	• • •	Carnicer	Republic	60
China	Typical	The Cueca			Republic	62
China	National Typical	The World's Delight -		• • • •	Empire	63
. 1	Typical	Moo-lee-wha		• • •	Empire S Located in Minnesota and	64
Chippewa Indians -	Typical	Scalp Dance			Canada	59
Costa Rica	National	De la Patria		Mel. Ma. Gutierrez	Republic	65
Croatia	National	Hrvatska Domovina -		<u>.</u>	(Titular kingdom, its crown	66
Croatia	Typical	Nek se hrusti	_	•	belonging to the Emperor	66
C.Oacia ,	Typical	I tem se musti	1		of Austria	00

COUNTRY OF TRIBE.	AIR.	Title.	AUTHOR.	COMPOSER.	FORM OF GOVERNMENT OR	Page,
Cuba	Typical	La Bayamesa			LOCATION, Spanish colonial possession	67
Cuba	Typical	Zapateo Cubano -	l	Gabriel Vila	Spanish colonial possession	69
	Typical	La Territorial	l	M. Saumell	Spanish colonial possession	-
Cuba			1	R. Valenzuela -	Spanish colonial possession	72
Cuba	Typical	El Mondonguito -		K. VRICHZUCIR .	Spanish colonial possession	73
Dakota Indians -	Typical	Shice-Shice-Shante -		l .	Located in Dakota -	108
Dalecarlia	Patriotic	Brave of heart and war-			Province of Sweden -	
Datecariia	1 actions	riors bold			1 Tovince of Sweden -	74
Denmark	National	King Christian stood be-	Ewald	Hartman	Kingdom	75
Denmark	Patriotic	side the mast The Dannebrog		R. Bay	Kingdom	77
Denmark -	Patriotic	Towards the North		C. F. Weyse	Kingdom	78
Denmark	Patriotic	Denmark, by whose ver-		R. Bay	Kingdom	•
		dant strand		·	1 - 1	79 8-
Denmark	Patriotic	A Soldier Brave		Hornemann	Kingdom	80
East Indies	Typical	Pukhto	1		Part of British Empire	82
East Indies -	Typical	Mand			Part of British Empire	82
Fast Indies	Typical	Gut Tillana			Part of British Empire	82
East Indies	Typical	Thowrani Roop			Part of British Empire	83
East Indies	Typical	The Gazelle			Part of British Empire	84
Ecuador · · ·	National	Salve, oh Patria			Republic	86
Egypt	National	Salaam Effendina -			Kingdom	85
Eskimo Indians	Typical	Summer Song			Arctic America and Green-	-5
Eskimo Indians	Typical	1	1		\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	89
		The Returning Hunter		• • • •	Arctic America and Green	_
Eskimo Indians -	Typical	Song of the Tornit -	• • • •		\	89
Fayal	National			Wm. Searle	Portuguese possession -	90
Fiji Islands	Typical	Autiko mai na		Will. Scarle	British possession -	91
Finland	National	Our land -	J. L. Runeberg	F. Pacius	Grand-Duchy, part of	92
Finland	Patriotic	Savolaisen laulu	J. Z. Kuneberg	Karl Collan	Russia -	94
Finland	Patriotic	Björneborgarnes March	l. '. '. '. '. '. '. '. '. '. '. '. '. '.		Grand-Duchy, part of	95
Finland	Typical	Tho' from Poets			Russia	95 96
Fogo Island	Typical	Manche	l		Portuguese possession -	56
France	National	The Marseillaise	C. J. Rouget De Lisle	C. J. Rouget De Lisle	Republic	
France	Patriotic	The Parisian	Casimer de la Vigne -	D. F. A. Auber	Republic	97 101
France	Patriotic	(The Departure of the)	Outside do la vigno	2.1.1.1.1.00.	l ⁻ l	
Plance		Patriots }		• • • •	Republic	103
France	Patriotic	To die for Home and Country	Andre Chénier	Alphonse Varney -	Republic	106
France	Typical	Partant pour la Syrie -	Alexandre de Laborde	Queen Hortense -	Republic	99
		1		-	ļ -	
German Empire	National	Heil dir im Siefgerkranz	Heinrich Harries -	Henry Carey	Empire	107
German Empire -	Patriotic	Die Wacht am Rhein	Max Schneckenburger	Carl Wilhelm	Empire	109
German Empire	Patriotic	Was ist des Deutscher Vaterland	E. M. Arndt	Gustav Reichardt -	Empire	110
German Empire -	Patriotic	Deutscher Freiheit	E. M. Arndt	A. Methfessel	Empire	113
Great Britain and Ireland	National	Schlachtruf God save the Queen -	Henry Carey	Henry Carey	Kingdom	116
Great Britian and Ireland	Patriotic	Rule Britannia -	Thomson	Dr. I. A. Arne	Kingdom	118
Greece	National				Kingdom	114
Greece	Patriotic	Sons of Greece, Come,			Kingdom	115
Customala	37 dt. 1	Arise! { Guatemala, en tu limpia }	- · · ·	D 6 1 41	D 111.	•
Guatemala	National	{ bandera }	P. Molina	Rafael Alvarez -	Republic	120
Hanover	National	1		Henry Carey	Province of Prussia -	107
Hawaii	National	Hawaii Ponoi	King Kalakau	H. Berger	Kingdom	122
Hindoostan	Typical	Tiawan Tonor	Ising Islandana	in Deige.	Part of British Empire	121
Holland	National	Wien Nierlansch	l		Kingdom	124
Holland	Patriotic	Flanders		Richard Hol	Kingdom	125
Holland	Patriotic	William of Nassau -		Kichad 1101	Kingdom	126
Holland	Patriotic	The Tithe	l		Kingdom	127
Honduras	National	Dios Salve a Honduras		Laurcano Campos -	Republic	123
Hungary	National	Swear, Hungarian, by	•		Kingdom	_
Trunkarl	TREGOINERS	thy country		• • • •	vingaom	128
Iowa Indians	Typical	Dja de wi dje	l		Located in Indian Ter.	150
Ireland	Patriotic	The Minstrel-Boy	Thomas Moore			130
		Let Erin remember the		_	Part of the United King-	-
Ireland	Patriotic	\ days of old }	Thomas Moore		dom of Great Britain and	131
Ireland	Patriotic	The Harp that once thro' Tara's Hall	Thomas Mocre -		Ireland	132
***************************************)	•		•	

COUNTRY OR TRIBE.	AIB.	Title.	AUTHOR.	Composer.	FORM OF GOVERNMENT OR LOCATION.	PAGE
		(Ob 6 ab			(Part of the United King-	
Ireland	Patriotic	Oh, for the swords of former times	Thomas Moore		dom of Great Britian and	
		`			(Ireland Located in New York,	133
Iroquois Indians -	Typical	Ige, Ige			Quebec and Ontario -	148
Istria	National	Oll Istria		Giulio Georgieri -	A district of the Austrian	•••
Italy	National	Royal March and Fanfare		G. Gabetti	∖Küsten-land Kingdom	134 142
Italy	Patriotic	The Volunteer's Farewell			Kingdom	145
Italy	Patriotic	The Tri-colored Banner			Kingdom	147
Italy	Patriotic	Garibaldi's Hymn -	Luigi Mercantini -	• • •	Kingdom	149
T!	National	Kalimba			Pairick management	
Jamaica	National National	Fou-sô-ka			British possession - Empire	151
Japan Japan	Typical	Song of the Boatmen			Empire	152 154
Japan	Typical	Kimygayo			Empire	155
Japan	Typical	Fuki		Yamase	Empire	156
Java	Typical	Surung Dayung			Dutch possession -	157
Lapland	Typical	Reindeer, galop fast -			(T1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-1-	158
Lapland	Typical	· · · · ·			{ Territory divided between { Russia, Sweden & Norway	150
Liberia	National	All hail, Liberia, hail!		Olmstead Luca	Republic	159
Lithuania	Typical	The Bride's Farewell -			Territory divided between	
Laxemberg	Patriotic	March of the Arabesques			Russia and Germany - Province of Belgium	158 160
_	•	-			1	-60
Madeira Islands - Madeira Islands	Typical Typical	If the sea were of oil - Oh Fontes			Portuguese possession -	162 162
Madeira Islands -	Typical	Gold cannot purchase			Portuguese possession	163
Madeira Islands	Typical	What a Rosebud -			Portuguese possession -	163
Madeira Islands -	Typical	Look at Jane			Portuguese possession	163
Madeira Islands	Typical	City Girls			Portuguese possession -	163
Malta	Patriotic	Diáisá Maltese		• • • • •	British possession	165
Manipur	Typical	Thowrani Roop			Part of British Empire in	83
Marhatta	Typical				India -	166
Marianna Islands - Martinique	Typical Typical	Hasngon gof dya - No. 1			Spanish possession - French possession -	269 167
Martinique	Typical	No. 2	l	l' .' .' .' .'	French possession -	167
Martinique	Typical	No. 3 · · ·			French possession -	168
Martinique	Typical	No. 4			French possession -	169
Martinique	Typical	No. 5			French possession -	169
Martinique	Typical	No. 6 Mexicanos, al grito de }			French possession -	170
Mexico	National	guerra		J. Nuno	Republic	171
Moldavia	Typical				Principality, part of Roumania	
Mandana ama	National	(Ohamo, ohamo za opga)			Absolute hereditary mon-	172
Montenegro	Nationar	oha }	• • • •		archy	173
New Zealand	Patriotic	God defend New Zealand	Thomas Bracken -	J. J. Woods	British possession -	175
Nicaragua	National			Blas Villatas	Republic	174
Nicaragua	Patriotic	Robert Sacasa		Alesandro Cousin -	Republic	173
Norway	National				Kingdom	107
Norway Nukahivah Island -	Patriotic Typical	Sonner af Norge -	Minding		Kingdom French possession -	179
	1 ypicai	(Uat Dunnam 's lind day)			Prench possession	
Orange Free State -	National	{ Heft, Burgers, 't lied der } vrijheid	H. A. L. Hamelberg -	W. F. G. Nicolai -	Republic	180
Persia	National	Salamati Shah -		A. Lemaire	Despotic Monarchy -	183
Peru	National	Somos libres, seámoslo			Republic	182
DC-1-	Turniani	siempre f The Hunter of the Pa-			-	270
Pfalz	Typical	{ latinate	, ,		Part of German Empire	210
Pfalz	Typical	, , , , , , , , , , , , , , , , , , ,			Part of German Empire	210
Phillipine Islands - Phillipine Islands -	Typical Typical	Pandanguham Bayuhan			Spanish possession - Spanish possession -	185
Phillipine Islands -	Typical	Palimos	1	1.	Spanish possession -	186
Phillipine Islands -	Typical	Cundiman			Spanish possession -	187
Phillipine Islands -	Typical	Auit ·			Spanish possession -	188
Phillipine Islands -	Typical	Cumentang			Spanish possession -	189
Phillipine Islands -	Typical	Virgoire	• • •		Spanish possession	191
Phillipine Islands -	Typical	Balinta	· · · · ·	l	Spanish possession -	192

COUNTRY OR TRIBE	Alb.	TITLE.	AUTHOR.	COMPORER.	FORM OF GOVERNMENT OR	PAGE
Phillipine Islands -	Typical	Pasion			LOCATION. Spenish possession -	192
Phillipine Islands -	Typical	Taguelaylay		l	Spanish possession -	193
Phillipine Islands -	Typical	Dalit			Spanish possession -	193
Phillipine Islands -	Typical	Zapateado	l		Spanish possession -	
Phillipine Islands -	Typical	Bantayanun		• • • •	Spanish possession -	194
		i -				195
Phillipine Islands -	Typical	Jele-Jele			Spanish possession -	196
Phillipine Islands -	Typical	Holona			Spanish possession -	197
Phillipine Islands -	Typical	Balitao	• • • •		Spanish possession -	197
Phillipine Islands -	Typical	Cabequingan	• • • •		Spanish possession -	198
Phillipine Islands -	Typical	Paruparuhan			Spanish possession -	199
Phillipine Islands -	Typical	Talindao -	• • • •		Spanish possession -	200
Poland	Patriotic	Poland's not yet dead in slavery	· • • • •	Sowinski	Part of Russian Empire	201
Ponca Indians	Typical	Love Song	• •		Located in Indian Ter.	205
Portugal	National	Hymn de Acclamation		Henrique Müller, Jr.	Kingdom	204
Prussia	National	Heil dir im Siegerkranz	Heinrich Harries -	Henry Carey	Kingdom, chief state of	100
Prussia	Patriotic	Preussens Vaterland -		A. Neithart	the German Empire - Kingdom, chief state of	107
Republic of Columbia	National	Treussens vateriatid -		A. Neithir	the German Empire -	202
Roumania	Typical	Hora sentimentale			Republic	206
Roumania	Typical	Shepherd's Dance -	ľ		Constitutional Monarchy Constitutional Monarchy	209 208
Roumania	Typical	Soldier's Dance -			Constitutional Monarchy	207
Roumania	National	Traeasca Regele	V. Alexandri	Ed. A. Hübsch	Constitutional Monarchy	211
Russia	National	Lord God, protect the Czar	Joukowsky	A. von Lvoff	Absolute Monarchy -	212
Russia	Patriotic	High the Cossack's heart is bounding.		J. C. Grünbaum	Absolute Monarchy -	213
Russia	Patriotic	The Cossack			Absolute Monarchy -	215
Salsburg	Typical	Schnödalpöfi -			Duchy of Austria -	216
Salvador	National	Saludemos la Patria -	Juan J. Canas	J. Aberle	Republic	217
Samoa	Typical	Esia Samoa			Kingdom -	221
San Domingo	National	Quis gus ya nosvalientes		Jose Reyes	Republic	222
San Marino	National	La Sammarinese -		l	Republic	224
Savoy	Typical		l		A department of France	234
Saxony	National			Henry Carey	Kingdom of Germany •	-3 4 107
• 1		(Schleswig-Holstein Me-)			1	•
Schleswig-Holstein -	Patriotic	erumschlungen		C. G. Bellman -	Province of Prussia -	236
Scotland	Patriotic	Scots, wha hae wi' Wal-	Robert Burns		A part of the United King- dom of Great Britain and	237
Scotland	Patriotic	Bonnie Dundee	Sir Walter Scott -		Ireland	0
Scotting	ratione		Sir Waiter Scott		A part of the United King- dom of Great Britian and	238
Scotland	Patriotic	Blue bonnets over the border	Sir Walter Scott -		Ireland	239
Servia	National	God in His goodness	, -	Davorin Jenko -	Kingdom	240
Servia	Patriotic	Rise, Servians			Kingdom	242
Siam	National			• • • •	Absolute Monarchy -	236
Siam	Typical				Absolute Monarchy -	234
Silesia	Typical	Tell me, pray			Duchy of Austria-Hungary	221
Slavonia	Typical	Is on earth another -			Titular kingdom of Aus-	243
Spain	National	Hymn de Riego		Huerta	tria-Hungary Kingdom	244
Spain	Patriotic	The Royal March			Kingdom	250
St. Paul de Loando -	Typical			<i>.</i> .	Portuguese possession -	240
Styria	Typical	The lofty mountains -		l . .	A duchy and crown land	
Sweden	National	Ur Svenska hjertans -	l	1	of Austria-Hungary - Kingdom	245
	National	l ·		Henry Carey	1 -	277
Switzerland		Rufst du, mein Vaterland			Federal Republic -	107
Switzerland	Typical	Herdsman's Song Departure for the Alps \	• • • • •	• • • •	Federal Republic -	246
Switzerland	Typical	in Spring }			Federal Republic -	247
Switzerland	Typical	Song of the Shepherds			Federal Republic A division of Asiatic	250
Syria	Typical	1			Turkey	251
m ** 1	<u></u>				Tame	
Traman Island	Typical		l		Located in the Arou Group	252
Transvaal	National	Do you know that people		1	Republic	253

COUNTRY OF TRIBE.	AIR.	TITLE.	AUTHOR.	Composer,	FORM OF GOVERNMENT OR LOCATION.	PAGE
Transvaal	Patriotic	The Four-Color			Republic	255
Transvaal	Patriotic	The Four-Color -			Republic	255
Trieste	National	Viva San Giusto		C. Sinico	A district of Austrian Ku sterland -	256
Turkey	National	Hamidie	Hadji Emin Bey	Nedgib Pacha	Empire	263
Turkey	Patriotic	Our God, our God, save to us our Sultan			Empire	251
Turkey	Patriotic	Once the Sultan -		Nedgib Pacha -	Empire	265
Turkey	Typical	Dechme Daghi	<i>-</i>		Empire	253
Turkey	Typical	Charki		Ethem Bey	Empire	267
Tyrol	National	Andreas Hofer	J. Mosen		Crown-land of Austria	268
United States of Brazil	National	Hymno da Proclamacao da Republica	Medeiros e Albuquerque	Leopoldo Miguez -	Republic	270
Uruguay	National	Himno Nacional de la Republica Oriental del Uruguay		D. I. Deballi	Republic	272
Vancouver Indians -	Typical	Waich ee			Located in N.W. America	264
Venezuela	National	Gloria al bravo pueblo -	Vincente Sálias	Josiè Sandaeta -	Republic	275
Waldeck Wales Wallachia	National Patriotic National	Rhyfelgyrch gwyr Har-		Boyard Nicolas Filipesco	Principality of Germany { Principality, part of Great Britain Part of Roumania	252 278 281
Weimar	National			Doyard Micolas Phipesco	Grand Duchy of German	201
		(Es stehen drei Sterne)			Empire	107
Westphalia	Typical	am Himmel			Province of Prussia	274
Wurtemberg	National			Henry Carey	Kingdom of German Empire	107
Yap Island	Typical			· • • •	Spanish possession -	282
Zamboanga	Typical		· · · · ·		Spanish possession -	283
Zanzibar	National	The Sultan's Hymn -	1	• • • •	Empire	283

NAVY DEPARTMENT,

Washington, October 18, 1889.

SPECIAL ORDER:

John Philip Sousa, Bandmaster of the Band of the United States Marine Corps, is hereby directed to compile for the use of the Department the National and Patriotic airs of all Nations.

B. F. TRACY,

Secretary of the Navy.

NAVY DEPARTMENT.

GENERAL ORDER, No. 374.

Washington, July 26, 1889.

In order to insure uniformity, the following routine will be observed at morning and evening colors on board of all men-of-war in commission, and at all Naval Stations:

When a band is present it will play—

At morning colors: "The Star-Spangled Banner."

At evening colors: "Hail Columbia."

All persons present, belonging to the Navy, not so employed as to render it impracticable, will face toward the colors and salute as the ensign reaches the peak or truck in hoisting, or the taffrail or ground in hauling down.

B. F. TRACY,

Secretary of the Navy.

UNITED STATES OF AMERICA.

Hail Columbia!

PATRIOTIC SONG.



"The field music of the revolution consisted mainly of Yankee Doodle, On the Road to Boston, Rural Felicity, My Dog and Gun, and Washington's March, (the latter composed by the Hon. Francis Hopkinson.) On the occasion of Gen. Washington's attendance at the John St. Theatre in New York, in 1789, a German named Fyles, who was leader of the orchestra, composed a piece in compliment to him and called it the "The President's March," which soon became a popular favorite. The words of Hail Columbia, were written by Joseph Hopkinson, son of Francis and Mary Borden Hopkinson, who was born in Philadelphia, November 12, 1770. He was educated at the University of Pennsylvania; studied law with Judge Wilson and Mr. Rawle, and practiced with brilliant success in his native city; was twice elected to Congress from Philadelphia, (1815 and 1817.) In 1828 he was appointed Judge of the District Court for the Eastern District of Pennsylvania, this being the same office which his father held by Washington's appointment. Judge Joseph Hopkinson remained in office till his decease, which took place June 15, 1842. The following is Judge Hopkinson's own account of the origin of "Hail Columbia," written August 24, 1840, for the Wyoming Band, at Wilkesbarre, at their desire.

This song was written in the summer of 1798, when a war with France was thought to be inevitable, Congress then being in session in Philadelphia, deliberating upon that important subject, an act of hostility having actually occurred. The contest between England and France was raging, and the people of the United States were divided into parties for the one side or the other; some thinking that policy and duty required us to take part with republican France, as she was called; others were for our connecting ourselves with England, under the belief that she was the great preservative power of good principles and safe government. The violation of our rights by both belligerents was forcing us from the just and wise policy of President Washington, which was to do equal justice to both; to take part with neither, but to keep a strict and honest neutrality between them. The prospect of a rupture with France was exceedingly offensive to the portion of the people which espoused her cause, and the violence of the spirit of party has never risen higher, I think not so high, as it did at that time, on that question. The theatre was then open in our City. A young man belonging to it, whose talent was good as a singer, was about to take his benefit, I had known him when he was at school. On this acquaintance, he called on me on Saturday afternoon, his benefit being announced for the following Monday. He said he had no boxes taken, and his prospect was, that he should suffer a loss instead of receiving a benefit from the performance; but that if he could get a patriotic song adapted to the tune of the "President's March," (then the popular air), he did not doubt of a full house; that the poets of the theatrical corps had been trying to accomplish it, but were satisfied that no words could be composed to suit the music of the march. I told him I would try for him. He came the next afternoon, and the song, such as it is, was ready for him. It was announced on Monday morning, and the theatre was crowded to excess, and so continued, night after night, for the rest of the season, the song being encored and repeated many times each night, the audience joining in the chorus. It was also sung at night in the streets by large assemblies of citizens, including members of Congress. The enthusiasm was general, and the song was heard, I may say, in every part of the United States. The object of the author was to get up an American spirit, which should be independent of and above the interests, passions and policy of both belligerents, and look and feel exclusively for our honor and our rights. Not an allusion is made either to France or England, or the quarrel between them, or to which was the most in fault in their treatment of us. Of course the song found favor with both parties, at least neither could disavow the sentiments it inculcated. It was truly American, and nothing else—and the patriotic feelings of every American heart responded to it. Such is the history of this song, which has endured infinitely beyond the expectations of the author, and beyond any merit it can boast of, except that of being truly and exclusively patriotic in its sentiments and spirits." Moore, Nason, Booth's History, et al.



- He governs in the fearful hour Of horrid war, or guides with ease The happier times of honest peace. Chorus.—Firm, united, &c.

But armed in virtue, firm and true, His hopes are fixed on Heaven and you. When hope was sinking in dismay,
When gloom obscured Columbia's day,
His steady mind, from changes free,
Resolved on death, or liberty!

Chorus — Firm, united, &c.

The Star-Spangled Banner.

PATRIOTIC SONG.





Oh! thus be it ever when freemen shall stand.

Between their loved home and the war's desolation,

Blest with vict'ry and peace, may the heav'n-rescued land,

Praise the Pow'r that hath made and preserved us a nation.

Then conquer we must, when our cause it is just,

And this be our motto, "In God is our trust."—Chorus.

When our land is illum'd with liberty's smile,

If a foe from within strike a blow at her glory,

Down, down with the traitor, that dares to defile

The flag of her stars and the page of her story!

By the millions unchain'd who our birth-right have gain'd,

We will keep her bright blazon forever unstain'd.—Chorus.

"The music of the Star-Spangled Banner was composed by Dr. Samuel Arnold, for the old drinking song. To Anacreon in Heaven.' It was first used as a patriotic song in this country to the ode 'Adams and Liberty,' written by Robert Treat Paine, born in Taunton, Mass., Dec. 9, 1773, died Nov. 13, 1811."—Horton, et al.

The compiler has in his possession an old English volume in which "To Anacreon in Heaven" is given as follows:



"The words of the Star Spangled Banner were written by Francis Scott Key, son of John Ross Key, an officer in the Revolutionary army. He was born Aug. 1, 1779, sud died Jan. 11, 1848. The words were written Sep. 14, 1814, under the following circumstances. After burning Washington, the British advanced towards Baltimore, and were met by a smaller number of Americans, most of whom were captured and taken to the large fleet, then preparing to attack Fort McHenry. Among the prisoners taken at Bladensburg, was a Doctor Beanes, an intimate friend of Mr. Key. Hoping to intercede for the Doctor's release, Mr. Key, with a flag of truce, started in a sail-boat for the Admiral's (Cockburn) vessel. Here he was detained in his boat, moored from the stern of the flag-ship, during the terrible bombardment of twenty-five hours, and at last, seeing the "Star-Spangled Banner" still waving, then, as his fashion was, he snatched an old letter from his pocket, and laying it on a tarrel-head, gave vent to his delight in the spirited song which he entitled "The Defense of Fort McHenry." "The Star-Spangled Banner" was printed within a week in the Baltimore Patriot, under the title of "The Defense of Fort McHenry," and found its way immediately into the camps of our army. Ferdinand Durang, who be longed to a dramatic company, and had played in a Baltimore theatre with John Howard Payne, read the poem effectively to the soldiers encamped in that city, who were expecting another attack. They begged him to set the words to music, and he hunted up the old air of "Adams and Liberty," set the words to it, and sang it to the soldiers who caught it up amid tremendous applause."—Johnson, Our Fumiliar Songs, Anderson's History, Nason's Monogram, et al.

UNITED STATES OF AMERICA.

Columbia, the Gem of the Ocean.

PATRIOTIC SONG.



"When in America, I made inquiry regarding the author of this song, (The Red. White and Blue). My reason for making these inquiries was that, about twenty or twenty-five years ago, I first heard in 'the old country' this same song sung in our street, but somewhat varied.

The British song sang thus:

'Britannia, the pride of the Ocean,

The home of the brave and the free.

The shrine of each sailor's devotion,

What land can compare unto thee.'

It is quite clear one version must be taken from the other, for each is appropriate only to the eastern or western side of the Atlantic."—Paul Ward, in Notes and rics, July 1870.

The title of the song given in an edition published in Baltimore, in 1852, is "Columbia, the Land of the Brave." Nason in his Monagram says, "Columbia the Gem of the Ocean, by David T. Shaw, and set to the English tune of 'The Red, White and Blue.'" ****



UNITED STATES OF AMERICA.

Yankee Doodle.



- And every time they fired it off
 It took a horn of powder;
 It made a noise like father's gun,
 Only a nation louder.
- I went as near to it myself
 As Jacob's underpinin',
 And father went as near again—
 I thought the deuce was in him.
 - 11. Uncle Sam came there to change Some pancakes and some onions, For 'lasses cakes to carry home To give his wife and young ones.
- (It scared me so I ran the streets, Nor stopped as I remember, Till I got home, and safely locked In granny's little chamber.)
- And there I see a little keg,
 Its heads were made of leather,
 They knocked upon't with little sticks,
 To call the folks together.
- And there they'd fife away like fun, And play on corn stalk fiddles, And some had ribbons red as blood, All bound around their middles.
- 10. The troopers too, would gallop up, And fire right in our faces; It scared me almost half to death To see them run such races.
- 12. But I can't tell you half I see, They kept up such a smother; So I took my hat off, made a bow, And scampered home to mother.

The following version was written by Gen. Geo. P. Morris, of Philadelphia, born 1802, died 1864.

- The following version was written by Gen. Geo. F. MOTTIS, OF FILLING

 1. Once on a time old Johnny Bull flew in a raging fury,
 And swore that Jonathan should have no trials, sir, by jury,—
 That no elections should be held across the briny waters;
 And now said he, "I'll tax the tea of all his sons and daughters."
 Then down he sate in burly state, and blustered like a grandee,
 And in derision made a tune called, "Yankee doodle dandy."
 "Yankee doodle—these are facts—Yankee doodle dandy."
 My son of wax, your tea I'll tax; you—Yankee doodle dandy
- My son or wax, your tea I'll tax; you—Yankee doodle dandy

 2 John sent the tea from o'er the sea, with heavy duties rated,
 But whether hyson or bohea I never heard it stated.

 Then Jonathan to pout began—he laid a strong embargo—
 "I'll drink no tea, by Jove!" so he threw overboard the cargo.
 Then Johnny sent a regiment, big words and looks to bandy,
 Whose martial band, when near the land, played "Yankee doodle dandy."
 Yankee doodle—keep it up—Yankee doodle dandy."
 I'll poison with a tax your cup; you—"Yankee doodle dandy."
- Along war then they had, in which John was at last defeated,
 And "Yankee doodle" was the march to which his troops retreated.
 'Cute Jonathan, to see them fly, could not restrain his laughter,
 "That tune," said he, "suits to a T. I'll sing it ever after."
 Old Johnny's face, to his disgrace, was flushed with beer and brandy,
 Fen while he swore to sing no more this "Yankee doodle dandy."
 Yankee doodle—ho, ha, he—Yankee doodle dandy.

 We kept the tune, but not the tea—Yankee doodle dandy.

 Tratedy you now the order of this most lively ditter.
- We kept the tune, but not the tea—Yankee doodle dandy.

 4. I've told you now the origin of this most lively ditty,
 Which Johnny Bull dislikes as "dull and stupid"—what a pity!—
 With "Hail Columbia" it is sung, in chorus full and hearty,—
 On land and main we breathe the strain, John made for his tea party.
 No matter how we rhyme the words, the music speaks them handy,
 And where's the fair can't sing the air of "Yankee doodle dandy!"
 Yankee doodle, firm and true—Yankee doodle dandy;
 Yankee doodle, doodle doo, Yankee doodle dandy;

"In looking over an old file of the Albany Statesman, edited by N. H. Carter, Esq., we meet with the following interesting note, respecting the origin of the tune "Yankee Doodle," the words of which were published in the Collections for May. It is known as a matter of history, that in the early part of 1755, great exertions were made by the British Ministry, at the head of which was the illustrious Earl of Chatham, for the reduction of the French power in the provinces of the Canadas. To carry the object into effect, General Amherst, referred to in the letters of Junius, was appointed to the command of the British army in North Western America; and the British colonies in America were called upon for assistance, and contributed with alacrity their several quotas of men, to effect the grand object of British enterprise. It is a fact still in the recollection of some of our oldest inhabitants, that the British army lay encamped, in the summer of 1755, on the eastern bank of the Hudson, a little south of the city of Albany, on the ground now belonging to John I. Van Rensselar, Esq. To this day vestiges of their encampment remain; and after a lapse of sixty years, when a great proportion of the actors of those days have passed away like shadows from the earth, the inquisitive traveller can observe the remains of the ashes, the places where they boiled their camp kettles. It was this army, that, under the command of Abercrombie, was foiled, with a severe loss, in the attack on Ticonderoga, where the distinguished Howe fell at the head of his troops, in an hour that history has consecrated to his fame. In the early part of June, the eastern troops began to pour in, company after company, and such a motley assemblage of men never before thronged together on such an occasion, unless an example may be found in the ragged regiment of Sir John Falstaff, of right merry and facetious memory. 'It would,' said my worthy ancestor, who relates to me the story, 'have relaxed the gravity of an anchorite, to have seen the descendants of the Puritans, marching through the streets of our ancient city, to take their station on the left of the British army—some with long coats, some with short coats, and others with no coats at all, in colors as varied as the rainbow, some with their hair cropped, like the army of Cromwell, and others with wigs whose curls flowed with grace around their shoulders. Their march, their accoutrements and the whole arrangement of the troops, furnished matter of amusement to the wits of the British army. The music played the airs of two centuries ago, and the tout ensemble, upon the whole, exhibited a sight to the wondering strangers that they had been unaccustomed to in their own land. Among the club of wits that belonged to the British army, there was a physician attached to the staff, by the name of Doctor Schackburg, who combined with the science of the surgeon, the skill and talent of a musician. To please brother Jonathan, he composed a tune, and with much gravity recommended it to the officers, as one of the most celebrated airs of martial music. The joke took, to the no small amusement of the British Corps. Brother Jonathan exclaimed it was 'nation fine, and in a few days nothing was heard in the provincial camp but the air of Yankee Doodle. Little did the author or his co-adjutors then suppose, that an air made for the purpose of levity and ridicule, should ever be marked for such high destinies; in twenty years from that time, our National march, inspired the hearts of the heroes of Bunker Hill, and less than thirty, Lord Cornwallis and his army marched into the American lines to the tune of Yankee Doodle."-Letter in Farmer and Moore's Historical Collection for 1824.

"This tune, however, was not original with Dr. Schackburg. He made it from an old song which can be traced back to the reign of Charles I.; a song which has in its day been used for a great variety of words. One of the songs, written in ridicule of the Protector, began with this line:— 'The Roundheads and the Cavaliers.' Another set of words to the same tune was entitled 'Nankee Doodle.' and ran thus:-

'Nankee Doodle came to town
Upon a little pony,
With a feather in his hat,
Upon a macaroni.'

The first American perody upon the original which we have seen was entitled 'Lydia Fisher.' An aged and respectable lady, born in New England, says she remembers it well, and that it was a common song, long before the Revolution. It was also a favorite New England jig.

Before the war it was customary to sing the tune with various impromptu verses, such as:

Lydia Locket lost her pocket, Lydia Fisher found it; Not a bit of money in it, Only binding round it.

Perhaps there may be something in this, for within our recollection the 'gals and boys' of Massachusetts had something like it in their sports. But our version

is a little different from the old lady's, and runs thus :-

'Lucy Locket lost her pocket In a rainy shower; Philip Carteret he ran arter it, And found it in an hour.'

'Yankee Doodle came to town
For to buy a firelock;
We will tar and feather him,
And so we will John Hancock. At a later period the Tories had a song commencing.-

This version has a very strong resemblance to the original, the first line being the same, with the exception of the N for which the Y is substitued. The occurrence of the word 'feather' in the third line is no less remarkable. A long string of similar verses are known to exist, which were supposed to allude to the coming of Oliver Cromwell (on a small horse) into Oxford, with his single plume, which he wore fastened in a sort of knot, which the adherents of the royal party called 'a macaroni' out of derision. What renders the history of this tune the more remarkable is that to this very day the words of 'Lydia Locket,' alias 'Lucy Locket,' are sung to it by school children.

The tune is written in the same time, and has the same number of bars, as Yankee Doodle; and from its close resemblance, together with the identity of the words, we have little doubt but that the latter (Yankee Doodle) was composed as a sort of parody to the more ancient one; and though perhaps first used or adapted as a military air in 1755, as stated above, some other individual than Dr. Schackburg was the author."-Moore's Ency. of Music, Watson's Annals of Philadelphia.

Some consider it an old vintage song of France; the Spaniards think their vales have echoed to its notes in early days; the following note is from a secretary " Madrid, June 3, 1858.

My Dear Sir :—The tune 'Yankee Doodle,' from the first of my showing it here, has been acknowledged by persons acquainted with music to bear a strong resemblance to the popular airs of Biscay; and yesterday, a professor from the North recognized it as being much like the ancient sword dance played on solemn occasions by the people of San Sebastian. He says the tune varies in those provinces, and proposed in a couple of months to give me the changes as they are to be found in their different towns, that the matter may be judged of and fairly understood. Our national air certainly has its origin in the music of the free Pyrenees; the first strains are identically those of the heroic 'Danza Esparta,' as it was played to me, of brave old Biscay. Very truly yours, Buckingham Smith."

"The Magyars, with Louis Kossuth, recognize in it one of their old national dances. England entertains some shadowy tradition of its birth before the times of Cromwell; and the Dutchman claims it as a low country song of tithes and bonnyclabber; giving, it is said, as the original words:-

'Yanke dedel, doodel, down;
Dedel, dudel, lanter,
Yanke viner, vooner, vown,
Botermilk and tanther,'''—Extract from Nason's Monagram.

"That the air 'Yankee Doodle' was uniformly deemed a good retort on British royalists, we must be confirmed in, from the fact, that it was played by us at the battle of Lexington, when repelling the foe; again, at the surrender of Burgoyne; and, finally, at Yorktown surrender, when La Fayette, who ordered the tune, meant it as a retort on an intended affront." - Watson's Annals of Philadelphia.

*"When the British came out of the city to defile before us, we were ranged in two lines, the Americans on the right, and the French on the left; at the extremity of both lines were our general officers. In the midst of them, the beloved Washington was conspicuous, from his great height and beautiful charger, which he managed with inimitable grace. At the moment when the head of the column appeared, all eyes sought Cornwallis, who being detained by indisposition was represented by General O'Hara. The latter either through mistake or determination, offered his sword to General Rochambeau, who by a sign pointed out General Washington, and said that the French army being only auxiliary, it was from the American General that he should receive orders. O'Hara appeared piqued, and advanced towards Washington, who received him with a noble generosity. It was evident to us that the English in their misfortune were especially mortified to be obliged to lay down their arms before Americans, for the officers and soldiers affected to turn their heads towards the French line. Lafayette perceived this, and revenged himself in a very pleasant manner. He ordered the music of the light infantry to strike up 'Yankee Doodle,' an air which the British applied to a song composed to ridicule the Americans,—and which they uniformly sung to all their prisoners. This pleasantry of Lafayette was so bitter to them, that many of them broke their arms in a rage in grounding them on the glacis."—From "The Surrender of Cornwallis," in "Lafayette in America," by Levasseur,

APACHE INDIANS.

"Ma-Ma-Mine Ga-Ga."

SCALP SONG AND DANCE.



"While living near Tucson, Arizona, I saw the Apaches go through the ceremony of the Scalp-dance on several occasions. They place a pole in the centre of a Plaza, on the upper end of which is fastened a human scalp, decorated with colored ribbons, papers, etc. Around the base of the pole are squatted the squaws, who keep up the rhythm of the dance by rubbing with a corn-cob, a sort of tom-tom, made of clay baked in the sun and covered with skin. The bucks join hands and begin dancing in a circle, chanting the words, 'Ma-Ma-Ma-Mine Ga-Ga' to the above melody. After dancing in this manner for a short time, they go to another plaza, repeating the ceremony, changing again and again, until they are out of sight."—Extract of letter, containing the above music, to the compiler, from Mr. Moses Kats, of Baltimore.



ABYSSINIA.

TYPICAL SONGS.



[&]quot;If the philosopher, in order to understand the genius of a nation, has need to study its manners and religion, and if a knowledge of its scientific works is necessary to the savant to appreciate its progress, it is equally necessary to gain a knowledge of the character of a people, to consider its poetry and music. These airs by their plaintive melody and rude pathos, give us a deep insight into the national character of the Abyssinians."—Hotten's Abyssinia and its people.

AFGHANISTAN.

Takhmi.

TYPICAL AIRS.



ALGERIA.

TYPICAL AIRS.

Arranged as a Quadrille by L. Luce, Director School of Singing of Algiers.



[&]quot;Except the Marseillaise, (the French hymn) there is no national song in Algeria. The natives (Arabs as well as Kabyles) sing, as a rule in solemn circumstances, verses of the Koran, and no notation exists of their religious airs. Among songs, the following are the most popular: Salem, Salem, Ya men K'ta Djebal, El Dani ihabou Kalbi, Ya tir en nouba, Dani Dan. These have been arranged by Professor Luce, of Algiers, into a quadrille. This specimen will give quite an idea of the rhythm of the native music."-Extract from despatch from the Consul of the United States at Algiers, Africa, (1889).





ARABIA.

TYPICAL AIRS.





ARABIA.

SONG.



ARGENTINE REPUBLIC.

Oid, mortales, el grito sagrado.

NATIONAL HYMM.











Coro.

Sean eternos los laureles, Que supimos conseguir; Coronados de gloria vivamos, O juremos con gloria morir.

- Oid, mortales, el grito sagrado Libertad, libertad, libertad, Oid el ruido de rotas cadenas, Ved en trono á la noble igualdad. Se levanta á la faz de la tierra Una nueva y gloriosa Nacion, Coronada su sien de laureles, Y á sus plantas rendido un leon. Coro &a.
- 2. De los nuevos campeones los rostros Marte mismo parece animar; La grandeza se anida en sus pechos, A su marcha todo hacen temblar. Se conmueven del Inca las tumbas, Y en sus huecos revive el ardor, Lo que vé renovando à sus hijos De la patria el antiguo esplendor. Coro &a.
- 3. Pero, sierras y muros se sienten
 Retumbar con horrible fragor;
 Todo el pals se conturba por gritos
 De venganza, de guerra y furor,
 En los fieros tiranos la envidia
 Escupió su pestifera hiel.
 Su estandarte sangriento levantan,
 Provocando à la lid mas cruel.

 Coro &a.
- 4. ¿No los veis sobre Méjico y Quito Arrojarse con zaña tenaz?
 ¿Y cuál lloran bañados en sangre Potosi, Cochabamba y la Paz?
 ¿No los veis sobre el triste Caracas Luto, llanto y muerte esparcir?
 ¿No los veis devorando cual fieras Todo pueblo, que logran rendir?

 Coro &a.
- 5. A vosotros se atreve, Argentinos,
 El orgullo del vil invasor
 Vuestros campos ya pisa contando,
 Tantas glorias, hollar vencedor,
 Mas los bravos, que unidos juraron
 Su feliz libertad sostener,
 A esos tigres sedientos de sangre
 Fuertes pechos sabrán oponer.

 Coro &a.

- 6. El valiente Argentino à las armas Corre ardiendo con brio y valor; El clarin de la guerra, cual trueno En los campos del Sud resonó. Buenos-Aires se pone à la frente De los pueblos de la inclita Union, Y con brazos robustos desgarran Al Ibérico, altivo Leon.

 Coro &a.
- 7. San Josè, San Lorenzo, Suipacha, Ambas Piedras, Salta y Tucuman, La Colonia y las mismas murallas, Del tirano en la Banda Oriental, Son letreros eternos, que dicen: Aqui el brazo Argentino triunfó: Aqui el fiero opresor de la patria Su cerviz orgullosa dobló.

Coro &a.

- 8. La victoria al guerrero Argentino
 Con sus alas brillantes cubrió,
 Y azorado á su vista el tirano
 Con infamia á la fuga se dió.
 Sus banderas, sus armas se rinden
 Por trofeos á la libertad,
 Y sobre alas de gloria alza el pueblo
 Trono digno á su gran magestad.

 Coro &c.
- 9. Desde un polo hasta el otro resuena De la fama el sonoro clarin, Y de América el nombre enseñando Les repite—mortales oid? Ya su trono dignisimo abrieron Las Provincias unidas del Sud Y los libres del mundo responden: Al gran pueblo Argentino, Salud! Coro &a.

ARMENIA.

Nor Oghchioon. (Glad Tidings.)



The compiler secured the above song through hearing it sung by an Armenian gentleman, now (1889) in the United States. This gentleman states that about two years since, the Turkish Government ordered its officers to destroy whenever found all Armenian patriotic music, poetry and paintings. The order has been so zealously obeyed that little remains of Armenia's history in song and story.

AUSTRALIA

The Song of Australia.



"The history of this composition is as follows: Some twenty or twenty-five years ago the committee of the Mechanics' Institute in Gawler, South Australia, offered a prize of 25gs for the best Australian ode, to be called the national song of Australia. There was a great deal of competition; and eventually the prize was awarded to Mrs. C. J. Carleton, of Adelaide. The committee next offered a prize for the most appropriate music for these words; and, after another competition, the composition of Herr Carl Linger, at that time the leading professional musician in the colony, and a quiet, thorough-going scientific man, was accepted. When his air, composed to Mrs. Carleton s words, was published, it at once took the popular taste in South Australia—the people there were exceedingly critical in musical matters then—and it has since held full possession of South Australians. Next to the National Anthem it is the air which is played at all public gatherings, hummed in every home, and fully recognized as the hymn of the people."—From the Town and Country Journal, New South Wales.

AUSTRIA.

God preserve our noble Emperor.



When Haydn visited England, he was so much interested in the effect of "God Save the King" on the public on solemn occasions, he resolved, after his return to Vienna, to present his own country with a similar composition. Haydn's friend, Freiherr von Swieten, suggested the idea to the Prime Minister, Graf von Saurau, and the poet Haschka was commissioned to write the words which Haydn set in January, 1797. On the Emperor's birthday, Feb. 12th, the air was sung simultaneously at the National theatre in Vienna and at all the principal theatres in the provinces.—Engel, et al.

AUSTRIA.

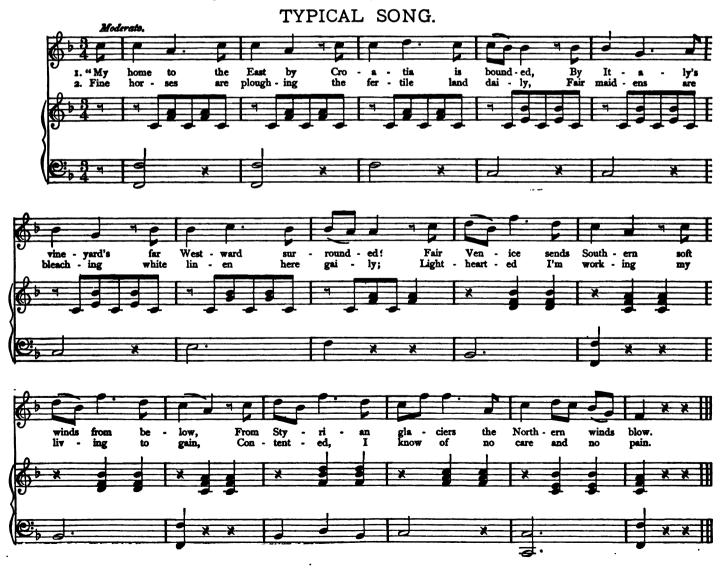
Oh! thou my Austria!





CARNIOLA.

My home to the East by Croatia is bounded.



La Brabanconne.

NATIONAL AIR:





BENGAL.

Kutch Kewhana.

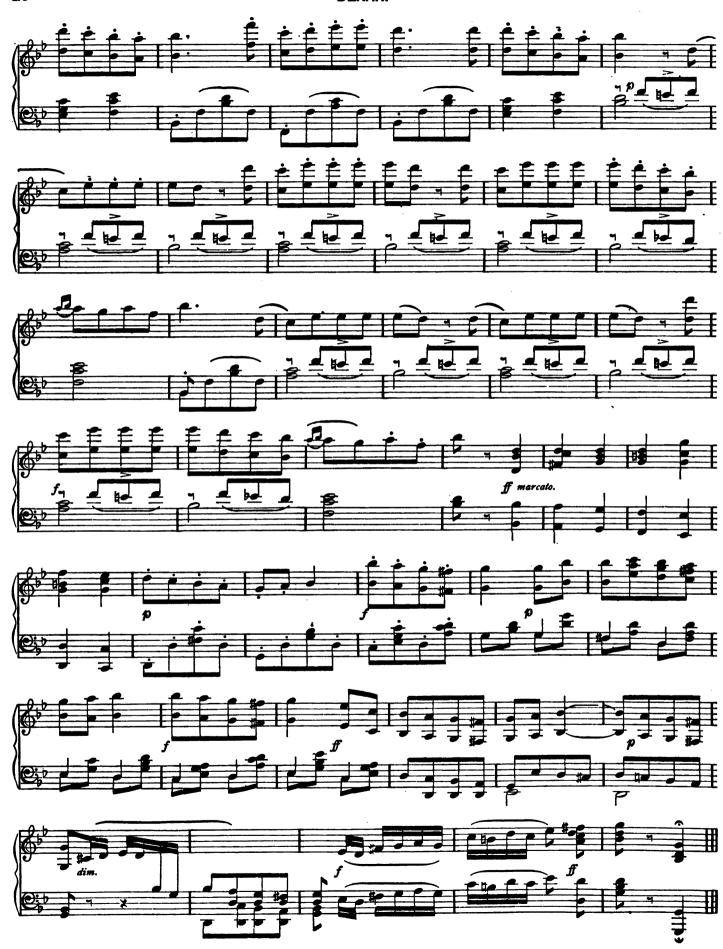
NAUTCH AIR.





AN AIR OF THE DECCAN.





BOHEMIA.

War-song of the Hussites.



In the Overture to "The Bohemian Girl" Balfe has used this melody as the principal motive of the Allegro.



Bolivia nos el ha.

NATIONAL AIR:





BULGARIA

Maritza.

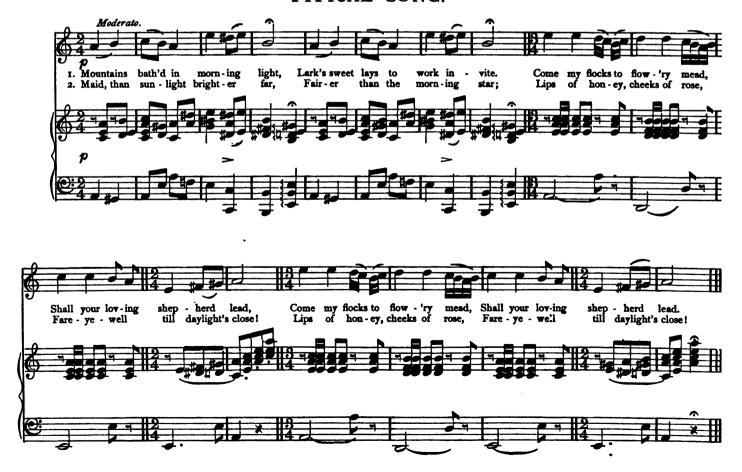




BOSNIA.

Mountains bath'd in morning light.

TYPICAL SONG.



BURMAH.





CANADA.

The Maple Leaf Forever.

PATRIOTIC SONG



"This air is the favorite in Western Canada, with the English speaking Canadians, though it is well-known all over the Dominion. "God Save the Queen" is the only official national air, and is played on all occasions of ceremony, especially at the conclusion of any performance, ball or fete."—Entract from Despatch from Hon. Bichard G. Lay, Consul-General at Ottowa.



Vive la Canadienne.

TYPICAL SONG OF THE FRENCH-CANADIANS.



This air is more especially the favorite with the French speaking Canadians and is best known in the Lower Provinces.

Vive la Canadienne.

Solo first time, then repeat in chorus.

Vive la Canadienne,
Soar, my heart, oh soar,
Vive la Canadienne,
||: How beauteaus are her eyes.:||

The wedding bells are calling her,
Soar, my heart, oh soar,
The wedding bells are calling her,
3: She's dressed in grand attire.:

We're dancing with our pretty blondes, Soar, my heart, oh soar, We're dancing with our pretty blondes, I: We're changing step by step.:

We'll pass the brimming flagon round, Soar, my heart, oh soar, We'll pass the brimming flagon round, #:And take a drink to cheer.:

Our happiness increases,
Soar, my heart, oh soar,
Our happiness increases,

[]: The wine cup we adore.:

Solo first time, then repeat in chorus.

Vive la Canadienne,
Vole, mon coeur, vole,
Vive la Canadienne,
Et ses jolis yeux doux,
Et ses jolis yeux doux, doux,
At ses jolis yeux doux.

T.

Nous la menons aux noces,
Vole, mon coeur, vole,
Nous la menons aux noces,
Dans tous ses beaux atours. (Ter.)

3.
On danse avec nos blondes,
Vole, mon coeur, vole,
On danse avec nos blondes;
Nous changeons tour à tour. (Ter.)

On passe la carafe,
Vole, mon coeur, vole,
On passe la carafe;
Nous buvons tous un coup. (Ter.)

Mais le bonkeur augmente,
Vole, mon coeur, vole,
Mais le bonkeur augmente,
Quand nous sommes tous souls. (Ter.)

CELEBES ISLANDS.



CAPE VERD ISLANDS.

Lundum.

NATIVE DANCE



Trenène.

TYPICAL AIR.



Cha Bai. (Let us go.)

AIR OF THE ISLAND OF BOA VISTA.



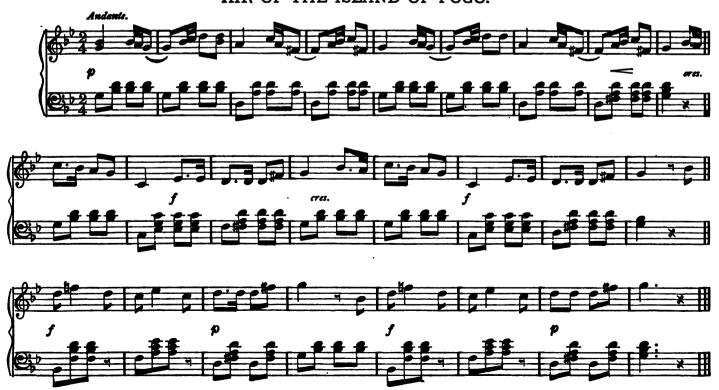
Cheraben. (Sweet smell.)

AIR OF BRAVA ISLANDS.



Manche.

AIR OF THE ISLAND OF FOGO.



CARINTHIA.

Cur Valley.

TYPICAL SONG.



CASHMERE.

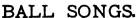
TYPICAL AIR:

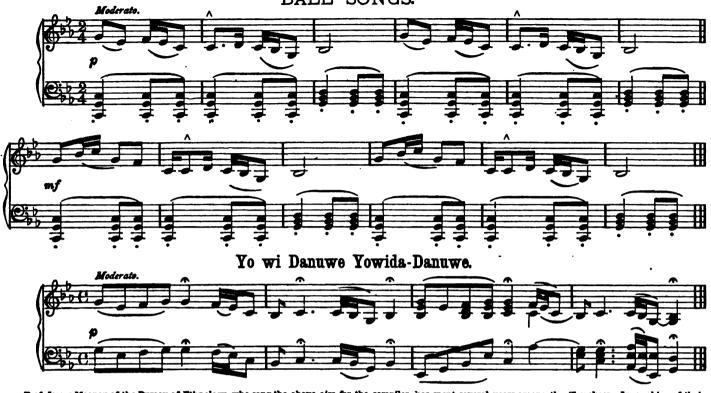




CHEROKEE INDIANS.

Higanuyahi.





Prof. James Mooney of the Bureau of Ethnology, who sang the above airs for the compiler, has spent several years among the Cherokees. In speaking of their music, he says: "As Cherokee songs are always in the minor key they have a plaintive effect, even when the sentiment is cheerful or even boisterous and calculated to excite the mirth of one who understands the language. This impression is heightened by the appearance of the dancers themselves, for the women shuffle solemnly back and forth all night long without ever a smile upon their faces, while the occasional laughter of the men seems half subdued, with none of the hearty, ringing tones of the white man or negro. The monotonous repetition, too, is something intolerable to any one but an Indian, the same words to the same tune being sometimes sung over and over again for a half hour or more. Although the singer improvises as he proceeds, many of the expressions have now become stereotyped, and are used at almost every ball play dance. The songs here given are good types of the ball songs and were heard on several occasions.

The words have no fixed order of arrangement and may be strung out indefinitely. Higanuyahi is the refrain sung by the women and has no meaning. The wowels have the Latin sound and 'u' is the French nasal 'un':—

Higantya, higantyahi
Higantya, higantyahi
Sákwili-téga tsitükatásüni!
Astalitiski tsitükatásüni!
Astalitiski tsikwakilütesti!
Uwatühi tsitükatásüni!
Tikananéhi ákwakilütati!
Uwátutsühi tsikwakilütati!
Uwátutsühi tsitükatásüni!
Igeskiyu tsikwakilütesti!
Tikananéhi tsitükatasüni!—Hu!

Which may be freely rendered:—

What a fine horse I shall win!
I shall win a pacer!
I shall be riding a pacer.
I'm going to win a pretty one!
A stallion for me to ride!
What a pretty one I shall win!
What a pretty one I shall ride!
How proud I'll feel when riding him!
I'm going to win a stallion!—Hu!

But sis transit gioria-in these degenerate days the pacer is more apt to be a jack knife."

CHIPPEWA INDIANS.

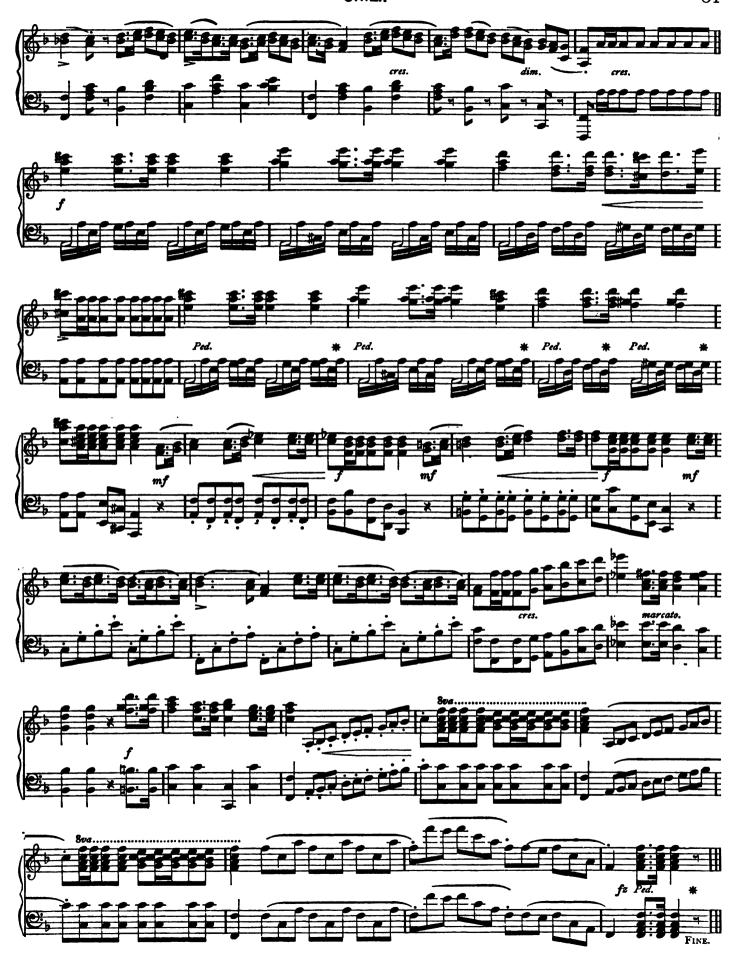
SCALP DANCE.



CHILI.

Dulce Patria.





CHILI. The Cueca.





CHINA.

"The World's Delight"



CHINA.

Moo-lee-wha.

FLOWER SONG.



COSTA-RICA.

De la Patria.



CROATIA.

Hrvatska Domovina.

NATIONAL SONG.



Nek se hrusti.

TYPICAL SONG.



La Bayamesa.

SONG OF THE GUARACHAS.



"Cuba, being a province and dependency of Spain, has no national air of her own. During the insurrection of some years ago, several songs obtained ephemeral popularity, on account of supposed allusions to the political situation, but are now no longer heard.

The 'Zapateo Cubano,' however, may be considered as the essentially popular Cuban air, as it is the favorite one of the 'Gaujairos,' or Cuban countrymen. It is sung in high falsetto voice, often in part to the accompaniment of the 'Tiple,' a kind of small Mandolin, and the patting of hands, while a couple may be engaged in dancing, and keeping time to the music, in a series of short, shuffling steps. The words, generally in praise of country life, love, etc., are often improvisations.

'La Bayemesa' is an old and popular air. 'The Guaracha' is a song popular among the colored people, especially of Havana."—From the Hon. Joseph A. Springer Flee-Connul General at Hawana

68 CUBA.



At your window, my darling, I am singing,—
Come awake, gaze at him whose heart is filled with grief!—
Ope thy lattice, my darling, to my pleading,
And with love give my aching heart relief.
Oh recall, my darling, days of joy and gladness,
When sweet love was our only thought by day or night.
Let us banish all thoughts of grief and sadness,
And to love bow with unrestrained delight.

A mi canto despierta sonriendo,
Ven y mirame al pié de tus rejas;
Ven, no duermas y atiende à mis quejas,
Pon remedio v mi negro dolor;
Recordando las glorias pasadas
Disipemos, mi bien, la tristesa,
Y doblando los dos la cabesa
Morirémos de gusto y amor.

Zapateo Cubano.





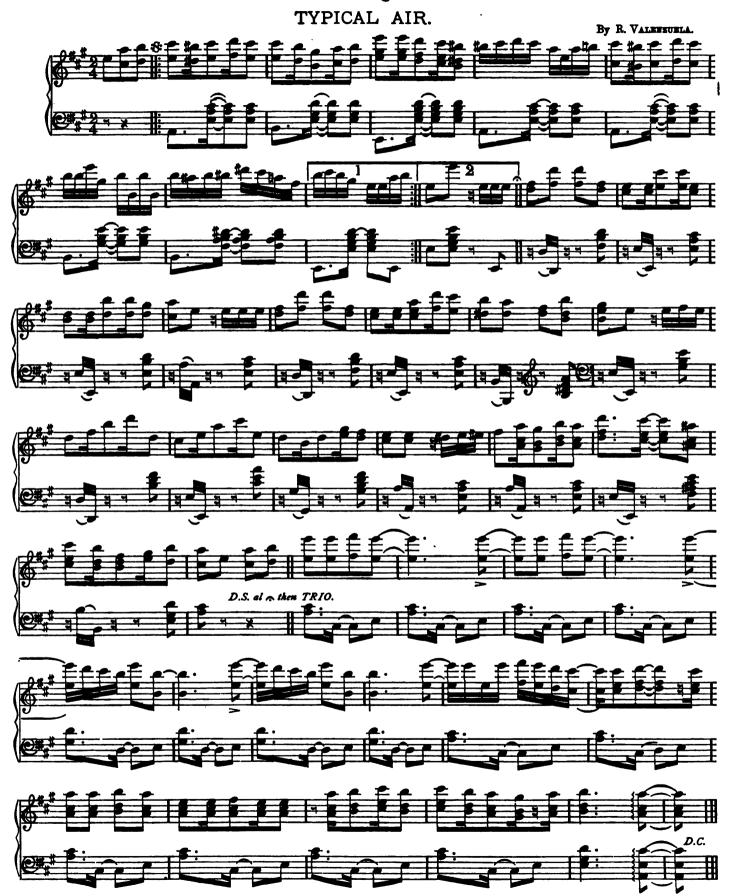


CUBA.

La Territorial.



El Mondonguito.



"El Mondonguito' means 'iripe.' The melody was first sung in the streets of Havana, by a vender of that commodity; it became immensely popular and is one of the best known Cuban aira."

DALECARLIA.

Brave of heart and warriors bold.

PATRIOTIC SONG.



King Christian stood beside the mast.





Nils Juel gave heed to the tempest's roar,
Now is the hour!
He hoisted his blood-red flag once more,
And smote upon the foe full sore,
And shouted loud through the tempest's roar,
"Now is the hour!"
"Fly," shouted they, "for shelter fly!
Of Denmark's Juel who can defy
The power?"

North Sea! a glimpse of Wessel rent
Thy murky sky!
Then champions to thine arms were sent;
Terror and death glared where he went;
From the waves was heard a wail that rent
Thy murky sky!
From Denmark thunders Thordenskiold,
Let each to heaven commend his soul
And fly!

Path of the Dane to fame and might!
Dark rolling wave!
Receive thy friend who, scorning flight,
Goes to meet danger with despite—
Proudly as thou the tempest's might,
Dark rolling wave!
And 'midst thy pleasures and alarms,
And war and victory, be thine arms
My grave!

Nils Juel gav Agt paa Stormens Brag,
Nu er det Tid!
Han hejsede det rode Flag
Og slog paa Fjenden Slag i Slag.
Da skreg de hojt blandt Stormens Brag:
"Nu er del Tid!"
"Fly," skreg de, "kver som vid et Skjul!
Hvo kan bestaa for Danmarks Juel
I Strid!"

3.
O Nordhau, Glimt af Vessel brod
Din morke Sky!
Da tyde Kamper til dit Skjod,
Thi med ham lynte Skrak og Dod.
Fra Vallen hortes Vraal, som brod
Den tykke Sky.
Fra Danmark lyner Tordenskjold;
Hver giv sig i Himlens Vold
Og fly!

Du danskes Vej ti Ros og Magt,
Sortladne Hav!
Modtag din Ven, som uforsagt
Vor mode Faren med Foragt,
Saa stolt som du mod Stormens Magt,
Sortlande Hav!
Og rask igjennem Larm og Spil
Og Kamp og Sejer for mig til
Min Grav.

The Dannebrog.



[&]quot;Prompted by Pope Gregory IX, King Valdemar the Conqueror undertook an expedition to Esthonia for the purpose of converting the heathen there to christianity, 1219. The Danes were almost defeated, when, (as states the legend,) the Danes'-banner fell from heaven, and raised them to victory. This saying undoubtedly arose from the fact that the Pope gave Valdemar for this undertaking a "holy banner,"—blood red, with a white cross in the centre—which became later the Danes' chief standard in all their wars, till it was lost to them in the unfortunate expedition to Ditmarsh in 1500."—Songe of Northern Europe.

Towards the North. PATRIOTIC SONG.



Denmark, by whose verdant strand.





A Soldier Brave.





3. ||: If now the Germans near,: || I pity all men here, yes,

I pity all men here;
To Peter and to Paul,
They say: "you're lazy all;"
And if one scold in Danish, why, "Holls maul!"† they loudly call!
If one could but in words, ah! upon them vengeance wreak! Yet there are far too many who only Danish speak. And therefore I'll fight bravely, as valiant soldier true! Hurrah! hurrah! hurrah!

> 4. : The Dannebrog know I,: It fell from heaven high, yes, It fell from heaven high; It waves upon the sea,

Before the people free;
You'll never find a banner which could like unto it be! And they have mocked its glory with deeds profane and bold. Ha! thereunto our banner is far too good and old! And therefore I'll fight bravely, as valiant soldier true! Hurrah! hurrah! hurrah!

- 5. 1: Why should we fear the foe?: Our king's our friend, we know, yes, Our king's our friend, we know, He bears a shining sword,

 He strikes and wastes no word;

 And always 'fore a Danish king one is a little awed.

 Yet now they all behave as tho' he no more were free!

 Ha! much they like to have him in German slavery!

 And therefore I'll fight bravely, as valiant soldier true! Hurrah! hurrah! hurrah!
- 6. ||:|For maiden and for land,:||
 We all will take our stand, yes, We all will take our stand, we all will take our stand,
 And shame on those who slight
 Their language true and right,
 And do not for the Dannebrog storm onward to the fight.
 Ah! should I ne'er come back here to greet the homestead deaz,
 I'm sure my king will comfort for me my old ones here!
 And therefore I'll fight bravely, as vainant soldier true! Hurrah! hurrah! hurrah!

[•] German-Danish war, regarding the annexation of Schleswig-Hols tein to Prussia.

EAST INDIA.

TYPICAL AIRS.





EAST INDIA.



EAST INDIA.



Salaam Effindina; or, Khedival March.



ECUADOR.

Saire sa Patria



ECUADOR 87





SONGS.





The Returning Hunter.



Song of the Tornit.



"Among the arts of the Eakimo, postry and music are by far the most prominent. " "The Summer Song" and 'The Returning Hunter' may be most frequently heard. As to the contents of the songs, they treat of almost anything imaginable:—of the beauty of summer; of thought and feelings of the composer on any occasion, for instance, when watching a seal, when angry with somebody, etc.; or they tell of an important event, as of a long journey."—The Central Estimo, by Dr. Frans Boos.

FAYAL.

NATIONAL AIR.



FIJI ISLANDS.

Autiko mai na.



[&]quot;The music of the Fiji Islands is more rude than of any people we have had communication with in the South Seas. The men rarely care for music, nor have they any pleasure in musical sounds. The tones of the violin, accordion, flute and musical-box, which caused so much delight among other islanders, had no charms for them. Their attention is seldom riveted by these instruments, and they will walk off insensible to the sweetest notes."—Narrative of the U.S. Exploring Expedition by Charles Wilkes, U. S. N.

FINLAND.

Our land. (Vart land.)





Our land is poor as all can tell;
No gold our rivers hold;
A stranger scorns its heath and fell;
And yet this land we love full well;
For us—with mountain wood and wold—
'Tis still a land of gold.

We love our rivers thundering tide,
Our streamlets sparkling bright;
The murmuring of our forests wide,
Our starry nights, our summer's pride,
All, all that e'er, with sound or sight,
Has filled us with delight.

"Twas here our fathers fought the fight
With thoughts and sword and plough;
Here, here in moments dark or bright,
"Mid fortune's smile, or fortune's spite,
The Finnish people's heart would glow,
"Twould bear both weal and woe.

And who could count the struggles dire
Which that brave people stood,
When battle raged with sword or fire,
And frost and famine spent their ire;
And who could meet their outspread blood,
Their patient, dauntless mood?

It was for us their life-blood flowed,
Here, here, upon this shore;
'Twas here with joy their bosoms glowed;
'Twas here in sorrow they abode:
Long ere we lived, in days of yore,
Our burdens here they bore.

How blest, how precious is this spot, All that we love is here,
Howe'er hard fate may cast our lot,
A land, a fatherland—we've got;
Oh, what on earth can fairly e'er
Be to our hearts more dear?

And here, sye here we see this land,
Oh sight, how full of bliss!
We need but stretch the lifted hand,
And joyous point to sea and strand,
And say: Behold! this country—this—
Our fatherland it is!

And were we called to dwell in light,
'Midst golden clouds of morn;
Where thousand stars are glittering bright,
Where tears ne'er flow, nor sorrows blight;
Still for this land so poor, so stern,
Our longing soul would yearn.

IO.

Oh land! thou land of thousand lakes,
Of song and constancy;
Against whose strand life's ocean breaks,
Where dreams the past; the future wakes;
Oh! blush not for thy poverty,
Be hopeful, bold and free!

Thy blossom in the bud that lies
Shall burst its fetters strong;
Lo! from our tender love shall rise
Thy light, thy fame, thy hopes, thy joys;
And prouder far shall sound ere long
Our Finland's patriot song!

2.

Vart land är fattigt, skall så bli
För den, som guld begår;
En främling far oss stolt förbi,
Men detta landet älska vi,
För oss med moar, fjäll och skår
Ett guldland dock det är.

3.
Vi disha vàrà strömmars brus
Och vàra backars språng,
Den mörka skogens dystra sus,
Vàr stjernenatt, vårt sommarljus,
Altt, altt, hvad här som syn, som sång
Vårt hjerta rört en gång.

4.
Här striddes våra fäders strid
Med lanke, svärd och plog,
Här, här, i klar som mulen tid,
Med lycka hård, med lycka blid,
Det Finska folkets bjerta slog,
Här bars kvad det fördrog.

Hvem täljde vål de striders tal, Som detta folk bestod; Då kriget röt från dal till dal, Då frasten kom med kungrens qual, Hvem mätte allt dess spillda blod, Och allt dess tålamod?

Och det var här det blodet flöt, Ja här för oss det var, Och det var här sin fröjd det njöt, Och det var här sin such det gjöt, Det folk, som våra bördor bar Långt före våra dar.

7.

Här är oss ljuft, här är oss godt,

Här är oss allt beskärdt;

Hur ödet kastar än vår lott,

Ett lånd, ett fosterland vi fått,

Hvad finns på jorden mera värdt

Att hållas dyrt och kärt?

Och här och här är detta land, Vårt öga ser det här; Vi kunna sträcka ut vår hand, Och visa gladt på sjö och strand Och säga: se! det landet der, Vårt fosterland det är!

9.
Och fördes vi att bo i glans
Bland guldmoln i det blå,
Och blef vårt lif en stjernedans,
Der tår ej gjöts, der such ej famns,
Till detta arma land åndå
Vår längtan skulle stå.

O land, du tusen sjöars land,
Der sång och trohet byggt,
Der lifvets haf oss gett en strand,
Vår forntids land, våo framtids land,
Var för din fattigdom ej skyggt,
Var fritt, var gladt, var tryggt.

Din blomning, sluten än i knopp Skall mogna ur sitt tvång; Se, ur vår kärlek skall gå opp Ditt ljus, din glans, din fräjd, ditt kopp, Och högre klinga skall en gång Vår fosterländska sång.

FINLAND.

Savolaisen Laulu.



Björneborgarnes Marsch.

PATRIOTIC AIR.



This celebrated March was played by the Finnish bands under Gustuv Adolph in the Thirty Years war.

FINLAND.

Tho' from Poets.

RUNE.



*Buna, Bun, (pronounce Boon.)—ancient North European word, signifying "song," or "speech;" Buno, "air," or "ballad." On popular holidays the widely scattered inhabitants of Finland assemble at well-known meeting-places, when target firing, wrestling, and extemporaneous singing of Runes form the staple amusements.

In the old traditional Runas, which have been preserved through centuries by oral transmission, the deeds of the heroes of the North, as well as the legends of the Northern Mythology are related. In the extemporaneous Runa of our time, important events in family life are mostly the subjects; or they may be the result of a public competition, in which both women and men take part. On these occasions the Runa forms the vehicle by which peculiarities or frailties of individuals are turned into ridicals.

The Magic Runa was believed to possess great powers of evil, and an old Finnish law, dating from the time when Christianity was introduced into these countries, prohibits the singing of Magic Runes or other witchcraft under punishment of exile. The above example gives a fair idea of the semi-barbaric glow of imagination which characterises this class of songs.— Kappy.

The Marseillaise. (La Marseillaise.)

NATIONAL AIR:





And would that horde of slavish minions
Conspire our freedom to o'erthrow?
Say for whom those gyves are intended
||: Which their craft prepar'd long ago.:||
What righteous rage now should excite us?
For Frenchmen what shame is so great?
They dare e'en to meditate
To enslave us:—that thought shall unite us!
To arms, &c.

Ye tyrants all, and traitors tremble!
Ye whom each faction loads with blame;
Soon your schemes will be rewarded,
||: You'll be paid the price of your shame.:||
We all will be soldiers to meet you,
And if our young heroes must fall,
Our land will reproduce them all
Stronger yet, and ready to defeat you!
To arms, &c.

O sacred love of home and country,
Do thou guide home each vengeful blade.
Liberty, liberty so cherish'd,
||: In thy cause now give us thy aid.:||
Beneath our flag may mighty Victory
O'erwhelm all their hosts at thy call;
And grant our cruel foes may fall
While beholding our triumph and thy glory!
To arms, &c.

5.
May patriot love and friendship glowing
Still be the aim to which we aspire.
May each spirit ever be lighted
||: With the flame they both can inspire. :||
All may be won; be but united,
Our foes we will crush 'neath our feet;
No more then Frenchmen will repeat
That dread cry which hath our land affrighted!
To arms, &c.

Que veut cette horde d'esclaves
Contre nous en vain conjurés?
Pour qui ces ignobles entraves,
||: Ces fers dès longtems préparés?:||
Français pour nous, ah quel outrage!
Quels transports il doit exiter!
C'est nous qu'on ose méditer
De rendre à l'antique esclavage?
Aux armes, &c.

Tremblez, tyrans! et vous, perfides,
L'opprobre de tous les partis;
Trembles! vos projets parricides
||: Vont enfin reçevoir leur prix.:||
Tout est soldat pour vous combattre:
S'ils tombent nos jeunes hèros,
La terre en produit de nouveaux
Contre vous tout prêts à se battre.
Aux armes, &c.

Amour sacré de la patrie,
Conduits, soutiens nos bras vengeurs.
Liberté, liberté chérie,
||: Combats avec tes défenseurs.:||
Sous nos drapeaux que la victoire
Accoure à tes mâles accens;
Que tes ennemis expirans
Voyent ton triomphe et notre gloire.
Aux armes, &c.

Oue l'amitié que la patrie,
Fassent l'objet de tous nos væux;
Ayons toujours l'âme remplie
||: Des feux qu'ils inspirent tous deux.:
Soyons unis, tout est possible,
Nos vils ennemis tomberont;
Alors les Français cesseront
De chanter ce refrain terrible.
Aux armes, &c.

"Claude Joseph Rouget De Lisle was born at Montaigu, Lons-le-Saunier, May 10, 1760. He entered the School of Royal Engineers at Mexières in 1782, and left it two years later with the rank of 'Aspirant-lieutenant.' Early in 1789 he was made second lieutenant, and quartered at Joux, near Besançon. At Besançon, a few days after the taking of the Bastille (July 14th, 1789), he wrote his first patriotic song to the tune of a favorite air. In 1790 he rose to be first lieutenant, and was moved to Strasburg, where he soon became very popular in the triple capacity of poet, violin-player, and singer. He died, June 27, 1836."—M. Gustave Chouquet.

In an old volume, entitled "Essais en Vers et en prose, Par Joseph Rouget De Lisle," published in Paris in 1796, now in the Library of Congress at Washington, I found the following:

LE CHANT DES COMBATS,

VULGAIREMENT
L'HYMNE DES MARSEILLAIS
AUX MAÑES
DE SYLVAIN BAILLY
PREMIER MAIRE DE PARIS.

EXEGI MONUMENTUM, HORACE, ODE 24, LIV. S. STRASBURG, JOUR DE LA PROCLAMATION DE LA GUERRA.

(Here follow the stanzas of the Marseillaise.)-J. P. S.

"The Marseillais preserves notes of the song of glory and the shrick of death: glorious as the one, funereal like the other, it assures the country, whilst it makes the the citizen turn pale. This is its history:

There was a young officer in garrison at Strasburg named Rouget de Lisle. He was born at Lons-le-Saunier, in the Jura, that country of reverie and energy, as mountainous countries always are. This young man loved war like a soldier—the Revolution like a thinker. He charmed with his verses and music the slow, dull garrison life. Much in request from his two-fold talent as musician and poet, he visited the house of Dietrick, an Alsatian patriot, (Maire of Strasbourg), on intimate terms. Dietrick's wife and young daughters shared in his patriotic feelings, for the Revolution was advancing towards the frontiers, just as the affections of the body always commence at the extremities. They were very partial to the young officer, and inspired his heart, his poetry, and his music. They executed the first of his ideas hardly developed, confidantes of the earliest flights of his genius.

It was in the winter of 1792, and there was a scarcity in Strasburg. The house of Dietrick was poor, and the table humble; but there was always a welcome for Rouget de Lisle. This young officer was there from morning to night, like a son or brother of the family. One day, when there was only some coarse bread and slices of ham on the table, Dietrick, looking with calm sadness at De Lisle, said to him, "Plenty is not seen at our feasts; but what matter if enthusiasm is not wanting at our civic fêtes, and courage in our soldiers' hearts. I have still a bottle of wine left in my cellar. Bring it," he added, addressing one of his daughters, "and we will drink to liberty and our country. Strasburg is shortly to have a patriotic ceremony, and De Lisle must be inspired by these last drops to produce one of those hymns which convey to the soul of the people the enthusiasm which suggested it." The young girls applauded, fetched the wine, filled the glasses of their old father and the young officer until the wine was exhausted. It was midnight, and very cold. De Lisle was a dreamer; his heart was moved, his head was heated. The cold seized on him, and he went staggering to his lonely chamber, endeavoring, by degrees, to find inspiration in the palpitations of his citizen heart; and on his small clavicord, now composing the air before the words, and now the words before the air, combined them so intimately in his mind, that he could never tell which was first produced, the air or the words, so impossible did he find it to separate the poetry from the music, and the feeling from the impression. He sang everything—wrote nothing.

Overcome by this divine inspiration, his head fell sleeping on his instrument, and he did not awake until daylight. The song of the over night returned to his memory with difficulty, like the recollection of a dream. He wrote it down, and then ran to Dietrick. He found him in his garden. His wife and daughters had not yet risen. Dietrick aroused them, called together some friends as fond as himself of music, and capable of executing De Lisle's composition; Dietrick's eldest daughter accompanied them, Rouget sang. At the first verse all countenances turned pale, at the second tears flowed, at the last enthusiasm burst forth. The hymn of the country was found. Alas! it was also destined to be the hymn of terror. The unfortunate Dietrick went a few months afterwards to the scaffold to the sound of the notes produced at his own freside, from the heart of his friend, and the voices of his daughters.

The new song, executed some days afterwards at Strasburg, flew from city to city, in every public orchestra. Marseillais adopted it to be sung at the opening and the close of the sittings of its clubs. The Marseillais spread it all over France, by singing it everywhere on their way. Hence the name of Marseillais. De Lisle's old mother, a royalist and religious, alarmed at the effect of her son's voice, wrote to him: "What is this revolutionary hymn, sung by bands of brigands who are traversing France, and with which our name is mingled?" De Lisle himself, proscribed as a royalist, heard it and shuddered, as it sounded on his ears, whilst escaping by some of the wild passes of the Alps. "What do they call that hymn?" he inquired of his guide. "The Marseillais," replied the peasant. It was thus he learnt the name of his own work. The arm turned against the hand that forged it. The Revolution, insane, no longer recognized its own voice. . . . It was the 'fire-water' of the Revolution, which instilled into the senses and the soul of the people the intoxication of battle."—Lamartine.

* * * "The thought which works voiceless in this black-browed mass, (the Marseillese), an inspired Tyrtean Colonel, Rouget de Lisle, whom the earth still holds (1836) has translated into grim melody and rhythm; into his Hymn or March of the Marseillese: luckiest musical composition ever promulgated. The sound of which will make the blood tingle in men's veins; and whole Armies and Assemblages will sing it, with eyes weeping and burning, with hearts defiant of Death, Despot and Devil."—Carlyle.

"On the 18th Nivose (8th January, 1795), an order of the Directory enjoined that at all theatres and sights the air of the Marseillais should be played.

De Lisle, a son of royalist parents, and himself belonging the constitutional party, refused to take the oath to the constitution abolishing the crown; he was therefore stripped of his military rank, denounced, and imprisoned during the reign of terror, and only saved by the 9th Thermidor. He would assuredly have been accompanied to the guillotine by his own song. After the fall of Robespierre he re-entered the army, and made the campaign of La Vendée under General Hoche; was wounded, and at length, under the Consulate, returned to private life at Montaigu, where he remained in the depth of solitude and of poverty till the second Restoration. His brother then sold the little family property, and Rouget was driven to Paris; and there would have starved but for a small pension granted by Louis Yviii and continued by Louis Philippe, and for the care of his friends Béranger, David d'Angers, and especially M. and Mad. Volart, in whose house at Choisy-le-Roi he died."—Ryde, Chouquet, et al.

Partant pour la Syrie.







"This popular romance dates from 1809, shortly before the battle of Wagram. The words were by Count Alexandre de Laborde, a man of lively imagination in considerable repute as a poete di circonstance. One evening Queen Hortense showed him a picture representing a knight clad in armor, cutting an inscription on a stone with the point of his sword, and at the request of the company he elucidated it by a little romance invented on the spot. An entreaty to put it into verse followed and Queen Hortense set the lines to music. When Louis Napoleon mounted the throne of France in 1853, his mother's little melody was recalled to mind, and although of a sentimental rather than a martial turn, it became the national air, arranged, in default of fresh words, solely for military bands."—Chouquet.

The Parisian. (La Parisienne.)





2.

Close up your ranks, firm be your bearing!
Ye sons of France, come with open hand,
And of his cartouche let each man bravely
An off'ring make to his native land.
These days still shall live in future story,
Paris has but one proud cry of glory!
Spite of all their guns, &c.

3.

Ammunition in vain may devour us,
The children of our warriors bold,
Will face the bullets of our foeman
As dauntless as their sires of old.
These days still shall live in future story;
Paris has but one proud cry of glory!
Spite of all their guns, &c.

4.

To destroy their deep serried masses,
Who our flag stain'd with blood will bear?
'Tis the freedom of two worlds that passes,
'Tis Lafayette with silver hair.
These days still shall live in future story;
Paris has but one proud cry of glory!
Spite of all their guns, &c.

5.

The tricolor once more is sparkling;
The column proudly bears its colors three;
Where 'twill shine tho' the clouds are darkling
As the rainbow of our liberty.
These days still shall live in future story;
Paris has but one proud cry of glory!
Spite of all their guns, &c.

6.

Ye drums that must beat for our brothers,
Roll loudly with deep fun'ral tone!
The people with green deathless laurels,
With triumph their coffins shall crown.
Oh, temple of grief and of glory,
Pantheon preserve still their story!
We will bear them now with uncover'd brow,
Be immortal those we weep for now,
The martyrs of our vict'ry!
The martyrs of our vict'ry!
We will bear them now, &c.

Serres vos rangs qu'on se soutienne.

Marchons! chaque enfant de Paris,

De sa cartouche citoyenne

Fait une offrande à son pays.

O jours, d'èternelle mémoire!

Paris n'a plus qu'un cri de gloire:

En avant, marchons, &c.

3.

La mitraille en vain nous devore,
Elle enfante des combattans.
Sous les boulets voyes éclore
Ces vieux généraux de vingt ans.
O jours, d'éternelle mémoire!
Paris n'a plus qu'un cri de gloire:
En avant, marchons, &c.

4

Pour briser leurs masses profondes,
Qui conduit nos drapeaux sanglans?
C'est la liberté des deux mondes,
C'est Lafayette en cheveux blancs.
O jours, d'éternelle mémoire!
Paris n'a plus qu'un cri de gloire:
En avant, marchous, &c.

5.

Les trois couleurs sont revenues,
Et la colonne avec fierté.
Fait briller à travers les nues
L'arc-en-ciel de la liberté,
O jours, d'éternelle mémoire!
Paris n'a plus qu'un cri de gloire:
En avant, marchons, &c.

6.

Tambours, du convoi de nos frères,
Roulen le funêbre signal!
Et nous de lauriers populaires,
Chargeons leur cercueil triomphal.
O Temple de deuil et de gloire,
Panthéon reçois leur mémoire!
Portons les, marchons découvrons, nos fronts,
Soyen immortels, vous tous que nous pleurons,
Martyrs de la victoire!
Martyrs de la victoire!
Portons les, marchons, &c.

The Departure of the Patriots. (Le Chant du Départ.)

PATRIOTIC SONG.



104





3.
"Tis the sword of your sires should arm the hands of heroes,
Let thoughts of us animate each breast;
In the hearts of vile slaves and proud tyrants consecrate then
The steel your aged fathers have blest.
And when ye shall return you will bring us
Your virtues and wounds to our hearth,
And peacefully our eyes ye will close then,
When the foe is laid low in the earth.

Chorus.—Our dear country bids us, &c.

4

Go, ye bride-grooms so brave, and deem your war but pleasure;
As model knights lead your valiant bands;

Fairest flow'rs we will seek far more rich than kingly treasure,
Victorious wreaths twin'd by our hands.
And if the silent Temple of Mem'ry,
Your ashes victorious must receive,
Our songs shall sing your valiant story,
And our babes shall your vengeance achieve.

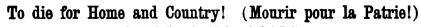
Chorus.—Our dear country bids us, &c.

3.

Que le fer paternel arme la main des braves;
Songes à nous aux champs de Mars:
Consacrez dans le sang des tyrans des esclaves
Le fer bêni par vas vieillards.
Et rapportant sous la chaumière,
Des blessures et des vertus,
Venez fermer notre paupière
Quand l'ennemi ne sera plus.
Chorus.—La Patrie amis nous, & e.

Partes, vaillans tpoux, les combats sont vos stes;
Partes, modèles des guerriers,
Nous cueillerons des sleurs pour enceindre vos têtes;
Nos mains tresseront vos lauriers.
Et si le temple de mémoire
S'ouvrait à vos mânes vainquers,
Nos voix chanteront votre gloire,
Et nos slancs portent vos vengeurs.
Chorus.—La Patrie amis nous, &c.

FRANCE.





Music by HEERY CARRY.

NATIONAL SONG

OF

GERMAN EMPIRE—"Heil dir im Siegerkranz.
GREAT BRITAIN AND IRELAND—"God save the Queen."
BAVARIA—"Heil, unserm König, Heil!"
SWITZERLAND—"Rufst du, mein Vaterland."
BRUNSWICK, HANOVER, NORWAY, PRUSSIA, SAKONY,
WEIMAR AND WURTEMBERG.

PATRIOTIC SONG

OF

United States of America-" My country 'tis of thee."

GERMAN EMPIRE.

Heil dir im Siegerkranz.

Words by HEINBICH HABBIES.



"'Heil dir im Siegerkranz,' the national song of the German Empire, was written by Heinrich Harries, a Holstein clergyman, for the birthday of Christian VII of Denmark, and published in the Flensburg Wochenblatt of Jan. 27, 1780, to the melody of the English 'God save great George, the King.' It was originally in eight stanzas, but was reduced to five and otherwise slightly modified for Prussian use by B. G. Schumacher, and in this form appeared as a 'Berliner Volkslied,' in the Spenersche Zeitung of Dec. 17, 1792."—Tappert.

BAVARIA.

"Heil, unserm Konig, Heil!"

Heil, unserm König, Heil!
Dem Landesvater Heil!
Dem König Heil!
Von Sorgen ungetrübt,
Von seinem Volk geliebt,
Herrsch' er noch lang' beglückt,
Dem König Heil!

Sei du, Gott, seine Wehr,
Dass seiner Feinde Heer
Ibn nicht besieg';
Vernicht', was inre List
Schlau gegen den beschliesst,
Der unsre Hoffnung ist,
Erhalt' uns ihn!

O Herr, dich bitten wir, Gesegnet stets von dir, Erhalt' uns ihn. Der Bürger, dernihn ehrt, Die Freihett sei ihm wehrt, So singt ein jeder froh: Dem König Heil!

Fern sei, o Gott, sein Ziel,
Dass noch des Guten viel
Durch ihn gescheh'.
So herrsch' er froh und frei,
Ihr Brüder, bleibt ihm treu,
Und singt vereint ihm Heil,
Dem König Heil!

UNITED STATES OF AMERICA.

My country, 'tis of thee.

Words by Dr. S. F. SMITH.

My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land, where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!

My native country, thee,
Land of the noble free,
Thy name I love,
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze, And ring from all the trees Sweet freedom's song: Let mortal tongues awake, Let all that breathe partake, Let rocks their silence break, The sound prolong.

Our fathers' God! to thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us with Thy might,
Great God, our King.

'In a letter to me, dated Newton Centre, Mass., June 11, 1861, the accomplished and estimable author says: 'The Song was written at Andover during my student life there. I think in the winter of 1831-2. It was first used publicly at a Sunday School celebration of July 4th, in Park street church, Boston. I had in my possession a quantity of German song books from which I was selecting such music as pleased me, and finding God Save the King, I proceeded to give it the ring of American republican patriotism.'"—Rev. Ekias Nason, M. A.

DAKOTA INDIANS.

Shice Shice Shante.



GERMAN EMPIRE

The Watch o'er the Rhine. (Die Wacht am Rhein.)



Cari Wilhelm, born at Schmalkalden, Sep. 5, 1815, and died there Aug. 26, 1875. He directed the Liedertafel at Crefeld from 1840-65. He composed the Wacht am Rhein in 1854, but it was little known until the late war between France and Germany when it suddenly became the "battle cry" of the latter. Wilhelm received an annual pension \$750 for it in 1871.—Groves, et al.

GERMAN EMPIRE.

What is the German Fatherland? (Was ist des Deutschen Vaterland?)







GERMAN EMPIRE.

Battle-cry of Freedom. (Deutscher Freiheit Schlachtruf.)

PATRIOTIC SONG.



[•] Hermann, or Arminius, the German hero, born B. C. 18, died A. D. 20, who destroyed the Roman power in Germany.—Trans.

Ring ont afar whate'er can ring,
Ye clarions, trumpets blaring,
We come as brethren, man to man,
The brunt of battle bearing,
The cowards with our swords we'll slay,
Sweet day of wrath and glory,
Long wished for by each German heart,
To live in future story.

Bid ev'ry banner proudly wave,
Our standards widely flying;
And man for man, if we must fall,
In heroes' graves we're lying.
Our flag triumphant onward bear,
Ye dauntless ranks, before ye;
We come to win our freedom here,
Or die the death of glory.

5.
Lasst klingen, was nur klingen hann,
Trompeten, Trommeln, Floten!
Wir wollen heute Mann für Mann
Mit Blut das Eisen röthen,
Mit Henker und mit Knechteblut—
O süsser Tag der Rache!
Das klinget allen Deutschen gut,
Das ist die grosse Sache.

6.
Lasst wehen, was nur wehen kann.
Standarten wehn und Fahnen;
Wir wollen heut' uns Mann für Mann
Zum Heldentode mahnen.
Auf! fliege, hohes Siegspanier,
Voran dem kühnen Reihen!
Wur siegen oder sterben hier
Den süssen Tod der Freien.

GREECE.



GREECE.

Sons of Greece, Come, Arise!

PATRIOTIC SONG.



Hark! oh, hark! Hellas maid groans beneath the yoke appalling! Hear ye not? help! oh, help! on her sons is Hellas calling.

To burst her bonds asunder; To break the yoke she's under!

To raise towards the sky Proud signs of victory!

The sword! the sword! the sword! the sword! the sword! To raise towards the sky Proud sign of victory!

Oh, ye Greeks, be but brave, the barbarians despising,
They are mean, they are bad, though in endless numbers rising.
From slavery we'll sever!
Ah! liberty for ever!

Now forward through the flood,

Through foemen's crimson blood!—
The sword! the sword! the sword! the sword! the sword! the sword! Now forward through the flood, Through foemen's crimson blood!

GREAT BRITAIN AND IRELAND.

God Save the Queen.

NATIONAL SONG.



"Its (God Save the Queen) first public performance is stated to have been at a dinner in 1740, to celebrate the taking of Portobello by Admiral Vernon (Nov. 20, 1739), when it is said to have been sung by Henry Carey as his own composition, both words and music.

The nearest known copy to that date is that in the "Harmonia Anglicana" of 1742 or 48, as follows. It is marked for two voices, but we give the melody only,



This is the nearest we can arrive at to the original form of the air and words, and both will be found somewhat different from those with which we are familiar. The fact that Henry Carey was the author of both is testified to by J. Christopher Smith, Handel's amanuensis, and by Dr. Harington.

In 1746 it became publicly known by being sung at the theatres as a loyal song or anthem, during the Scottish Rebellion. The Pretender was proclaimed at Edinburgh, Sep. 16, and the first appearance of "God Save the King," was at Drury Lane, Sep. 28. For a month or so it was much sung at both Covent Garden and Drury Lane; Burney harmonised it for the former, and Arne for the latter. Both words and music were printed, the latter in their present form, in the Gentleman's Magazine. Oct. 1746.

How far "Ged Save the King" was compiled from older airs will probably never be known. Several exist with a certain resemblance to the modern tune.—

1. An "Ayre," without further title, at p. 98 of a MS. book attributed to "Dr. Jan Bull," and dated 1619. The MS., formerly in possession of Pepusch and of Kitchener, is now in the hands of Mrs. Clark, who refuses to allow it to be seen, but the following is copied from a transcript of Sir G. Smart's:—

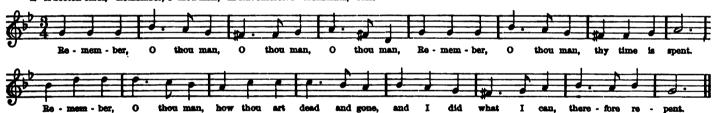


This is in two strains of 6 and 8 bars, and, besides its general likeness, it has both the rythm and the melody of the modern air in the first four bars of the second strain; but the minor mode makes an essential difference in the effect.

A piece, entitled "God Save the King," occurs in the same MS., p. 66, but this is founded on the phrase and has no resemblance whatever to the national melody.

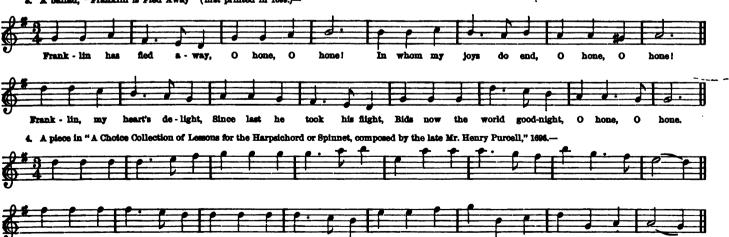


2. A Scotch carol, "Remember, O thou man, ' in Ravenscroft's "Melismata," 1611,—



This is the air on the ground of which "God Save the King" is sometimes claimed for Scotland. It is in two strains of 8 bars each, and has the rhythm and melody of the modern tune in the first and third bars of the second strain. But it is in minor.

2. A ballad, "Franklin is Fled Away" (first printed in 1699.)-



Here the similarity is confined to the recurring rhythm in the first and third bars of each section.

Thus the rhythm and phrases of "God Save the King," and even the unequal length of the two strains (its most essential peculiarity), had all existed before. So also did some of the phrases of the words. "God Save the King" is found in the English Bible, (Coverdale, 1585), and as the phrase is in no sense a rendering of the Hebrew words, which literally are "Let the king live," it seems to follow that the phrase must have been employed in the translation as one familiar to English readers Mr. Froude has also quoted a watchword of the navy as early as 1545—"God save the king," with the countersign, "Long to reign over us," (Hist. chap. 22) "God save King James," is the refrain of a ballad of 1605; and "God save Charles the king, Our royal Roy, Grant him long to reign, In peace and joy," is the opening of another ballad dating probably from 1645."—Dict. of Music and Musicians, by George Grove.

GREAT BRITAIN AND IRELAND.

Rule Britannia!



"The music of this noble ode in honor of Great Britain,—which, according to Southey, will be the political hymn of this country (England), as long as she maintains her political power,—was composed by Arne for his masque of "Alfred" (the words by Thomson and Mallet), and first performed at Cliefden House, Maidenhead, Aug. 1, 1740. Cliefden was then the residence of Frederick, Prince of Wales, and the occasion was to commemorate the accession of George I, and the birthday of Princess Augusta."—William Chappell, F. S. 4.



GAUTEMALA.

Gautemala, around thy free banner. (Guatemala, en tu limpia bandera.)



DUET.

Under aegis of progress and plentitude,
Peace and prosperity will be thine;
Gantemala, O link in thy dear embrace
All thy sons in a band of love divine.
Thy Olympian brow now is grandly crowned
With the circlet of true liberty,
And the love of thy daughters divine has made
Gautemala an Eden of the Free.

CHORUS.

Gautemala, around thy free banner, &c.

DUET.

Spartan-like in thy noble and happy state,
Fame awaits thee, for progress is king!
Look ahead to glory that must be thine,
In the future 'twill more greatness bring.
Sons of freemen, now greet thee, O motherland,
With ovations both true and sincere;
May the prayers of our hearts always be with thee,
O, our country to us forever dear!

CHORUS.

Guatemala, around thy free banner, &c.

Duo.

Bajo la tjida libre y fecunda,
De progreso, de pas, de igualdad,
Guatemala que se unan tus hijos,
En abrazos de eterna amistad!
La más pura y felis democracia,
Que corone tu olimpica sien;
Y, al amor de tus hijas divinas,
Si de Amtrica libre el Eden!

Coro.

[Guatemala, en tu limpia bandera, &c.

Duo.

3.
¡ Con tu aliento gentil de Espartana,
Llegarás en el mundo á lucir,
Porque marchas buscando el progreso,
Y en tu idea se ve el porvenir!
¡ De los libres recibe el saludo,
Su entusiasta sincera ovación;
Y recibe las preces del alma,
Los afectos del fiel coraxón!

CORO.

¡Guatemala, en tu limpia bandera, &c.

HINDOOSTAN.

TYPICAL AIR.



HAWAII.

Our Native Land. (Hawaii ponoi.)

NATIONAL AIR.



HONDURAS.

Dios Salve a Honduras.

NATIONAL AIR.



Wien Nierlansch.

NATIONAL SONG.



"Flanders."



William of Nassau.

PATRIOTIC SONG.

(A. D. 1568.)



[&]quot;William of Nassau," and "The Tithe," are good specimens of a numerous class of Dutch songs which owe their origin to the time when the Duke of Alva was sent to the Netherlands, armed by Philip II., with the most absolute power over the unhappy country, to merclessly extinguish the rising flame of religious reformation and political independence. In the admirable work of J. F. Williams: "Oude Vlaemache Liederen, ten deele de Melodiën," Ghent, a number of these lyrics are preserved. The songs are nearly all of great length, "William of Nassau" consists of 15 verses, though greatly condensed, the version given here preserves the sense o the whole.

The Tithe.

OLD DUTCH PATRIOTIC SONG.



See foot-note to previous song.

HUNGARY

NATIONAL SONG.



Hungarian National Music possesses a most decided character of its own. Peculiarity of melodic, as well as rhythmic construction, gives it a charm of most distinctive originality. The songs are mostly of a plaintive or melancholy character, sometimes of a fiery merriment; rarely do they express a placid sentiment.

The Hungarian Dance Music (best played by the native Gipsy bands possessing no knowledge of the science of music), frequently turns from the strains of exquisitely expressed melancholy, abruptly to the very extreme of wild merriment, and no description can convey an idea of the effect of these wild modulations, if accomplished with that delicacy of ear and refinement, for which these native bands are celebrated.

One of the Rhythmic peculiarities is the frequent syncopation of the second note:

which is due in a great measure to the Hungarian language. The ending phrase is mostly like:

or,

which should be distinctly accented.

Unfortunely the pronunciation of the English language offers serious obstacles to the translator, and the charm of the wild poetry is lost in the process of fitting words to the music.—Kappey, in Songs of Eastern Europe.

^{*} Arpad, or Duke Stephen, the "apostolic king," (afterwards the patron saint of Hungary), founded in 997 the first dynasty of Hungarian monarchs. The Arpadian line ruled in Hungary till the year 1301.

[†] John Hunyad (named Corvin) waiwode of Transylvania, courageously defended Hungary against the Ottomans during the minority of Ladislas V. Hunyad died in 1455.



IRELAND.

The Minstrel-Boy.

PATRIOTIC SONG.



IRELAND.

Let Erin remember the days of old.



[&]quot;This brought on an encounter between Malachy, the monarch of Ireland in the tenth century, and the Danes, in which Malachy defeated two of their champions, whom he encountered successively, hand to hand—taking a collar of gold from the neck of one, and carrying off the sword of the other, as trophies of his victory."—Warners History of Ireland. Vol. 1, Book 9.

^{†&}quot;It was an old tradition, in the time of Gualdus, that Lough Neagh had been originally a fountain, by whose sudden overflowing the country was inundated, and a whole region, like the Atlantis of Plato, overwhelmed. He says that the fishermen, in clear weather, used to point out to strangers the tall ecclesiastical towers under the water."—Mooney.

IRELAND.

The harp that once thro' Tara's halls.



Tara's Hill was beautifully situated about four miles from Navar, on the Dublin road. Many centuries ago an immense palace stood on this spot, and every year, during the first week of November, the kings and other prominent persons were accustomed to meet for the purpose of making laws, and enjoying festivals, etc., enlivened by music. This tune is one of the oldest Irish airs, known as "Gramachree," and was originally sung to "Adown on Banna's banks I strayed."—Gardner's Music of Nature, et al.

Oh, for the swords of former times!

PATRIOTIC SONG.



ISTRIA.

Beautiful Istria. (Oll Istria.)

NATIONAL AIR.





136 ISTRIA.





138





140 ISTRIA.



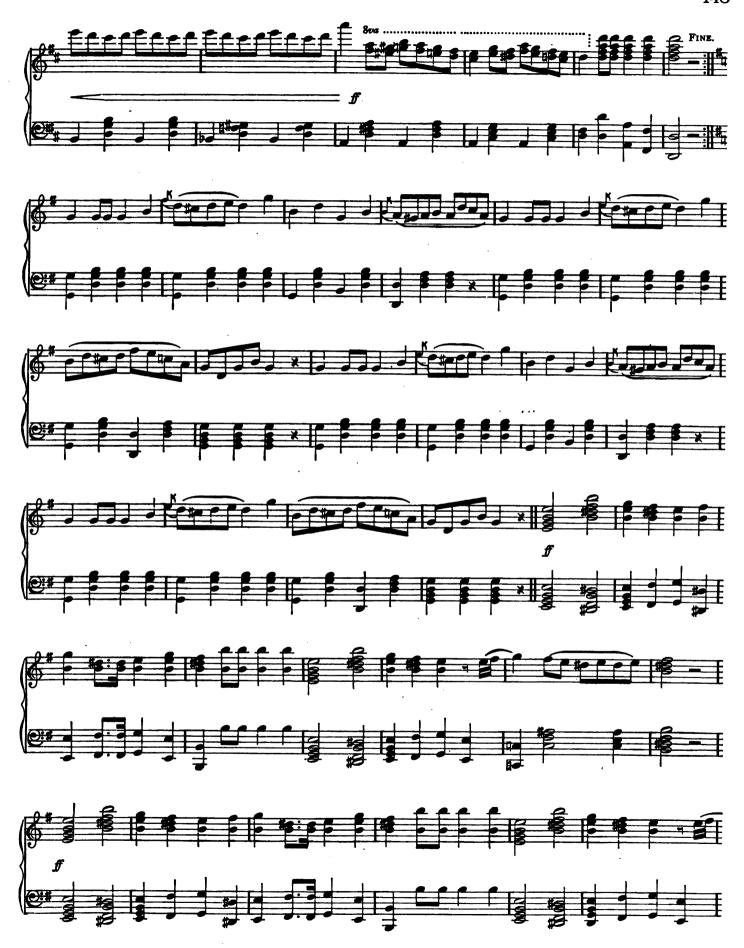


ITALY.

The Royal March and Fanfare.

NATIONAL AIR.





ITALY.



The Volunteer's Farewell. (L'addio del Voluntario.)

FLORENTINE PATRIOTIC SONG.





And at the dawn of morning I must depart from thee.

Then dry thy tears, my darling, Grief is the coward's plea; To die is but the duty Of each son of Italy.

It is no civil warfare I go forth to maintain; It is to drive the alien * From the soil which now they stain.

Then do not weep thus vainly, I may return, my love, But if I'm slain in battle We'll meet in heav'n above.

And Fame will there be seated Upon my glorious tomb, And instead of mournful cypress A flower there will bloom.

This flow'r, my well beloved, Will bear the colors three; Embrace it, for 'twill spring from A soil that will be free!

We'll rend the black and yellow,† Symbol of grief and dread And proudly shall the Italians Raise the tricolor 1 instead!

Lo schioppo io l'ho con me; Allo spuntar del sole . Io partirò da te.

Asciuga o bella il ciglio, Sol dei codardi è il duol, Chi dell' Italia è figlio Muora pel patrio suol.

Non è fraterna guerra, La guerra ch'io fard Dall' Italiana terra L'estraneo * scaccerd.

5. Non pianger mio tesoro, Forse ritornerd, E se in battaglia moro In ciel ti rivedrò.

Alla mia tomba appresso, La gloria sederà. E invece del cipresso Un fior vi spunterà.

Quel fiore, idolo amato, I tre colori avrà, Bacialo e di ch'è nato. In suol di libertà!

Si stracci il giallo e nero, † Simbolo del dolor; E l' Italiano altero Inalsi il tricolor ! 1

The Austrians.

† The Austrian colors.

‡The Italians colors—green, white, and red.

The Tricolored Banner. (La Nocca de Tre Colure.)

NEAPOLITAN PATRIOTIC SONG.







Garibaldi's Hymn. (Inno di Guerra dei Cacciatori Delle Alpi.)





Kalimba, or Pepper Pot.

NATIONAL AIR.



The following words are usually sung to the national air of Jamaica:-

Monkey, monkey play the fiddle; Monkey, monkey play the fiddle, Monkey, monkey play the fiddle, Make de baboon dance.

JAPAN.

Fou so ka.

NATIONAL AIR.





JAPAN.

Song of the Boatmen.





JAPAN.

Kimygayo.

TYPICAL AIR.



"The popular music of Japan has remained for many centuries in the hands of the lowest and most ignorant classes of society. It did not advance moral or physical culture, but was altogether immoral in tone. It is against the moral and social welfare of the community. It is against the progress of the education of society. It is against the introduction of good music into the country. But unfortunately all children are taught this kind of music, even though they are not sent to school; and it is not uncommon for the people to refuse to listen to good music, but to prefer such shameful Music as that under consideration.

"While such music keeps its influence, schools are of little use to the country, however numerous they may be; and education is of little use to society, however good it may be. Now what can be done about this popular music, is a great problem to be solved by the enlightened classes of society. Some say it must be entirely forbidden, others say it should be permitted only for the lower classes, and should be forbidden for the upper classes, and yet others say the old music should be put an end to, and new music should be introduced. All these proposals are impracticable, though in some cases they may seem reasonable. Then the question naturally follows, is there no way to deal with the popular music? Yes; there is. Such popular music as is so deeply rooted in the hearts of the people, cannot be eradicated entirely but may be revised by degrees. The Institute has already taken a step towards this end, but it has not yet been fully carried out, in consequence of there being so many things to do after the establishment of the Institute. The Institute, however, having been now brought into good working order, and the system of school music founded on a firm basis, the time has come when the full energy of the Institute can be applied to the solution of the question.

"The process by which the popular music should be revised, is itself quite simple. Though the condition of popular music is as stated above, it is a corrupted con dition, and not an original state. The original music was comparatvely pure, that is, far better than it is at present. Moreover, all kinds of the popular music are not corrupted to the same degree. Among others, Koto music seems to be almost free from corruption, and even in this music, the oldest is the purest. Therefore, the revision was begun in this class of music because the advantage is two-fold;—first, the work can be done with far less labor; secondly, with more certainty of success,

"When this work is taken in hand, the materials for the revision are selected particularly from the oldest forms by a committee. After their report, a general council is held on a certain day to determine whether the piece is fit for revision or not. The music, as well as the words, is tried by a concert of Koto, Kokiu, Siamsin, Shakuhachi, &c. If the music is good and the words are not, the words are revised, but if both music and words are unsuitable the piece is rejected. After the words are reformed, a trial will be made again by the same concert as before. On this trial, if the words are found unfit for the music, they will be corrected or revised, again and again, until all is right.

"In the next place, the revision of Nagasta has been commenced, and is conducted, in the same way as in the case of Koto music. However, time and space do not allow us to enter into any detail. The difficulty experienced in these revisions is not to compose better words, not to make better music, but to construct old pieces by adapting the music and words to each other as perfectly as may be; no matter how complicated the music, or how long and complex the phrases may be.

"When a piece is finished after passing the various steps above enumerated, it is harmonized, so far as the natural beauty of Japanese music can be retained, according to the principles of modern music, in order to make it on an equality with European music. Notwithstanding the many difficulties which have occurred in the way of this revision, a great many pieces have already been finished. Some of these were played at the Musical Exhibition held for reporting the result of the investigations on Music by the Institute, and on many other occasions since that time.

"There are many advantages in this revised music which may facilitate its extensive use in future. It is written on a staff of five lines, with the modern notation,—a work never attempted before,—which makes the teaching of this music very much easier than the old method, which depended entirely on rote teaching, having no help whatever from the notation."

"The text books and music readers will be published soon after they are approved by the authorities. As soon as these publications are ready, instruction will commence for the students attached to the Institute, in the Girls' Normal School, and in private schools taught by those who are actually engaged in this revision. Some special arrangements will be made for those who wish to learn particularly this kind of music, and some other means will be adopted for its farther diffusion through the country. After this is done, the old immoral music will be forbidden. Then the new works will soon displace the old ones, because this revised music conforms to the theory of science and art, as well as to the principles of morality, so that its prospects of success are already very bright,"—Extracts from the Report of & Issue, Director of the Institute of Music, on the result of the investigations concerning music, undertaken by order of the Department of Education, Tokio, Japan.

Second month of the 17th year of Meiji.

JAPAN.

Fuki.



Push and Row. (Surung Dayung.)

BOAT SONG.



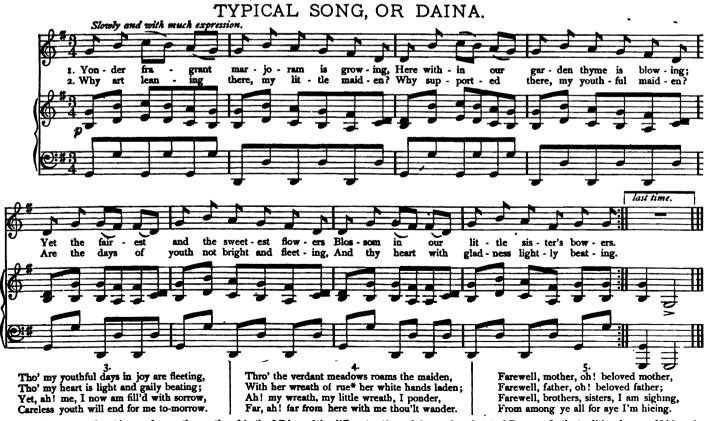
LAPLAND.

Reindeer, galop fast.



LITHUANIA.

The Bride's Farewell.



[&]quot;*Rue, (Rutz graveolans,) is very frequently mentioned in the folklore of the different nations of the north and east of Europe. In the traditional songs of Lithuania, Finland, Esthonia, etc., it forms a poetic symbol of moral purity, as the myrtle does with us; hence the path of a bride is "strewn with rue," or she wears a "wreath of rue." But in Eastern Europe, in Servia, Bulgaria, etc., it is a symbol of woe, and the binding of a wreath of rue portends misfortune or death.

Daina (pl. Dainos), Lithuanian term for secular song, in contradistinction to Gésme—sacred or religious song."—Songs of Northern Europe.

LIBERIA.

All hail, Liberia, hail! NATIONAL SONG.

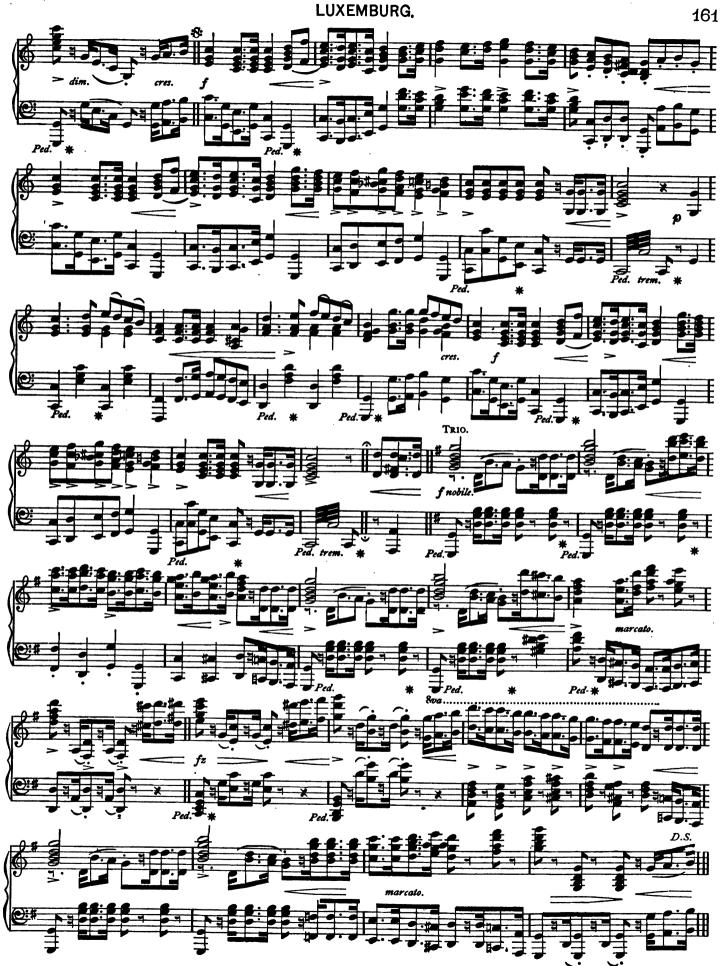




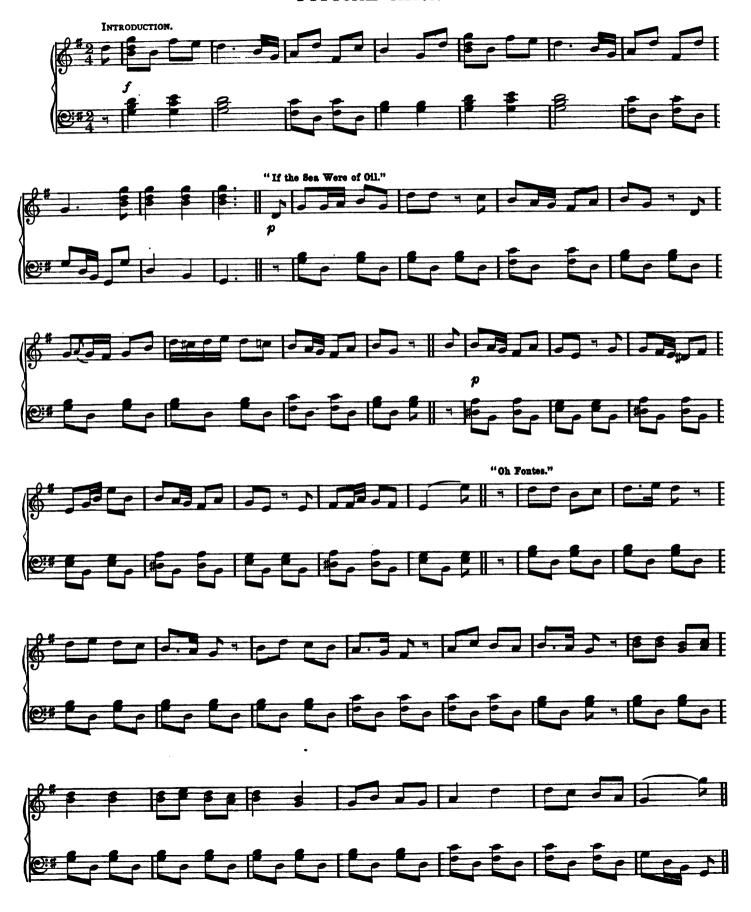
LUXEMBURG.

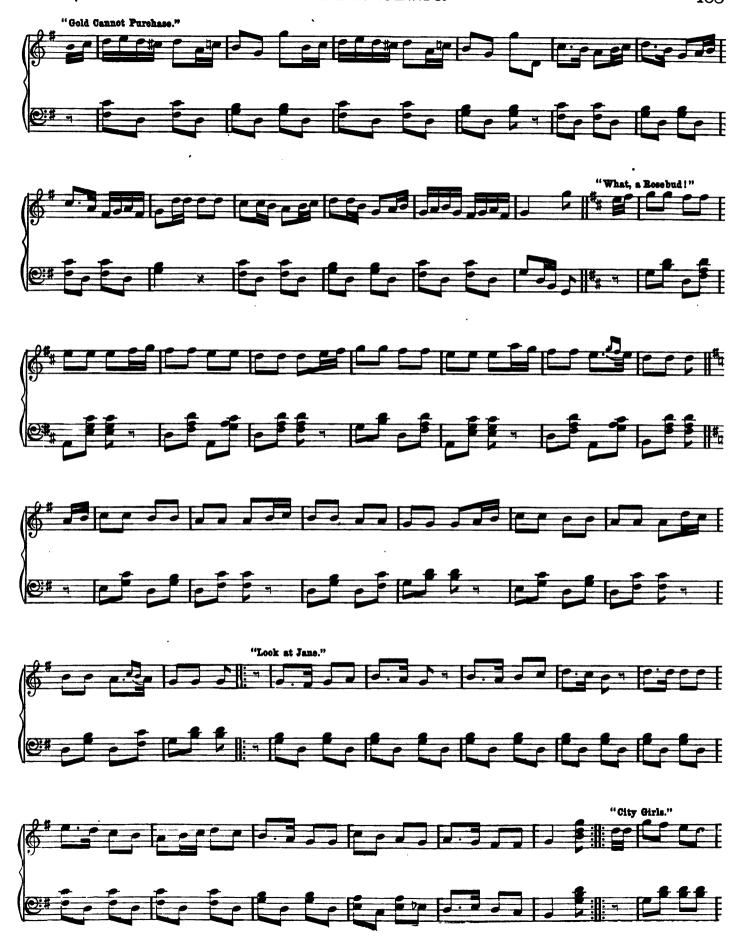
March of the Arabesques.

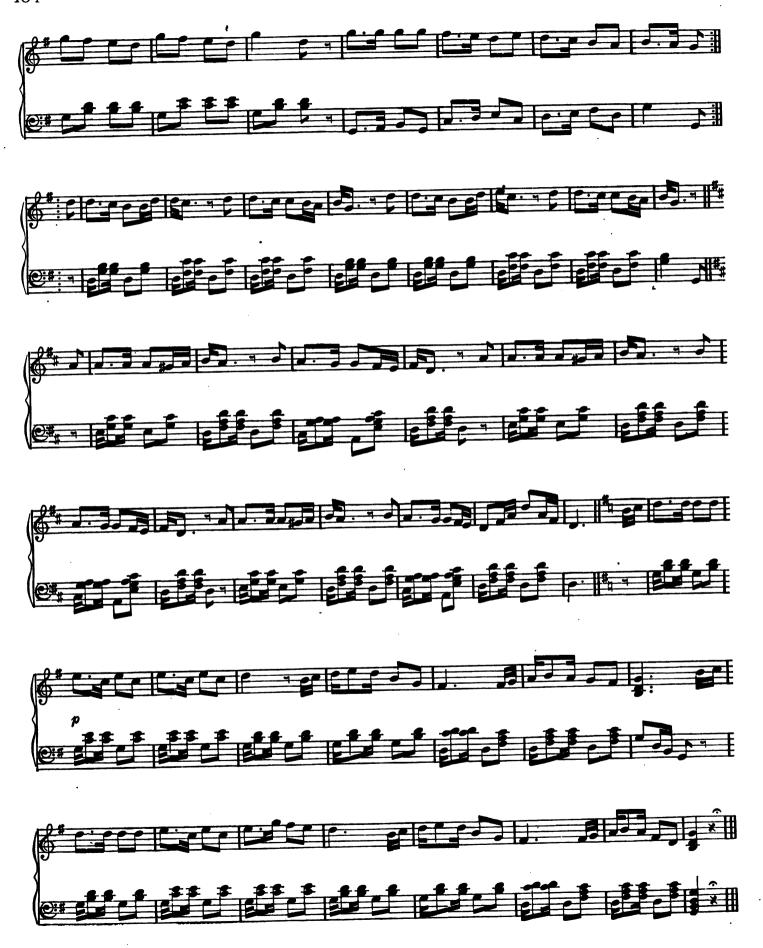




TYPICAL AIRS.







MALTA.

Diáisá Maltese.

PATRIOTIC AIR.



MARHATTA.

TYPICAL AIR.



MARTINIQUE.

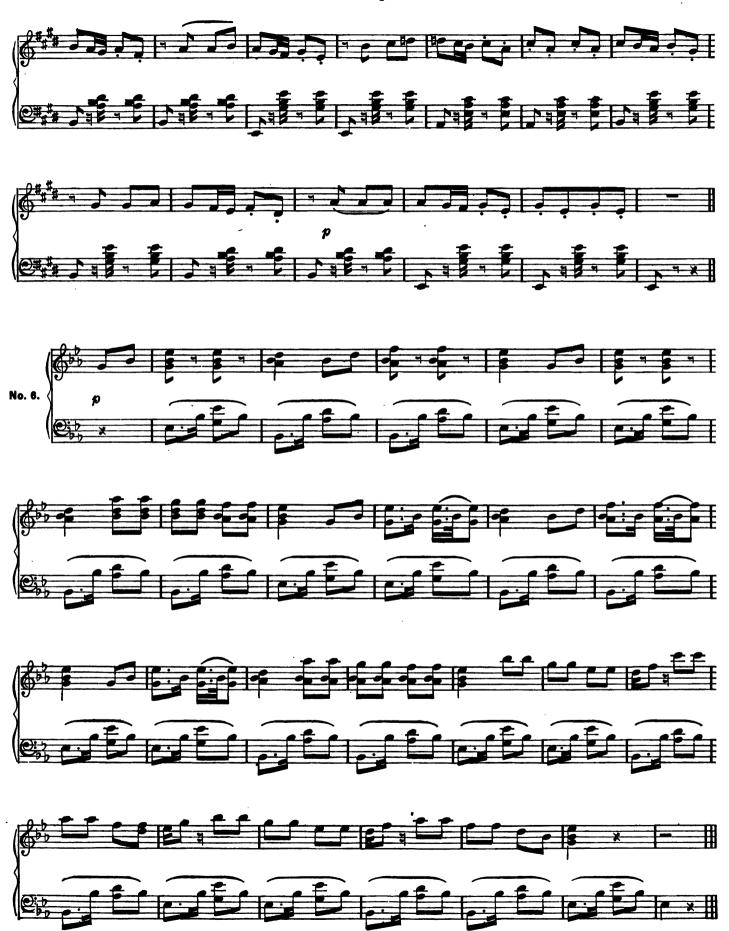
TYPICAL AIRS.



These airs were sent to the compiler, by Mr. Wm. A. Garesché, U. S. Consul at Martinique, who states they are Creole airs indigenous to that Island, and not procurable in print.







"Mexicanos, al grito de guerra."

NATIONAL AIR.

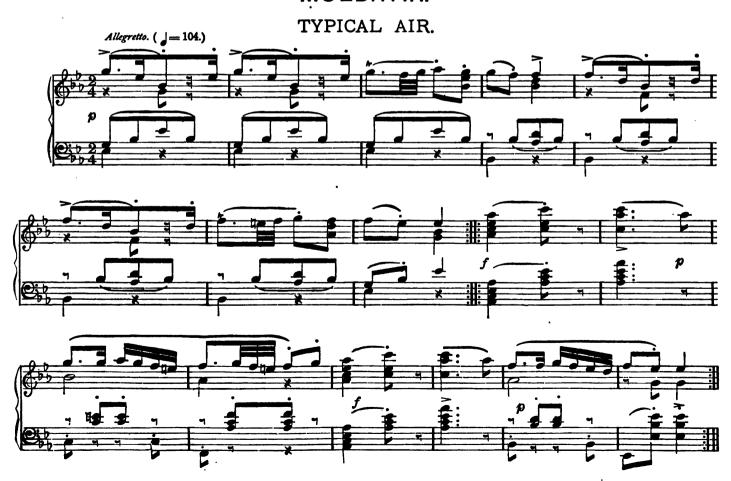


172

MEXICO.



MOLDAVIA.



MONTENEGRO.

Onward! Onward' (Ohamo, ohamo za opga oha.)

NATIONAL AIR.



NICARAQUA.

Robert Sacasa.



NICARAGUA.

NATIONAL AIR.



"This air was composed by a member of the Government Band at Managua, and having been played by that Band on occasions of state, the Government of the Republic has adopted it as the National Hymn. I received this copy from Governor Delgadillo." Mr. Wm. A. Brown, Consul at San Juan del Norte, Nicaragua.

NEW ZEALAND.

God Defend New Zealand.

NATIONAL ANTHEM.



[&]quot;Although this air has no particular official recognition, yet it is generally understood and admitted to be the national air of the Colony as well as being the most popular."—Extract of letter from Hon. John D. Connolly, Consul at Auckland.

The proprietors of "The New Zealand Saturday Advertiser having offered a prize of ten Guineas for the best musical composition to a National Hymn, written by Thomas Bracken, Esq., the appointed judges, Messrs. Zelman, Zeplin and Siede, of Melbourne, selected the Composition of John J. Woods, Esq., of Lawrence, Otago, as the best, and unanimously awarded him the prize.







NORWAY.

Sons of dear Norway. (Sonner af Norge.)

PATRIOTIC SONG.





Land of great mountains, snow-peaked, cloud-capped and rugged,
Vales rich and fertile, and seas filled with fish!

Now and for all time, thy people love thee dearly,
Would die for thy sake, if 'tis thy royal wish.

Dearest of mothers,

We stand as brothers,
Pledged to defend thee for liberty's sake.

Grow, grand old nation, surpassing all others,
Until the waves on thy shores cease to break.

O theures Land mit den wolkigen Spitzen,
Fruchtbaren Thälern und fischreichen Seen,
Du wirst die Liebe der Deinen hesitzen;
Rufst-Du, für Dich wirst du bluten uns sekn.
Liebstes der Lande
Stehe, zum Pfande
Ewiger Freiheit ihr Heiligthum!
Wachse so lang noch die Welle am Strande
Brauset, o wachse an Glück wie an Ruhm!

ORANGE FREE STATE.

Sing, citizens, the song of Freedom. (Heft, Burgers, 't lied der vrijheid.)





PERU.

Somos libres, seamoslo siempre!





CHORUS.

Somos libres, seámoslo siempre! Y ántes niegue sus luces el sol, Que faltemos al voto solemne Que la Patria al Eterno elevo

Largo tiempo el peruano oprimido
La ominosa cadena arrastró,
Condenado á una cruel servidumbre
Largo tiempo en silencio gimló!
Mas apenas el grito sagrado
¡Libertad! en sus costas se oyó,
¡La indolencia de esclavo sacude,
La humillada serviz levantó!

Ya el estruendo de broncas cadenas Que escuchamos tres siglos de horror, De los libres al grito sagrado Que oyó atónito el mundo, cesó. Por do quier San Martin inflamado Libertad, libertad pronunció, Y meciendo su base los Andes La enunciaron tambien à una voz! Del letargo en que estaba sumida
Lima se alza y su frente arrugó,
Al lanzar al tirano impotente
Que intentaba alargar su opresion.
A su esfuerzo saltaron los grillos,
Y los surcos que en si reparó
Le atizaron el ódio y venganza.
Que heredó de su Inca y Señor.

Compatriotas, no mas verla esclava!
Si humillada tres siglos gimió!
Para siempre jurémosla libre
Manteniendo su propio esplendor.
Nuestros brazos hasta hoy desarmados
Estén siempre cebando el cañon,
Que algun dia en las playas de Iberia
Lanzará, en humo denso, terror!

PERSIA.

Salamati Shah.





PHILIPPINE ISLANDS.

TYPICAL AIRS.



"The second air in this collection, "Ang Bayuhan," and the third, "Ang Palimos," are the favorites. The words for these songs, which I have been unable to procure, are in the "Tagaloc" dialect and as they vary considerably according to the circumstances under which the song is sung, they have never been printed.

It is the custom with the natives to improvise words in "Tagaloc" for the music, as they chant it without any attempt at rhyme; the subject being generally of an amatory character. They accompany themselves with the guitar, and as good voices are by no means rare among them, one frequently hears most sweetly melodious music emanating from their rude huts at night."—From Alex. R. Webb, Esq., Consul at Manila, Philippine Islands.































POLAND.

Poland's not yet dead in slavery.



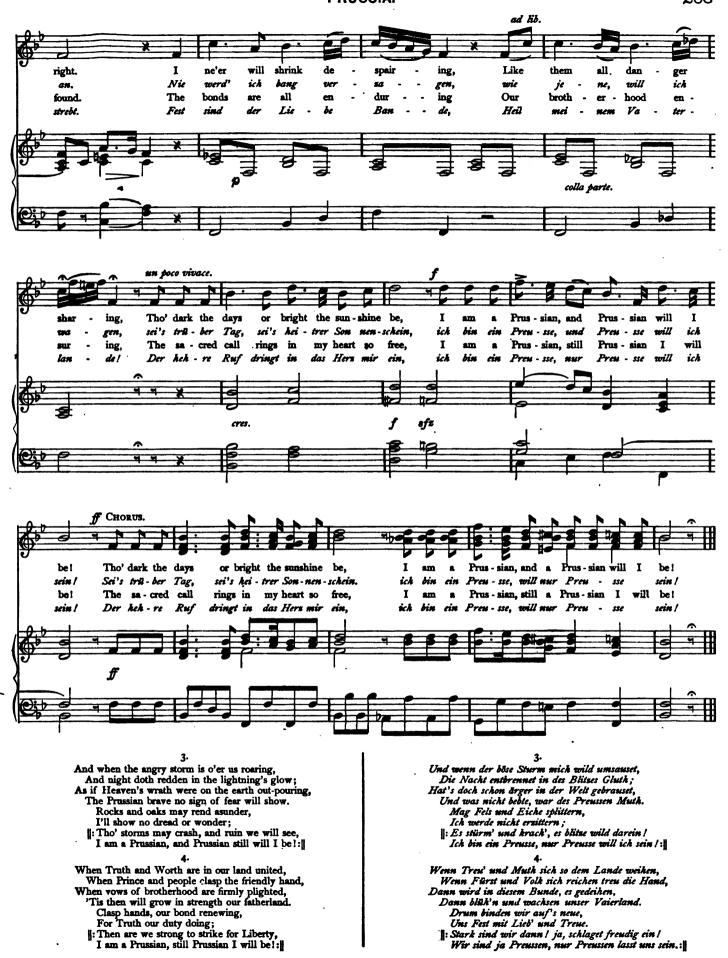
^{*}Skrzynecki, (pronounce Skrzhe-netz-key,) a Polish officer, was intrusted by the Polish National Parliament, during the struggle of that nation for liberation from the Russian yoke, (1830-31) with the command-in-chief of the national forces. Skrzynecki gained some brilliant victories over the Russian armies (March to August, 1831), but the fruits of his successes were lost by his unaccountable hesitation in prosecuting them to the end. The suspicion that he temporized with the Russians for his own ends led the National Parliament to institute a court of inquiry into his generalship. He then resigned the chief command, after holding it for the brief period of about 8 months, during which his victories had raised the nation's hopes to the highest point.



PRUSSIA.

I am a Prussian. (Preussens Vaterland.)





PORTUGAL.

NATIONAL AIR.



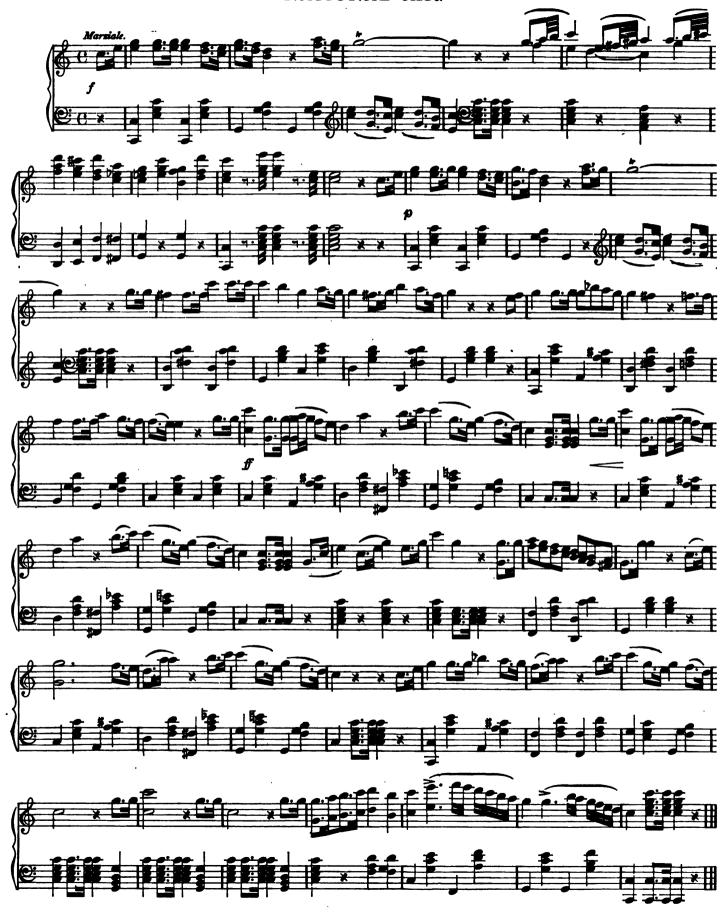
Upon the accession of a Sovereign to the throne of Portugal, a new national hymn is composed and adopted. The above hymn was first played on the occasion of the acciamation of Don Carlos I, on the 21st of December, 1889.

PORTUGAL. 205





NATIONAL AIR.



Soldier's Dance.

TYPICAL.



ROUMANIA. 208



ROUMANIA.

Shepherd's Dance.



ROUMANIA.

Hora sentimentale.

TYPICAL.





PFALZ.

The Hunter of the Palatinate.

TYPICAL AIRS OF THE UPPER PALATINATE.



ROUMANIA.

Long live the King. (Traeasca Regele.)





In 1861 the Government of Roumania offered a prize for the best national hymn. The above hymn won the prize, and was adopted by the Roumanian army on the 22d of January, 1862.

RUSSIA.

Lord God, protect the Czar!



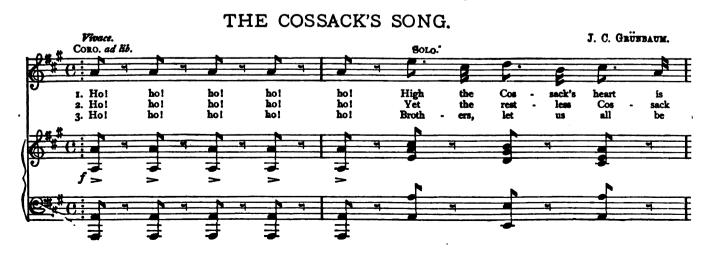
"This hymn was composed by Col. Alexis von Lvoff, and dates from 1830, when by order of Nicholas it was performed in concerts and representations on the stage."—Engel.







High the Cossack's heart is bounding.





The Cossack.

RUSSIA.

OLD RUSSIAN SONG OF UKRAINE.



At the tables sit two men and not a word they say,
Two full inkstands there have they,
Inkstands full have they, inkstands full have they.

Near them is a gentle maid, her face is young and fair,
She is standing weeping there.
She is weeping there, she is weeping there.

Weep not for thy love, dear maid, for him thou'st nought to fear, He'll not be a musketeer, Not a musketeer, not a musketeer.

Nay, he'll mount much higher, greatly honor'd now is he;
Cossack of the Don he'll be,
Cossack of the Don, of the Don he'll be.

"Ukraine, or Kharkof, is the name of a province of "Little Russia," on the banks of the Dnieper. This song refers to the enrollment of a recruit into the rank of the "Don Cossacks," who are considered to belong to the élite of the army of Russia."—Kappey.

SALSBURG.

Schnödahöpfl.

TYPICAL SONG.



"Schnödahöpfin" form a distinct class of National Songs, belonging exclusively to the Province of Salsburg in Upper Austria. The term is untranslatable, and the meaning of it might perhaps be rendered by "witty ditty." The people of Salsburg are very fond of dancing, and a holiday mostly brings the young folks of the village together for a "Dreher." The intervals between the dances are then enlivened by the singing of Schnödahöpfin, sung in rotation, and frequently extemporized. Their singing is sometimes used by the young men to make their rivals in love ridiculous before the assembled maidens, and consequently leads sometimes to serious quarrels.

The essential quality of a good "Schnödahöpfi" is a broad humor, condensed into four lines. It may be mentioned that several collections of these little Rhymes

The essential quality of a good "Schnödahöpfi" is a broad humor, condensed into four lines. It may be mentioned that several collections of these little RI have been made, and in one alone of these "Salzburger Volkalieder" by M. V. Süss, one thousand are recorded, proving the antiquity and extent of the custom.

The frequent visits of modern tourists to this beautiful province tend to obliterate these pastimes, and the author of the work mentioned above, laments the fact, that where formerly the "Dreher" and "Schnödahöpfi" were alone patronised, one could see now the Polka and Cotillon preferred. The above few examples must suffice to give a rough idea of these quatrains, the peculiarly broad and often coarsely biting humor is, however, impossible to preserve in the translation.—Kappey, in Songs of Eustern Europe.

SALVADOR.

Salute our country. (Saludemos la Patria.)

NATIONAL SONG.



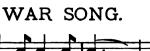






SAMOA.

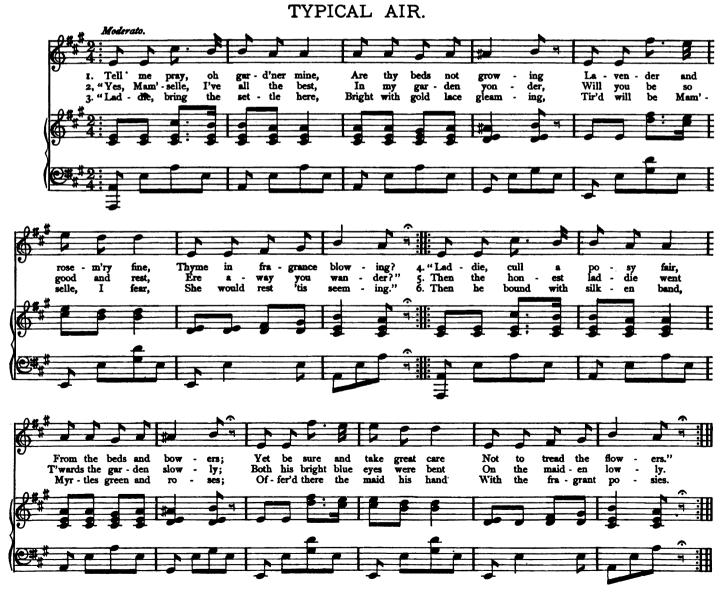
Esia Samoa.





SILESIA.

Tell me pray.



SAN DOMINGO.

Quis gus ya nosvalientes.

NATIONAL AIR.

By Jose Reyes.



SAN MARINO.

La Sammarinese.

NATIONAL AIR.





















SAVOY.

TYPICAL AIR.



SIAM.

TYPICAL AIR.





SCHLESWIG HOLSTEIN.

Schleswig-Holstein Meerumschlungen.



This song was composed in 1844, and served greatly to arouse the sense of patriotism in Germany, in face of the fact that two beautiful German provinces were suffering under the tyranny of Denmark. The song again revived in 1864, when Austria, in connection with Prussia, wrested the two States from Denmark.

SIAM.

NATIONAL AIR.



SCOTLAND.

· Scots, wha hae wi' Wallace bled!

PATRIOTIC SONG.



"There is a tradition which I have met with in many places in Scotland, that it ('Hey tuttie taittie'), was Robert Bruce's march at the battle of Bannockburn. This thought, in my solitary wanderings, warmed me to a pitch of enthusiasm on the theme of liberty and independence, which I threw into a kind of Scotlandoc, fitted to the air, that one might suppose to be the gallant royal Scot's address to his heroic followers on that eventful day. So may God defend the cause of truth and liberty as he did that day! Amen."—Burns' letters to Thomson.

SCOTLAND.

Bonnie Dundee.

PATRIOTIC SONG.



There are hills beyond Pentland, and lands beyond Forth,
Be there lords in the south, there are chiefs in the north;
There are brave Duinnewassels three thousand times three,
Will cry, "Hey for the bonnets o' Bonnie Dundee."

Come fill up my cup; etc.

Then awa' to the hills, to the lea, to the rocks,
Ere I own a usurper I'll crouch with the fox;
And tremble, false whigs, in the midst o' your glee
Ye hae no seen the last o' my bonnets and me.
Come fill up my cup, etc.

SCOTLAND.



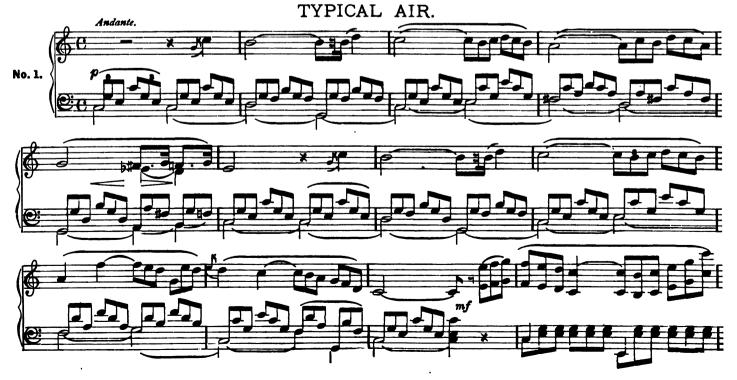


Come from the hills where your hirsels are grazing,
Come from the glen of the buck and the roe;
Come to the crag where the beacon is blazing,
Come with the buckler, the lance, and the bow.
Trumpets are sounding, war steeds are bounding,
Stand to your arms, and march in good order;
England shall many a day tell of the bloody fray,
When the blue bonnets came over the border.
March, march, Ettrick and Teviotdale, etc.

SERVIA.



ST. PAUL DE LOANDO.





SERVIA.

Rise, Servians.

PATRIOTIC SONG.



"Servian Songs are very melodious, and many have the peculiarity of ending a note above the keynote, which is especially prominent in the National Song "Richesterians," the music of which has as powerful an effect upon the natives as the Marseillaise has upon the French. Although the number of Servian songs is very great, yet comparatively little progress has been made in collecting them, and by far the greater number are as yet preserved in the primitive way of tradition. What Owen Meredith says of Servian poetry may justly be applied to the native melodies: "Such flowers as grow here may be merely mountain weeds, but the morning is on them."—Songs of Eastern Europe.

*Stefan Nemanga, who about 1165 liberated his country from the yoke of the Byzantine Empire, and founded the Servian Kingdom. His Dyrud over the state for some centuries, and considerably enlarged its boundaries.

SLAVONIA.

Is on earth another love like mine.

TYPICAL SONG.



SPAIN.

Hymne de Riego.



I. Serenely and with valor
Come raise your manly voices;
For all our land rejoices
In praises of the king.
With patriotic fervor—
Devoted to our nation—
We'll die for her salvation,
Her glories let us sing.

Chours.—Then soldiers patriotic,
The nation looks to you
To show by deeds of valor,
That to her cause you're true.

- 2. The sleeping sword swaken!
 By words and deed we're plighted.
 To save the slave affrighted,
 And make our brother free.
 Though in the combat gury
 A comrade brave should perish,
 One thought we'll always cherish,
 He died for liberty.—Chavas.
- 3. The thunder of the cannon,
 The bugle of the battle,
 Together with the rattle
 Of muskery is rife.
 The God of war admires
 The man who knows no danger,
 Whose heart to fear's a stranger,
 And is ready for the strife.—Charac.

1. Servinos alegres, Valientes yesados Canternas soldodos El kimmo alalid, De unestros acentos, El orbe admire, Yem nosotros mire Los kijos del cid.

Onorus.—Soldados la patria Nos llama a la fid, Juremus par ella Vencer o morir.

- 2. Blandames el yerro
 Del timido esclavo
 Del fuerte del bravo
 La fuz no sober.
 Sus kuestes cual humo
 Vereis dissipadas
 Y à muestrus espadas
 Fuguess cerrer.—Charua.
- 3. La trompa guerrera
 Sus ecos da al viento
 Horror al sottento
 Ya ruge el cumon.
 Y a Marte samudo
 La andacia provoca
 Y el tugento invoca
 De muestra nacion —Choru

STYRIA.

The lofty mountains rich in ore.

TYPICAL SONG.



Herdsman's Song.

TYPICAL SONG.



"RANE DE VACHES,"—(French.) "KUHREHHEN," OF "KUHREHGEN,"—(German.)

"These melodies have in course of time considerably departed from their original form, which was so simple, that the Alpine shepherds could perform them on a cow-horn, the powerful notes of which produce an indescribably beautiful effect, by the many echoes raised in the valleys around. The influence of the "Kuhreihen" upon a Swiss native, when living far away from his beloved home was proverbially powerful, frequently producing home-sickness.

When Swiss mercenary legions were serving in the Netherlands and in France, the accidental hearing of one of those strains led to frequent desertion, in consequence of which the penalty of death was decreed upon any one who sang or performed the "Kuhreihen" within hearing of the Swiss troops.—Songe of Eastern Europe.

SWITZERLAND.

Departure for the Alps in spring.

TYPICAL SONG.



It is impossible to convey an idea of the charm of the beautiful melodies, which have an undeniable right to rank with the best of national songs, or what the German more correctly call Volkslieder.

The syllables used are a sort of do, re, mi, sol, and vary according to the singer; it must, however, be remembered that the pronunciation of the vowels must be according to the German alphabet "—Songs of Eastern Europe.



SWITZERLAND.

Song of the shepherds.

TYPICAL SONG OF THE CANTON BERNE.



SPAIN.

The Royal March.



SYRIA.

TYPICAL AIR.



"The above air, it will be observed, is written backwards, conforming to the Arabic—that is from right to left, and not as with us from left to right. I have failed to discover any original words to it, or its particular name. Perhaps it never had either."—Henry Gillman, Eg., Consul at Jerusalem.

TURKEY.

Our God, our God, save to us our Sultan.

A NATIONAL AIR.



FREE TRANSLATION:-

Our God, our God, save to us our Sultan,

Abd El Hamid El Ghazi, in triumph and happiness;

Save him, O God, forever, and destroy all his enemies.

Preserve him, fortified forever, in glory and happiness.

Open to him the easy way, and preserve him in the fundamental religion;

And give him full power to govern us with justice.

Preserve him to us in wisdom, and we will follow him.

Preserve him in this world in prosperity, power, and riches.

His act is highly to be honored for continuing to nominate the best of his representatives, as

Rachad Pacha, our Governor, the capable and good manager.

O God, save him to us with his wisdom;

Preserve him, forever living in honor, and keep him for us.

And the prayer continually to our Prophet is that he incline him to ameliorate our state.

[&]quot;The above air is of Syrian origin. Some years ago, a Syrian gentleman named Marûn En-Nagguash wrote words to be sung to it. They are in the nature of a hymn or prayer for the late Sultan. After his death the names of the present Sultan and the present Governor of Palestine were substituted."—Henry Gilman, Eq., Consult at Jerusolem.

TRAMAN ISLAND.

TYPICAL AIR.



WALDECK.





TRANSVAAL, or SOUTH-AFRICAN REPUBLIC.

The Fourcolor.

NATIONAL AIR.



TURKEY.

Dechme Daghi.

TYPICAL AIR,





TRANSVAAL, or SOUTH-AFRICAN REPUBLIC.

The Fourcolor.

PATRIOTIC AIR.



The Fourcolor.

PATRIOTIC AIR,



TRIESTE.

All Hail, San Giusto. (Viva San Giusto.)





TRIESTE. 258



TRIESTE. · 259



TRIESTE. 260 All hail, phy of glo tro tro - feo glo gliar - di 6 This



262



TURKEY.

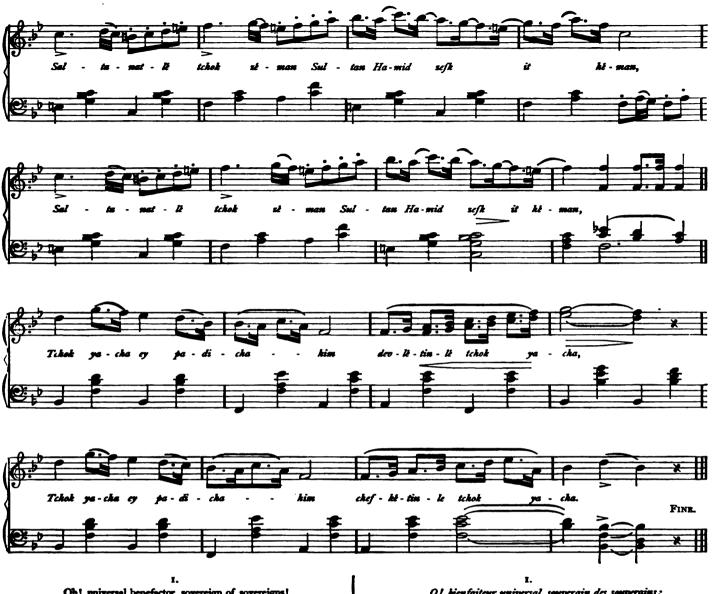
Hamidie.

IMPERIAL AIR

OF



Although a great Empire, Turkey has no National Hymns, the Hymns are called the Sultan's Hymn, or Prayer,—and, as a gentleman of high Turkish rank states, "They are always buried with the Sultan."



Oh! universal benefactor, sovereign of sovereigns! Glory of the throne of the Ottoman monarchy, Under your Imperial suspices the country is prospering, Reign always, and be always happy. Oh! my angust sovereign Sultan Hamid!

Long live our monarch with his glory; Long live our sovereign with his grandeur! O! bienfaiteur universal, souverain des souverains; Gloire du trone de la monarchie Ottomane, Sous vos auspices impériales le pays prospère. Règnes longtemps, soyes toujours heureux O! mon auguste souverain Sultan Hamid; Vive notre monarque avec sa gloire;

Vive notre souverain avec sa grandeur.

VANCOUVER INDIANS.

Waich ee.

SONG.



TURKEY.

MODERN PATRIOTIC WAR MARCH.



266



Mighty was th' Imperial army, ever mightier it grew,
North and south, and east and west, all lands the name of Turkey knew!

|: Honored high was then our ruler, he unbounded sway did hold,:||
Lord, oh help us save the Sultan, 'neath whose shadow all our bold!

Turks, ha! saved with God's assistance, shall our noble monarch be, He'll Constantinople's children make again both rich and free!

||: Rich and happy he will make them, like in glorious days of old,:||

Lord, oh help us save the Sultan, 'neath whose shadow all are bold!

TURKEY.

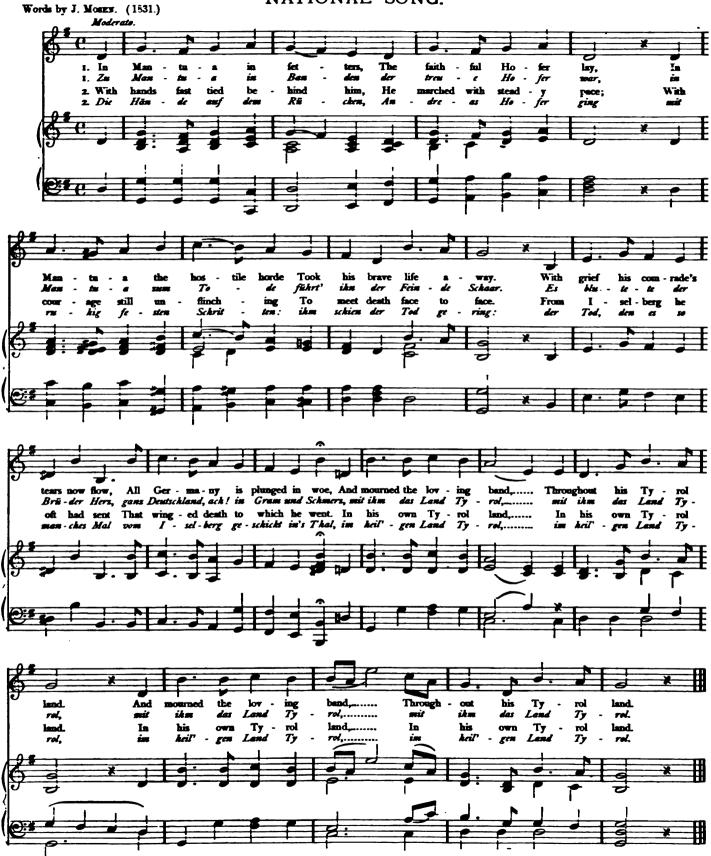
Charki. Indjitmé beni chouhi chinèm guel sitéminlé.



TYROL.

Andreas Hofer.

NATIONAL SONG.



*Surnamed, the "Tell of the Tyrol," a patriot, b. 1767, d. 1810, at the head of 18,000 peasants, defeated 25,000 French troops. The Tyrolese rejoiced in a short interval of freedom, but were again invaded by the French, when Hofer was betrayed into their hands by a villain, and after a mock trial shot by them as described.—If. If. Hopes.

From dungeon bars of iron
He saw the faithful bands
Of comrades, who in prison
Stretched forth their friendly hands.
Then cried he out, "God be with you,
And our betrayed Germania, too,
And with our Tyrol land,
And with our Tyrol land!"

The drummer now no longer
His deathful drum doth beat,
As Andreas Hofer marches
Beneath the gloomy gate.
Altho' in fetters he is free,
Upon the bastion firm is he,
The man of Tyrol land,
The man of Tyrol land!

They fain would make the hero
Kneel humbly down to die:
"Not so!" he cried, "upright I lived,
And upright will I die!
Erect I'll stand within this trench
And cry, Long live my Emp'ror Franz!
Heav'n guard my Tyrol land,
Heav'n guard my Tyrol land!"

He gave th' ignoble bandage
Unto the corp'ral there;
Then offered up to God above
A short and fervent pray'r.
He cried, "Be sure ye aim aright!
Now fire! Ah! false your bullets' flight!
Adieu, my Tyrol land,
Adieu, my Tyrol land!"

3.
Dock als aus Kerkergittern
Im festen Mantua
Die treuen Waffenbrüder
Die Händ' er strecken sah,
Da rief er aus: "Gott sei mit Euch,
Mit dem verrathnen deutschen Reich
Und mit dem Land Tyrol,
Und mit dem Land Tyrol!"

Dem Tambour will der Wirbel Nicht unter m Schlägel vor, Als nun Andreas Hofer Schritt durch das finstre Thor. Andreas, noch in Banden frei, Dort stand er fest auf der Bastei, Der Mann vom Land Tyrol, Der Mann vom Land Tyrol!

Dort soll er niederknieen;
Er sprach: "Das thu'ich nit!
Will sterben, wie ich stehe,
Will sterben, wie ich stritt;
So, wie ich steh' auf dieser Schans';
Es leb' mein guter Kaiser Frans,
Mit ihm sein Land Tyrol,
Mit ihm sein Land Tyrol!"

Und von der Hand die Binde Nimmt ihm der Korporal; Andreas Hofer betet Allhier zum letsten Mal; Dann ruft er: "Nnn, so trefft mich recht! Gebt Feuer!—Ach, wie schiesst ihr schlecht! Ade, mein Land Tyrol, Ade, mein Land Tyrol!"

MARIANNA ISLAND.

TYPICAL AIR.



UNITED STATES OF BRAZIL.

Hymn of the Proclamation of the Republic. (Hymno da Proclamacao da Republica.)



Soon after the proclamation of the Republic of the United States of Brazil, the Minister of the Interior, ordered a competition among the native composers, for a national hymn. The above hymn was declared the successful one, and became, in January last, the hymn of the Republic.









Himno Nacional de la Republica Oriental del Uruguay.

D. I. DEBALLI.

I.

Libertad, Libertad, Orientales,
Este grito a la Patria salvò,
Que sus bravos en fieras batallas
De entusiasmo sublime inflamò,
De este don sacrosanto la gloria
Merecimos Tiranos, temblad!
Libertad en la lid clamaremos
Y muriendo tambien libertad!

2.
Orientales, mirad la bandera
De heroismo fulgente crisol
Nuestras lanzas defienden su brillo
Nadie insalte la imagen del Sol!
De los fueros civiles el goce
Sostengamos, y el codigo fiel
Veneremos inmune, y glorioso,
Como el arca sagrada Israel.

De las leyes al numen juremos Igualdad, patriotismo, y union. Inmolando en sus aras divinas Ciegos odios y negra ambicion, Y hallaran los que fieros insulten La grandeza del pueblo Oriental, Si enemigos, la lanza de Marte, Si tiranos, de Bruto el pfinal.

Coro.

Orientales, la Patria ó la tumba! Libertad, o con gloria morir! Es el voto que el alma pronuncia Y que heroicos subremos cumplir.

WESTPHALIA.

Es stehen drei Sterne am Himmel.

TYPICAL AIR.



Glory to the brave people. (Gloria al bravo pueblo.)

NATIONAL AIR.



From 1810 to 1811 there existed in Caracas a League composed of notable persons called the "Patriotic Society," that labored for the independence of Venezuela. In one of its sessions, the members full of happiness and rejoicing at the prospect of the early realization of their hopes, resolved to compose a hymn to be played and sung upon the occasion of their triumphs. Thus the following hymn originated. The words were composed by the post Vicente Sálias and the music was arranged by the professor José Sandaeta, both members of said society. Since then the hymn has become one of the most popular songs in Venezuela, until, in 1831, the Government, by Executive Decree, declared it to be the National Hymn.





- ||: Down with the oppressor! shout long, loud huzzas;
 In union, brave hearts, is the strength of our cause.:||
 Refrain:—Beneath the weight, &c.
 And from the empyrean, the God of battles sent
 A grand inspiration, the patriot's aliment.
- 3.

 ||: Cemented in bonds, by Heaven's decree,
 Our country is one and America is free!:||
 Refrain Beneath the weight, &c.
 And, if the despot's voice be ever heard again,
 Remember Caracas and strike with might and main.

- 2.
 ||: Gritámos con brio, muera la opresion,
 Compatriotas fieles, la fuerza es la union;:||
 Refrain:—Abajo cadenas, & c.
 Y desde el empireo el Supremo Autor
 Un sublime aliento al pueblo infundió.
- ||: Unida con lasos que el cielo formó La Amèrica toda existe ed nacion.:|| Refrain — Abajo cvdenas, &c. Y si el despotismo levanta la vox Seguid el ejemplo que Carácas dió.

SWEDEN.

Our Swedish feelings. (Ur Svenska hjertans.)



WALES.

Men of Harlech. (Rhyfelgyrch gwyr Harlech.)

PATRIOTIC SONG.



"Hariech Custle stands on a lofty rock upon the sea-shore of Merionethshire. The original tower called "Two Bronwen," is said to have been built in the sixth century; it afterwards received the name of Cuer Colssyn, and eventually its more descriptive name Harlech, or above the boulders. Liech, meaning huge stone, as in cromlech. In the vicinity of the castle there are places called the Liech, Tun-y-Liech and Pen Liech, hence Ar-Lech is undoubtedly the proper derivation."

[&]quot;By order of the King (Edward IV.) William Herbert, Earl of Pembroke, led a powerful army to Harlech, and demanded the surrender of the place; but Sir Richard Herbert, the Earl's brother, received from the stout defender this answer—'I held a tower in France till all the old women in Wales heard of it, and now all the old women in France shall hear how I defend this castle.' Famine, however, at length succeeded, and the intrepid Welshman (Dafydd ap Jevan) made an honorable capitulation.—Dr. Nicholas' Antiquities of Wales.



280 WALES.



WALLACHIA.









YAP ISLAND.

· AIR.



ZAMBOANGA ISLAND.

TYPICAL AIR.



ZANZIBAR.

THE SULTAN'S OR NATIONAL AIR.

