

PAUL E. BIERLEY

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A Descriptive Catalog  
of His Works

# John Philip Sousa A Descriptive Catalog Of His Works

**Wikipedia contributors**



## **John Philip Sousa A Descriptive Catalog Of His Works:**

**John Philip Sousa** Paul E. Bierley,1973     Dictionary of American Classical Composers Neil Butterworth,2013-10-02  
The Dictionary of American Classical Composers covers over 650 composers active from the 18th century to today Covering all classical styles it offers the most comprehensive overview of key composers in the United States available Entries include basic biographical information and critical analysis of each composer s key works and ideas Entries also include worklists and bibliographic information Whenever possible the entries will have been checked by the composers themselves to assure greatest possible accuracy This new edition completely updated and expanded from the 1984 edition also includes over 200 historic photographs     **The Works of John Philip Sousa** Paul E. Bierley,1984     **Checklist of Writings on American Music, 1640-1992** Guy A. Marco,1996 Cumulative index to all three volumes of Literature of American Music in Books and Folk Music Collections     **Focus On: 100 Most Popular Vaudeville Performers** Wikipedia contributors,     *Sourcebook for Wind Band and Instrumental Music* Russ Girsberger, Frank L. Battisti, William Berz,2014-11-01 Meredith Music Resource This sourcebook was created to aid directors and teachers in finding the information they need and expand their general knowledge The resources were selected from hundreds of published and on line sources found in journals magazines music company catalogs and publications numerous websites doctoral dissertations graduate theses encyclopedias various databases and a great many books Information was also solicited from outstanding college university school wind band directors and instrumental teachers The information is arranged in four sections Section 1 General Resources About Music Section 2 Specific Resources Section 3 Use of Literature Section 4 Library Staffing and Management     America's Music, from the Pilgrims to the Present Gilbert Chase,1992 A history of American music its diversity and the cultural influences that helped it develop     *Ballad Hunting with Max Hunter* Sarah Nelson,2023-01-24 A traveling salesman with little formal education Max Hunter gravitated to song catching and ballad hunting while on business trips in the Ozarks Hunter recorded nearly 1600 traditional songs by more than 200 singers from the mid 1950s through the mid 1970s all the while focused on preserving the music in its unaltered form Sarah Jane Nelson chronicles Hunter s song collecting adventures alongside portraits of the singers and mentors he met along the way The guitar strumming Hunter picked up the recording habit to expand his repertoire but almost immediately embraced the role of song preservationist Being a local allowed Hunter to merge his native Ozark earthiness with sharp observational skills to connect often more than once with his singers Hunter s own ability to be present added to that sense of connection Despite his painstaking approach ballad collecting was also a source of pleasure for Hunter Ultimately his dedication to capturing Ozarks song culture in its natural state brought Hunter into contact with people like Vance Randolph Mary Parler and non academic folklorists who shared his values     **Aaron Copland in Latin America** Carol A. Hess,2023-06-06 Between 1941 and 1963 Aaron Copland made four government sponsored tours of Latin America that drew extensive attention at home and abroad Interviews with eyewitnesses previously

untapped Latin American press accounts and Copland's diaries inform Carol A Hess's in depth examination of the composer's approach to cultural diplomacy As Hess shows Copland's tours facilitated an exchange of music and ideas with Latin American composers while capturing the tenor of United States diplomatic efforts at various points in history In Latin America Copland's introduced works by U S composers including himself through lectures radio broadcasts live performance and conversations Back at home he used his celebrity to draw attention to regional composers he admired Hess's focus on Latin America's reception of Copland provides a variety of outside perspectives on the composer and his mission She also teases out the broader meanings behind reviews of Copland and examines his critics in the context of their backgrounds training aesthetics and politics

**Charles Ives Remembered** Vivian Perlis,2002 Through their reminiscences Ives's relatives friends colleagues and associates reveal aspects of his life character and personality as well as his musical activities

Play Like a Man Rose Marshack,2023-02-28 As a member of Poster Children Rose Marshack took part in entwined revolutions Marshack and other women seized a much elevated profile in music during the indie rock breakthrough while the advent of new digital technologies transformed the recording and marketing of music Touring in a van meeting your idols juggling a programming job with music keeping control and credibility the perils of an independent record label and the greater perils of a major Marshack chronicles the band's day to day life and punctuates her account with excerpts from her tour reports and hard learned lessons on how to rock program and teach while female She also details the ways Poster Children applied punk's DIY ethos to digital tech as a way to connect with fans via then new media like pkids listserve internet radio and enhanced CDs An inside look at a scene and a career Play Like a Man is the evocative and humorous tale of one woman's life in the trenches and online

**Bill Monroe** Tom Ewing,2018-09-07 From cradle to great the comprehensive real story of Bill Monroe The Father of Bluegrass Music Bill Monroe was a major star of the Grand Ole Opry for over fifty years a member of the Country Music Songwriters and Rock and Roll Halls of Fame and a legendary figure in American music This authoritative biography sets out to examine his life in careful detail to move beyond hearsay and sensationalism to explain how and why he accomplished so much Former Blue Grass Boy and longtime music journalist Tom Ewing draws on hundreds of interviews his personal relationship with Monroe and an immense personal archive of materials to separate the truth from longstanding myth Ewing tells the story of the Monroe family's musical household and Bill's early career in the Monroe Brothers duo He brings to life Monroe's 1940s heyday with the Classic Bluegrass Band the renewed fervor for his music sparked by the folk revival of the 1960s and his declining fortunes in the years that followed Throughout Ewing deftly captures Monroe's relationships and the personalities of an ever shifting roster of band members while shedding light on his business dealings and his pioneering work with Bean Blossom and other music festivals Filled with a wealth of previously unknown details Bill Monroe offers even the most devoted fan a deeper understanding of Monroe's towering achievements and timeless music

**Fritz Reiner, Maestro and Martinet** Kenneth Morgan,2010-10-01 This

award winning book now available in paperback is the first solid appraisal of the legendary career of the eminent Hungarian born conductor Fritz Reiner 1888 1963 Personally enigmatic and often described as difficult to work with he was nevertheless renowned for the dynamic galvanization of the orchestras he led a nearly unrivaled technical ability and high professional standards Reiner's influence in the United States began in the early 1920s and lasted until his death Reiner was also deeply committed to serious music in American life especially through the promotion of new scores In Fritz Reiner Maestro and Martinet Kenneth Morgan paints a very real portrait of a man who was both his own worst enemy and one of the true titans of his profession

**Gone to the Country** Ray Allen, 2011-02-14 *Gone to the Country* chronicles the life and music of the New Lost City Ramblers a trio of city bred musicians who helped pioneer the resurgence of southern roots music during the folk revival of the late 1950s and 1960s Formed in 1958 by Mike Seeger John Cohen and Tom Paley the Ramblers introduced the regional styles of southern ballads blues string bands and bluegrass to northerners yearning for a sound and an experience not found in mainstream music Ray Allen interweaves biography history and music criticism to follow the band from its New York roots to their involvement with the commercial folk music boom Allen details their struggle to establish themselves amid critical debates about traditionalism brought on by their brand of folk revivalism He explores how the Ramblers ascribed notions of cultural authenticity to certain musical practices and performers and how the trio served as a link between southern folk music and northern urban audiences who had little previous exposure to rural roots styles Highlighting the role of tradition in the social upheaval of mid century America *Gone to the Country* draws on extensive interviews and personal correspondence with band members and digs deep into the Ramblers rich trove of recordings

*Lost Sounds* Tim Brooks, Richard Keith Spottswood, 2004-02-24 Available in paperback for the first time this groundbreaking in depth history of the involvement of African Americans in the early recording industry examines the first three decades of sound recording in the United States charting the surprising roles black artists played in the period leading up to the Jazz Age and the remarkably wide range of black music and culture they preserved Applying more than thirty years of scholarship Tim Brooks identifies key black artists who recorded commercially and provides illuminating biographies for some forty of these audio pioneers Brooks assesses the careers and recordings of George W Johnson Bert Williams George Walker Noble Sissle Eubie Blake the Fisk Jubilee Singers W C Handy James Reese Europe Wilbur Sweatman Harry T Burleigh Roland Hayes Booker T Washington and boxing champion Jack Johnson as well as a host of lesser known voices Many of these pioneers faced a difficult struggle to be heard in an era of rampant discrimination and the color line and their stories illuminate the forces both black and white that gradually allowed African Americans greater entree into the mainstream American entertainment industry The book also discusses how many of these historic recordings are withheld from the public today because of stringent U S copyright laws *Lost Sounds* includes Brooks's selected discography of CD reissues and an appendix by Dick Spottswood describing early recordings by black artists in the Caribbean and South

America *Unsettled Scores* Sally Bick, 2019-12-20 The Hollywood careers of Aaron Copland and Hanns Eisler brought the composers and their high art sensibility into direct conflict with the premier producer of America's potent mass culture. Drawn by Hollywood's potential to reach and edify the public, Copland and Eisler expertly wove sophisticated musical ideas into Hollywood and each in their own distinctive way left an indelible mark on movie history. Sally Bick's dual study of Copland and Eisler pairs interpretations of their writings on film composing with a close examination of their first Hollywood projects: Copland's music for *Of Mice and Men* and Eisler's score for *Hangmen Also Die*. Bick illuminates the different ways the composers treated a film score as a means of expressing their political ideas on society, capitalism, and the human condition. She also delves into Copland's and Eisler's often conflicted attempts to adapt their music to fit Hollywood's commercial demands, an enterprise that took place even as they wrote hostile critiques of the film industry.

*Downhome Blues Lyrics* Jeff Todd Titon, 1990 A collection of outstanding folk blues lyrics composed and sung by black Americans and sold on commercial records in American black communities during the dozen or so years following World War II.

Preface **Harry T. Burleigh** Jean E. Snyder, 2016-03-01 Harry T. Burleigh (1866-1949) played a leading role in American music and culture in the twentieth century. Celebrated for his arrangements of spirituals, Burleigh was also the first African American composer to create a significant body of art song. An international roster of opera and recital singers performed his works and praised them as among the best of their time. Jean E. Snyder traces Burleigh's life from his Pennsylvania childhood through his fifty-year tenure as soloist at St. George's Episcopal Church in Manhattan. As a composer, Burleigh's pioneering work preserved and transformed the African American spiritual; as a music editor, he facilitated the work of other black composers; as a role model, vocal coach, and mentor, he profoundly influenced American song; and in private life, he was friends with Antonín Dvořák, Marian Anderson, Will Marion Cook, and other American luminaries. Snyder provides rich historical, social, and political contexts that explore Burleigh's professional and personal life within an era complicated by changes in race relations, class expectations, and musical tastes.

**Together Let Us Sweetly Live** Jonathan C. David, 2007 *Together Let Us Sweetly Live: THE SINGING AND PRAYING BANDS* By Jonathan C. David UNIVERSITY OF ILLINOIS PRESS Copyright 2007 the Board of Trustees of the University of Illinois All rights reserved ISBN 978 0 252 07419 6 List of Hymn Notations ix Preface xi Map xxi Introduction 1 1 Alfred Green 1908 2003 43 2 Mary Allen b. 1925 59 3 Samuel Jerry Colbert b. 1950 75 4 Gertrude Stanley b. 1926 100 5 Rev. Edward Johnson 1905 91 128 6 Cordonsal Walters b. 1913 149 7 Susanna Watkins 1905 99 164 8 Benjamin Harrison Beckett 1927 2005 and George Washington Beckett b. 1929 176 9 Gus Bivens 1913 96 197 Sources 209 A Note on the Recording 215 Index 221 Introduction IN THE EARLY YEARS of the twentieth century, according to the older people of today, many African American residents of Tidewater Maryland and Delaware would in late summer set aside their tools, leave their cornfields just when the tassels on each stalk turned golden and the tips of each blade changed from green to brown, abandon their tomatoes when a soft blush of red appeared on the hard green fruit, allow for a time their beans and sweet

potatoes and melons to mature on their own and make their way by horse and wagon by car or by bus to a Methodist camp meeting to attend to their sacred work Those who had moved to the nearby cities of Baltimore Wilmington or Philadelphia in search of the higher wages and the excitement that urban life seemed to offer returned home by land or by water traveling perhaps on one of the ferries that plied the Chesapeake or Delaware bays from city to town from shore to shore and back again If the camp meeting was nearby some individuals families or groups of unrelated church members might attend nightly services and return home to sleep to work the next day perhaps but then steadfastly to make their way right back to that same camp meeting for the next night s service and the next until that camp meeting s final cathartic day During several of the old time country camp meetings however many would unhitch their horses arrange all the separate wagons into a circle around a wooden roofed tabernacle arch a sheet of canvas over each wagon and stay right there on the church ground for the duration of the meeting Women would bring baskets and cheese boxes filled to the brim with fried chicken home smoked ham biscuits cabbage and green beans Men and boys would dig up old pine stumps and pile them high on the campgrounds to be placed on fire stands and set ablaze to give light to each evening s spectacle In the heat of the summer when the ground might be parched and dust might billow when you couldn t even walk across the ground barefoot it was so hot everyone lived in the shade and everyone had a good time as one person recounted later For two weeks an intense but relaxed joyful communal laboring in the Spirit manifested itself in a day after day pattern of an exuberant testimony service followed by a rousing preaching service followed at last by a climactic regionally distinct Singing and Praying Band service During this latter service in a maneuver that scholars might refer to as a ring shout participants formed a circle with a leader in the center singing and clapping their hands stamping their feet and swaying their bodies all the while they slowly raised several hymns and spirituals to a raucous rejoicing shouting crescendo concluding the meeting with an ebullient march around the entire encampment Although these bands shocked some outsiders and reminded other observers of Africa committed participants considered them to be the foundation of the church Camp meetings were not unique to this area or to that time at the dawn of the twentieth century Drawn by the heady combination of religious salvation and spiritual democracy advocated in these festivals Americans of various backgrounds had been making such yearly treks to camp meetings for over a hundred years Those early meetings gave form to a religious movement attuned to the ethos of the new nation In the frontier areas of Tennessee and Kentucky where they began camp meetings sponsored by various Protestant denominations became temporary sacred cities places of equality of souls and social solidarity that tempered the struggle to survive in the wilderness In the states of the upper South and in Pennsylvania these meetings also thrived Here where the camp meetings were predominantly organized by Methodists both free and enslaved African Americans participated in large numbers along with English and German speaking European Americans Perhaps because of Methodism s original antislavery witness in Maryland for example this denomination received most of the black converts while in 1800 approximately one fifth

of the Methodists in Virginia were black At the beginning of the nineteenth century white and black people alike frequently attended the same religious services though often in segregated and unequal seating arrangements Yet that century witnessed a complex and powerful movement to establish separate religious institutions for black Methodists First came the effort to set up separate churches for Africans Eventually the Methodist Episcopal Church organized a separate conference for all black churches within its denomination A related movement led to the founding of independent African Methodist denominations Finally beginning before Emancipation but accelerating after freedom a similar but less remarked effort saw African American Methodists starting camp meetings of their own In the mid Atlantic region in particular these large outdoor African American religious events were the meetings that the grandparents and great grandparents of today's participants built and today's older people witnessed when young These camp meetings continue even in the twenty first century The camp meetings that the old soldiers of today recall were not unique they were merely one echo of the religious festivals that became a new secular democracy's first religious mass movement Yet the old timers of today recall above all other things those aspects of their camps that were unique That is they speak mostly about the Singing and Praying Bands for whom the camp meetings in this area became the primary regional showcases these bands made these meetings special They tell of the prayer meetings from which the camp meetings originated They speak also of the march around Jericho in which the Singing and Praying Bands led those at the camp meeting in a grand march around the entire campground on the final day of the meeting The Singing and Praying Bands of this area were special not just for the generations of participants in the African American camp meetings of the Atlantic coast states of the upper South The antecedents of the twentieth century bands seem to have played a clandestine but significant role in the development of African American culture in general Therefore the bands can stake a claim as important forces in the cultural and social history of America as a whole Here is how it happened At the end of the eighteenth century when enslaved Africans in this area began to take to Methodism in a big way the process of culture building by which Africans of various ethnic backgrounds began to transform themselves into one people was well underway Yet that process was still incomplete The new African American identity became consolidated throughout the South only during the first half of the nineteenth century when hundreds of thousands of enslaved Africans were traumatically sold from the states of the upper South to cotton growing areas of the Deep South In the eighteenth century prior to this mass transfer of human property there had been two primary centers of slavery on the Atlantic coast of North America coastal South Carolina and the Chesapeake Bay area The ethnic mix of Africans imported into the two areas differed somewhat leading to the possibility that the emerging African American cultures of these areas might also have differed Of these two centers the Chesapeake area had the larger number of slaves In 1790 of all thirteen states Virginia had the largest population of Africans with 305 493 people Maryland was second with 111 079 Virginia also had the largest number of enslaved Africans 292 627 while Maryland's enslaved population of 103 036 was third largest These two states



also had the largest population of non slave Africans at the time In 1790 nearly 53 percent of the African population and 58 percent of the enslaved Africans in the country were in the upper South in the states of Virginia Maryland and Delaware The nearby black populations of southeastern Pennsylvania and southwestern New Jersey had extensive cultural ties to their brethren in the upper South This area where the upper South meets the mid Atlantic states seems to have been one of several areas central to the formation of African American culture in the late eighteenth and early nineteenth centuries Among the Africans in America of that time for example those who lived in the mid Atlantic region and upper South were pioneers in building specifically black institutions In 1787 Richard Allen Absalom Jones and others founded a mutual aid organization in Philadelphia called the Free African Society initiating in the words of W E B DuBois the first wavering step of a people toward organized social life Numerous other grassroots benevolent and mutual aid organizations sprouted up at this time aiming to provide members financial assistance in case of sickness or death in the family Under the leadership of Richard Allen in Philadelphia a group of black Methodists established the Bethel African Church in that city in 1794 In 1816 Bethel joined ranks with other independent black Methodist churches in Pennsylvania New Jersey and Baltimore to form the African Methodist Episcopal A M E denomination In Wilmington the denomination called the Union Church of Africans was established just prior to the founding of the A M E Church Along with new institutions a distinctly African American expressive culture was emerging in the upper South and mid Atlantic region at the dawn of the nineteenth century In 1819 for example a white minister named John Fanning Watson who lambasted many Methodists for what he saw as excesses in their worship gave us one of the earliest reports of a specifically black religious song tradition writing that the coloured people get together and sing for hours together short scraps of disjointed affirmations pledges or prayers lengthened out with long repetition choruses In the same paragraph Watson s description of these sacred performances by black worshippers is strikingly evocative of outdoor singing circles that the Singing and Praying Bands continue to this day This account predates by over twenty five years the earliest known description of a ring shout from the Atlantic coast area of the Deep South Another writer a Quaker schoolboy from Westtown School outside Philadelphia described black worshippers at an outdoor camp meeting in 1817 marching around an outdoor tabernacle singing a spiritual chorus and blowing a trumpet in a reenactment of the march around Jericho by Joshua and the Israelites that is similar to the march that the Singing and Praying Bands continue to do today If we look at these historical references with minds informed by the bands of today we can project the current tradition to have been already thriving two hundred years ago in the early years of the nineteenth century This nascent African American expressive culture articulated new belief systems that were forming among Africans in this area also to a certain extent in the context of Protestant evangelism Africans in America developed a variant of this branch of Protestantism that expressed protonationalist African American identity According to this theology of resistance African American Christians began to associate their experience in America with that of the Israelites in Egypt and the

person of Jesus took on some of the qualities of Moses who would not fail to liberate the enslaved It was to some extent in the religious meetings of the upper South and in the language of this distinctive African American perspective that Gabriel Prosser and Nat Turner situated their rebellions in Virginia Continues Excerpted from Together Let Us Sweetly Live by Jonathan C David Copyright 2007 by the Board of Trustees of the University of Illinois Excerpted by permission All rights reserved No part of this excerpt may be reproduced or reprinted without permission in writing from the publisher Excerpts are provided by Dial A Book Inc solely for the personal use of visitors to this web site      **Waiting for Buddy Guy** Alan Harper, 2016-02-15 In the late 1970s and early 1980s British blues fan Alan Harper became a transatlantic pilgrim to Chicago I've come here to listen to the blues he told an American customs agent at the airport and listen he did to the music in its many styles and to the men and women who lived it in the city's changing blues scene Harper's eloquent memoir conjures the smoky redoubts of men like harmonica virtuoso Big Walter Horton and pianist Sunnyland Slim Venturing from stageside to kitchen tables to the shotgun seat of a 1973 Eldorado Harper listens to performers and others recollect memories of triumphs earned and chances forever lost of deep wells of pain and soaring flights of inspiration Harper also chronicles a time of change as an up tempo whites friendly blues eclipsed what had come before and old Southern born black players held court one last time before an all conquering generation of young guitar aces took center stage

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