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FISK JUBILEE SINGERS



SUNDAY, DECEMBER 11, 1966 - 5 O'CLOCK P.M.

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We commit for your favor this Souvenir Program made possible by the goodwill of our loyal business community. For it was they who underwrote the total cost of this publication by placing advertisements within these pages. In return therefor, we commend each of them to your favor as you shop in the market places of the city.

Then, too, we are grateful for the efforts of the community in participating as Sponsors and Patrons for the total affair.

Last but not least, we are deeply indebted for the fine roles played by the several committees of Quinn Chapel in their efforts to make the entire project a never-to-be-forgotten memory.

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ABOUT THE JUBILEE SINGERS

by Dr. L. M. Collins

JUBILEE DAY is a holiday at Fisk. It is a time of almost sacred remembrance of October 6, 1871, when a chorus of nine fearful but inspired, young men and women began their first tour in a desperate attempt to raise funds for their school. Under the aegis of George L. White, whose abiding spirit of mission they shared, they traveled as the Jubilee Singers, after the Old Testament's Year of Jubilee marking the deliverance of the Jews, who, like all but two of themselves, had been in bondage. Though hungry and cold, the Singers donated the small purse of less than fifty dollars from their first paid concert to the Chicago Relief Fund to aid the victims of the great Chicago fire. Selfless, courageously fighting the scoffers who regarded them as a minstrel act, the Singers found a friend and patron at Brooklyn in Henry Ward Beecher, whose endorsement was an open sesame to the churches of the East. They electrified an audience of thousands at the Boston Coliseum, where Johann Strauss threw his hat in the air in happy excitement. After that, they found their dream of financial success come true in New England, earning \$40,000 and an invitation to sing at the White House for President Grant by winters end. A European triumph followed. During the first tour of England in 1873-74, Havel, artist in the Court of Queen Victoria, painted a portrait of the celebrated singers (Men, left to right: Benjamin M. Holmes, Isaac P. Dickerson, Thomas Rutling, Edmund Watkins; women, left to right: Mabel Lewis, Minnie Tate, Ella Sheppard, Jennie Jackson, Julia Jackson, Maggie Porter, and Georgia Gordon). These eleven singers gave command performances before Queen Victoria and other crowned heads of Europe, introducing to them and to the world the Spiritual, the truly American folksong, and establishing the tradition of high regard for music and song at Fisk,-all this in the same decade when the struggling Fisk school, named for General Clinton B. Fisk of the Freedmen's Bureau, had bought spellers and Bibles with money from the sale of fetters and handcuffs from an abandoned slave pit. From these concerts Jubilee Hall was built in 1875, a structure sometimes lovingly called "frozen music," a memorial to the songs that were its building.

With recall of such things past—a history of struggle to the mark in dignity, individualism, and the ideal of the cultivated man—Fisk, nearly a hundred years afterwards, honors the Jubilee Singers, their mission and their songs, in grateful appreciation for a lasting contribution to the University and to the American cultural heritage.

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Quinn Chapel A. M. E. Church, the Church "In the hearts of the People," Welcomes you to its presentation of the universally acclaimed Fisk Jubilee Singers. For nearly a century. audiences have been inspired by the unique ability of these outstanding vocalists to interpret Negro spirituals, folk songs and music of the masters. We are extremely proud to present them in the midst of the Centennial Year at Fisk University.

In addition to your enjoyment of an evening of cultural enrichment, you are helping us in our program of re-habilitation of our worship facilities. We thank you for your patronage and extend to you a hearty welcome to worship with us.



J. Pater Ashworth III, Minister Quinn Chapel A. M. E. Church

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PROGRAM

THE FISK JUBILEE SINGERS

Matthew Kennedy, Director		
Anne Gamble Kennedy, Accompanist		
Adoramus Giacomo Perti		
Hallelujah		
From the Easter Cantata, Christ Lay in the Bonds of Death		
Dancing and Springing Hans Leo Hassler English Text by Norman Greyson		
There's a Meeting Here Tonight Traditional Solos by Douglas Pleasure, tenor, and Noah Griffin, baritone		
You May Bury Me in The East		
Ev'ry Time I Feel The Spirit		
The Four Freedoms David Stanley York		
Solo by Clinton Ingram		
In This Our Time (Text by Mary Hallet)		
In this our time, when every man Must choose the evil or the good, God, grant us wisdom to accept The guidance of Thy Fatherhood! The chance of color, race or creed, of lowly or patrician blood, Weighs less on Thy impartial scales Than does one act of Brotherhood! O, help us build an ordered world Without one separating wall; We are but brothers, each to each, And Thou art Father of us all! Give us the impulse, will and strength To seek some way of sure release From War's mad tyranny And bring to all the nations lasting Peace		
The Creation		
Mobile Bay arr. Celius Dougherty		
Po' Ol' Lazrus (Negro Work Song) arr. Work Solos by Franklin Scott and John Ashworth		

Croation Love Song _____ arr. Royal Stanton Solos by Ruby Andrews and Thelma Speight

::: Like the dove at evening winging From its wand'ring seeks the nest. So my roving spirit weary Turns to you to find its rest. Tho' I am charmed by many voices, Tho' my eye roams far away, I will return at each day's closing, At your side secure to stay.

Mother to Son (Words by Langston Hughes ______ Undine Moore Solo by Lethia Bryant

Well, Son, I'll tell you
Life for me ain't been no crystal stair.
It's had tacks in it; and splinters, and boards torn up and places with no carpet on the floor.
Bare, bare, but all de time, I'se been a-climbin' on and reachin' landin's, and turning corners, and sometimes goin' in de dark, Where there ain't been no light.
So, Boy, don't you turn back; don't you set down on de steps 'cause it's kinder hard.
O, Boy don't you fall now, 'cause I'se still climbin', climbin' on.

Ride the Chariot Solo by Lethia Bryant arr. William H. Smith Solo by Lethia Bryant arr. Jester Hairston Ive A-Humble Solo by Clinton Ingram

This Little Light O' Mine arr. Work Solo by Lethia Bryant

Soon—Ah Will Be Done arr. William L. Dawson

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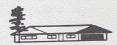
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The origin of Quinn Chapel A.M.E. Church is interwoven with a tradition that is as remarkable for its stand upon redemption and its association with the predominant movement of the time as was the spirit and faith of the men and women who fanned to flame the heritage that has come down to us through the years unblemished and inviolated. Quinn Chapel was organized in the spring of 1838 by Bishop Paul Quinn, the first Negro Bishop that ever visited Louisville. The first meeting was held in the building on Main Street opposite the site of the old Galt House, near Second Street. The first pastor was Reverend George W. Johnson. This location served the congregation for several years

Several years later the congregation purchased a site on Green Street near Ninth and erected a frame building. In 1848, the church building was moved to Walnut Street between Eighth and Ninth Streets by the aid of rollers and eight oxen. In 1854, a new building which was completed on this same site was dedicated by Bishop Quinn, The Church at that time was under the charge of its thirty-fourth pastor, the Reverend J. T. Morrow.

Quinn was the birthplace of many outstanding movements of this day. The first Sunday School for Negro people in the South was organized at Quinn.

In 1907, the Reverend J. C. Anderson became pastor, and the present church was purchased from the members of the Weaver Baptist Church at a cost of \$17,000.00.

Quinn Chapel new strategically located in her home at 912 West Chestnut Street, was no longer living in the past. It has assumed leadership in the community worthy of its historic past and had a prominent role in the development of the religious and civic life within the city. Because of her large seating capacity, she became the mecca of all cultural and civic meetings. The General Church began to take notice of this commanding position; and as a result more illustrous ministers were sent to her pastorate.

Five of her pastors have been elevated to the Episcopacy. These pastors were: William Paul Quinn, founder; Evans Tyree, Noah W. Williams, Frank Madison Reid and Ernest L.

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Quinn Chapel, the mecca of African Methodism in Kentucky, is proud and justly so of her rich heritage. Through the years now passed into the annals of history, she has stood out as a beacon shedding her rays of Christian warmth and grace as she has served humanity near and far.

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The Hampton Institute Choir . . . In Retrospect

Because I had loved so deeply
Because I had loved so long,
God in His great compassion
Gave me the gift of song.
— PAUL LAWRENCE DUNBAR

The music of black Americans has had a compelling influence on the musical literature of America. The broad results of this development have long since been exported to the far corners of the world,

Successive Hampton Institute musical groups—at first quartetts, then ensembles known as The Hampton Singers—finally known worldwide as The Hampton Institute Choirs, having started to travel as early as 1870 have contributed substantially to the enjoyment of uncounted millions of people. While doing so, each group has significantly expanded at the world level an appreciation of the unique form and content of music found only in one ethnic group in the world.

Anton Dvorak (1841-1904), the late great Czech composer, served as the director of the National Conservatory of Music of America in New York City from 1892 to 1895. He became intensely interested in the music of the American Negro. It has been noted that the performances of the Hampton Singers of that era sharpened Dvorak's interest and refined his edification of Negro folk tunes and spirituals. In the "largo" movement of his eloquent NEW WORLD SYMPHONY Dvorak helped to complement the Hampton Singers message to the world.

Music at Hampton Institute has always been a highly salable entity throughout its hundred year history. The early Hampton Singers had little or no difficulty in finding widespread popularity of their artistic renditions both at home and abroad. From their early beginnings, the Hampton Singers became and have continued to be a principal source of funds for the development of the college. The Virginia-Cleveland Hall, one of the venerated multi-purpose buildings finally completed in 1874, was "sung-up" by the Hampton Singers.

Prior to Ronald Carter, the present director of the Hampton Institute Concert Choir, there has been an illustrious line of choir masters, among whom were: William Stoney, Clarence Cameron White, F. Noah Ryder, Herbert Mells, and Henry Switten. None, however, has surpassed the versatility and acclaim of R. Nathaniel Dett who was the arranger, composer, director, and father of the HI choirs from 1913 untill 1932. Mr. Dett's arrangements of the songs of the American Negro are standard for educational and religious institutions everywhere.

The sale of R. Nathaniel Dett's book, "Religious Folk Songs of The Negro" published by the Hampton Institute Press in 1927, continues to have a brisk sale yearly throughout the country. One of the incumbent administrative officers of the College reports having seen Dett's arrangement of Negro music in use in educational institutions as far away as India and Japan.

Under the consummate control of its present director, Ronald M. Carter, and with the magic of modern television, the Hampton Concert Choir has acquired new levels of audience appreciation. It is commonplace to appear on national TV networks and to be in demand for concerts from coast to coast, Mr. Carter is a dynamic and spirited composer, arranger, and director. He has the ear and the technical skill to bring the slightest nuance and freshness to his conducting that lends a brilliance to his performances.

Being far from a traditionalist, but not yet an out-and-out modernist, Mr. Carter intersperses brass ensembles and tympany as a foreground to his choir renditions to introduce a mood or to complement a tonal component of a composition he has written. The startling and dramatic effect of these innovations has enhanced the popularity of both the choir and its director.

For the present group of students in the Hampton Institute Concert Choir, it is becoming increasingly difficult to fill all of the requests for nation-wide bookings and to maintain at the same time a semblance of progress in the regular college work other than the choir performances. The "gift of song" of the Hampton Institute Concert Choir may result in the wise decision of extending the presently prescribed four-year course by an additional block of time thusly permitting the singers to add to their regular on campus curriculum the valuable basic education through on-the-road-tours.

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GLORIA	
MOTET OP. 29, NO. 2 (Psalm 51)	JOHANNES BRAHMS
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