

SONGS OF THE PEOPLE.

114

No. 791—FAREWELL TO THE BANKS OF THE ROE.

Key. G.

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There's an isle on the verge of the ocean;
 There's a land where the shamrock grows green;
 There is Mary with snowy white bosom,
 She's the fairest I ever have seen!
 There's a stream that steals lone through the mountain,
 Where my spirit's oft wandering you know,
 Inhaling pure draughts from that fountain,
 And that crystalline stream is the Roe!

Then away with this sighing and crying;
 Such a life has been followed by many;
 Though in far distant lands I am dying,
 Yet in dream I oft creep back again,
 There's a chair for the wand'rer at evening;
 There's a bed where the weary repose;
 For a friend there's a "Cead mille faille,"
 And "Na baclish" for sorrows and woe.

There's a spirit to soothe you in trouble,
 And a hand to protect you from wrong;
 There's a heart with whom joys you may double,
 And at night there's a cheery old song;
 Then how can I leave you, old Erin,
 Sure my soul's in each mountain and rill!
 Shall I never see white-bosom'd Mary?
 Never list to her strains on the hill?

Round the green pole on May's hallowed morning,
 How we've bounded with spirits of glee,
 When nature the wilds was adorning,
 With the blackbird, the skylark and bee.
 When I whispered the first tender breathing,
 Dear Mary, how bright thy blue eye:
 Can I call back the scene without grieving,
 Or mention that name and not sigh.

Then farewell to those bright sunny valleys;
 Dear Erin, I'll see you no more!
 My heart whisper'd something of sorrow,
 When I took my last look at your shore.
 There's a spirit at night breathes around me,
 And whispers of friends far away;
 There's a spell that has oftentimes bound me
 In the darkness as well as the day.

There's a soft sigh that's often heav'd near me,
 In a music that saddens the soul;
 There's a shadow of light seems to cheer me,
 And to silence my woes to control;
 Then farewell to the green banks of Erin,
 To her mountains all shrouded in snow:
 Farewell to you soft bosom'd Mary,
 And adieu to the banks of the Roe.

S.H.

Verse 2—Na baclish means "dry up your tears."

Methodist Hymnal With Solfa Notation

Robert Guy McCutchan



Methodist Hymnal With Solfa Notation:

Hymns and Constructions of Race Erin Johnson-Williams, Philip Burnett, 2024-02-07 Hymns and Constructions of Race Mobility Agency De Coloniality examines how the hymn historically and today has reinforced negotiated and resisted constructions of race It brings together diverse perspectives from musicology ethnomusicology theology anthropology performance studies history and postcolonial scholarship to show how the hymn has perpetuated generated and challenged racial identities The global range of contributors cover a variety of historical and geographical contexts with case studies from China and Brazil to Suriname and South Africa They explore the hymn as a product of imperialism and settler colonialism and as a vehicle for sonic oppression and or resistance within and beyond congregational settings The volume contends that the lived tradition of hymn singing with its connections to centuries of global Christian mission is a particularly apt lens for examining both local and global negotiations of race power and identity It will be relevant for scholars interested in religion music race and postcolonialism *Our Hymnody, a Manual of the Methodist Hymnal* Robert Guy McCutchan, 1937 **A Dictionary of Hymnology, Setting Forth the Origin and History of Christian Hymns of All Ages and Nations** John Julian, 1907 **The Choir**, 1963 **The Nonconformist Musical Journal**, 1904 **A Dictionary of Hymnology, Setting Forth the Origin and History of Christian Hymns of All Ages and Nations**. Ed John Julian, 1908 **Dictionary of Hymnology: P-Z** John Julian, 1985 **Journal of the South Carolina Baptist Historical Society**, Papers Presented at the Symposium on Ethnomusicology, 1991 **The Dictionary of Welsh Biography Down to 1940** Honourable Society of Cymmrodorion (London, England), 1959

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Table of Contents Methodist Hymnal With Solfa Notation

1. Understanding the eBook Methodist Hymnal With Solfa Notation
 - The Rise of Digital Reading Methodist Hymnal With Solfa Notation
 - Advantages of eBooks Over Traditional Books
2. Identifying Methodist Hymnal With Solfa Notation
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Methodist Hymnal With Solfa Notation
 - User-Friendly Interface
4. Exploring eBook Recommendations from Methodist Hymnal With Solfa Notation
 - Personalized Recommendations
 - Methodist Hymnal With Solfa Notation User Reviews and Ratings

- Methodist Hymnal With Solfa Notation and Bestseller Lists
- 5. Accessing Methodist Hymnal With Solfa Notation Free and Paid eBooks
 - Methodist Hymnal With Solfa Notation Public Domain eBooks
 - Methodist Hymnal With Solfa Notation eBook Subscription Services
 - Methodist Hymnal With Solfa Notation Budget-Friendly Options
- 6. Navigating Methodist Hymnal With Solfa Notation eBook Formats
 - ePub, PDF, MOBI, and More
 - Methodist Hymnal With Solfa Notation Compatibility with Devices
 - Methodist Hymnal With Solfa Notation Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Methodist Hymnal With Solfa Notation
 - Highlighting and Note-Taking Methodist Hymnal With Solfa Notation
 - Interactive Elements Methodist Hymnal With Solfa Notation
- 8. Staying Engaged with Methodist Hymnal With Solfa Notation
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Methodist Hymnal With Solfa Notation
- 9. Balancing eBooks and Physical Books Methodist Hymnal With Solfa Notation
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Methodist Hymnal With Solfa Notation
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Methodist Hymnal With Solfa Notation
 - Setting Reading Goals Methodist Hymnal With Solfa Notation
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Methodist Hymnal With Solfa Notation
 - Fact-Checking eBook Content of Methodist Hymnal With Solfa Notation
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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