

ingshadows converting the world into a vengeful tribunal; now final triumph when all the chimes of heaven join in chorus with the music of the spheres the eternal anthem, and the sons of God all shout for joy.

"It is foreign from our purpose to make invidious comparisons, but it is due to all such choirs as that at Logan to say that their performances are more inspiring and educatory, and that their melody and harmony are more adapted to the end sought to be attained by rhythmical worship than the extreme operatic methods attempted by many other religiousists who pride themselves on their wealth and culture and doctrinal purity. We should be pleased to particularize on the personnel of the Logan choir, but can only mention a few of the singers. Alexander Lewis is the accomplished leader, Nellie Harris organist, and a few of the principal singers are Caroline Watterson, Jane Villet, Annie L. Cowley, Martha Bench, Nancy Lamoreaux, Annie Toombs, Effie Boll, Martha Carlisle, David Lewis, John Wilson, Walter Lamoreaux, John P. Smith, Wm. Palmer, Joseph Morrell, Benj. Wilmore, John Thomas and fifty-three others. Of course such a choir has regular meetings, gives patient attention to instructions and strives earnestly for perfection. Its services are a vital factor in the church, life and prosperity of the Mormon congregation at Logan."

#### THE WOMAN'S "INDUSTRIAL HOME."

IN Thursday evening's *DESERET NEWS* appeared the report, in full, of the President of the Woman's Industrial Home for 1891. From this it appears that notwithstanding the change in the law by which the scope of the institution has been enlarged, there are only eight women and twelve children at present in the great building. As originally designed, the "Home" was to be a place of refuge for the multitudes of polygamous wives who, it was represented to Congress, were "pining" to be free and anxious for some shelter to which they could flee from their thralldom. After all the monstrous falsehoods told by women before Congressional committees and repeated in the Senate and House, and the lavish expenditure of public funds for the erection and furnishing of the building and the payment of salaries, the place was left virtually vacant. Only a very few persons availed themselves of the "attractions" of the home and they were not the genuine article and none of them stayed there long.

Congress was importuned for more money and a change in the purposes of the place, and at length the following named classes were to be permitted to enter the asylum: 1—First or legal wives. 2—Women and girls with polygamous surroundings in danger of being coerced into polygamy. 3—Girls of polygamous parentage anxious to escape from polygamous surroundings. 4—Women and girls who have been proselyted elsewhere and removed into

the Territory in ignorance of the existence there of polygamy."

The report gives an account of the management of the "Home," which is no doubt conducted in an orderly and efficient manner, and Congress is asked for the annual appropriation of \$4000 for its support. To this we offer no objection. Uncle Sam is quite generous when he takes a notion, though he buttons up his pockets tightly when he doesn't, and the "Home" may as well have a slice of his benevolence as some other objects of national charity.

But when the esteemed President of the Association attempts to make it appear that the establishment of the "Home" has had any effect in producing the changed conditions in Utah, the production of the Manifesto and the cessation of plural marriages, the effort has only a ludicrous effect.

What has taken place in Utah "during the lifetime of this Association" is no more attributable to the "Home" than is the passage of the McKinley bill, the birth of Mrs. Cleveland's baby, or the death of Parnell. These and many other notable events, have all occurred "during the lifetime of this Association," and are just as much traceable to its existence and influence as is the movement of the "Mormons" in any direction.

While there may be many estimable persons connected with the "Industrial Home," that the institution is practically useless for the purpose intended has been thoroughly demonstrated, and there will be few persons, if any, outside of the concern who would dispute this statement, while there are some who are connected with it that would frankly admit this if they expressed their true sentiments.

The sooner the fine building now occupied by the Home Association is turned into a woman's hospital, or some other generally useful purpose, the quicker it will cease to become an object of public derision, and a monument alike to the folly of the Government and a standing proof of how easy it is to pull the wool over the eyes of national statesmen by people who will speak against the "Mormons."

#### OUR DELEGATE'S POLITICAL VIEWS

AN interesting feature of New York journalism appears in the *Mail and Express*. It is a symposium of the views of the members elected to the next Congress on the questions of the hour. Among the expressed opinions of thirty-five Congressmen are those of the Delegate from Utah. As they will no doubt be read with interest by the gentleman's constituents, regardless of party, we clip them entire. They

are pointed and clearly defined and conveyed in language that can be understood by all who peruse them. The *Mail and Express* says:

"Mr. John T. Caine, of Salt Lake City, has no vote except in the Democratic caucus, but his opinion may be interesting to the public. He will vote for R. Q. Mills first and William M. Springer secondly for Speaker. He opposes the sub-treasury and Stanford bills, and is most decidedly in favor of free coinage. He is opposed to the Government control of telegraphs, but favors commercial union with Canada and liberal appropriations for the World's Fair. Of reciprocity he writes: 'I favor the principle, but not in its present manner.' In his opinion Congress should provide for reciprocity with all nations who will accept our products in exchange for theirs. He favors pensions to the widows of those who fell in war, and to the soldiers who incurred disability, and to the widows and minor children of those who died from such disability. He would guard against the Pension Bureau being made a means by which political strikers, who rendered no service in the war, can be rewarded for political work. As to the tariff, he writes: 'I favor a tariff for revenue, based upon the needs of the government economically administered, the burden of such tariff to be placed upon luxuries used only by the rich, admitting the necessities of life free or as nearly so as possible.' The Fifty-second Congress should, in his opinion, enact the following: First, a law conveying to the States and Territories of the arid regions all the arid lands within their borders; second, a law providing for the admission of all the Territories and the entire abolition of the territorial system of government; third, a law abolishing the so-called Utah Commission as being a mischievous and expensive board no longer necessary."

#### THE METHODIST ECUMENICAL COUNCIL.

A STRONG religious feeling begins to exhibit itself in the United States. The significant feature about it is the method of manifestation. Hitherto there have been revivals, but they were more or less isolated or sporadic. The present movement is characterized by its formal and well organized conventions, councils and synods.

A few weeks ago the German Catholics held a very pretentious council at Buffalo, N. Y. That means a great deal more than as a surface view presents. The Catholic church must preserve an individuality in religion if it aspires to perpetuation as a factor in American politics and ethics. That it aspires to such a position is unquestionable. As to the methods by which this ambition can be realized, the church authorities themselves are not agreed. The idea seems to prevail that by letting the German speaking races become the recognized champions of the church its individuality could be best maintained, and at the same time its pretensions as an American body could be best upheld. That the German Catholic movement in this country is inspired from European sources will be admitted by every close observer.