

though the leader be present, when you are obliged to listen to the heartless effort of half a dozen singing a hymn, as if it were a task they would gladly shirk if duty did not stand in the way.

"But," you say, "I do appreciate and encourage my choir to the best of my ability;" yet the results are not what you picture in the former, but in the latter case. Even so; in your heart you feel to appreciate all they do; but do you express it in practice? "Petting" is not what they require; though, remember, kindness is needed to season everything. Have they the "necessaries of life?"—I mean of a choir life. If not, they can hardly be expected to feel much encouraged. Now, respected fathers, knowing, as we do, that your desire is to do justice to every branch of your family, yet it is possible that you do not fully comprehend the actual needs of this one peculiar branch of the same. I do not believe that you will consider it impertinent on my part to enumerate a few of the "necessaries of life" for a choir.

Supposing a choir is organized with from ten to one hundred singers, as the musical talent of a ward may supply. A leader who can read music is selected to take charge. If possible, also an organist, who can play such music as is within the reading of conductor and singers. Remember, however, that choirs may exist and do much good work without an instrument, though the latter, as a rule, should nowadays be available and greatly improve the efficiency of every ward choir. And here is the "family" organized. Now, as to their necessities, without which no choir can ever be all it should.

First. A comfortably lighted (and heated in winter) room in which to meet for rehearsals once and possibly twice a week, when extraordinary work is to be done. If the meeting house is too greatly in demand for it to be spared twice a week, a smaller place might be available. But it is absolutely necessary to hold the meetings, and to have a suitable place in which to meet.

Second. Plenty of suitable music for rehearsal. This should include hymn tunes (the psalmody), anthems, choruses and glees. There should also be ample copies of each to enable all to work intelligently—at least one copy to every two members.

I realize that many choirs, at the present, have to do without this requisite article; but such conditions of things are inexcusable in a community so prosperous as ours. Life is too short, and the moments too precious, to meet night after night to accomplish an object without tools with which to work. There are too many important things for a choir leader to accomplish in seeking to improve the artistic condition of his singers without wearing himself out in copying "parts" when the listeners every Sabbath are abundantly able to supply the chairs with the printed works. Where is the man who would expect the Sunday School superintendent to copy the bible lessons for his students? The very thought is ridiculous; yet many a choir leader is doing work just as inconsistent in having to write out the music of the hymns to be sung on the Sabbath, when they could

be printed in abundance for a small consideration for any ward. Fathers, this branch of your family is justified in feeling that they are sadly neglected, and their efforts but little appreciated. Indeed, if after having your attention called to the existing state of things you still allow those under your care to grope along without material upon which to work, the blame rests upon you. What can you do? Place the matter in a straightforward way before your wards. The members of the choir render their services gratuitously. They must be supplied with music, so that all may enjoy the best they can give you. Let each listener give a little, and they will be well supplied. Let the whole ward meet together and discuss the matter freely.

In the interest of hundreds of ward choirs I trust, notwithstanding it is only "Musical Chimes," that is asking now, for all that every hand which feels the need and would like to help to ring the bells may be rewarded according to its necessity, and that the result will be such that you will in your heart often thank us for "chiming."

MUSICAL CHIMES.

THE "LIBERAL" CONVENTION.

The adjourned session of the Territorial Convention of the "Liberal" faction opened up at Walker's pavilion at 8 o'clock Feb. 4th. The meeting was called to order by Mr. Varian, who in accordance with recommendations of the committee on permanent organization and order of business had been made chairman of the committee.

Judge Baskin delivered one of his stereotyped and old time anti-Mormon harangues, after which the committee on resolutions reported as follows:

THE RESOLUTIONS.

Memorial to the Congress of the United States:

Your petitioners, a great convention representing the people of nearly every county of Utah Territory, respectfully and most earnestly implore the law makers of this nation to defeat two measures now pending before you, known respectively as the Faulkner-Caine Home Rule bill for Utah, and the Teller bill, providing for statehood for Utah; and for such legislation beg to present the following statement of facts:

Utah was first settled by a people that had been driven beyond the borders of civilization because they had insisted upon being a law to themselves, and claimed a divine right to establish a government of their own, which should be a perfect theocracy wherein one man should be a king and all others as subjects.

Upon their coming, they were embittered towards and estranged from the government of the United States; they taught their children that bitterness for forty years; they so absolutely held the fealty of their people to their own government that thousands and tens of thousands of them grew to manhood and womanhood without the slightest knowledge of the government of the United States or its laws.

On coming here, moreover, they declared that polygamy was an ordinance of God, and that upon practicing it depended the highest exaltation of mortals when they should put on immortality.

Twenty years ago, some brave and true men within the organization, at mighty risks—social, financial, and personal—set

up the standard of revolt against the tyranny of this institution; others joined it. As true men from other States came here, they waived their fealty to the national political parties, with which they had before acted, to combat the common danger which they found threatening their country and their homes in Utah.

The record of the party thus created is one of the brightest in American history. At least, laws were passed to destroy polygamy, and, through the courage of the United States courts, backed by the Liberal party, those laws have begun to be enforced. This added to the bitterness which already prevailed, and made of Utah a place of unrest, contention and hate.

At last, under the pressure of the execution of those laws, progress began to be made. Hundreds were convicted under them, and, with increasing population, Summit county, Weber county and Salt Lake county, containing half the population of the Territory and paying 90 per cent. of the taxes of the Territory, were wrested from church control and put in accord with American institutions, in spirit and in truth.

Under the pressure the head of the theocracy, in September, 1890, declared that he had received permission from God to suspend the practice of polygamy. This was ratified at the great annual Mormon conference held in October, 1890, and again in October, 1891.

Early in the spring of 1891, by a spontaneous movement, the party that had always been known as the church or People's party was dissolved; throughout the counties, cities and hamlets of the Territory, Republican and Democratic clubs were formed, and the people at once joined these clubs. At the same time a trifling percentage of the other party, known as the Liberals, withdrew from the organization they had so long adhered to and went off on national party lines.

Out of this small percentage, backed by the hosts who a year ago were intent upon "building up a kingdom" and "becoming a distinct people," these bills, which we pray Congress to destroy, were evolved.

This convention notes the changing conditions, and waiving any doubt as to the sincerity of the acts of the masses of those who are seeking the passage of the one or the other bill, protests against their passage on the ground

First—That the great majority of the Mormon people have but just begun to cultivate a knowledge of American institutions or an affection for them.

Second—Because the people are not like foreigners coming here from abroad, but are people who have been brought up as aliens within the republic and the obedient followers of a power, which from their cradles they have been taught to believe is divine; which power still teaches that daily revelations from God are a part of every true Saint's belief. And this is, too, a people who are still largely in majority in Utah.

The convention further submits that the Territory is prosperous; that the rights of all men are carefully guarded; that there is no need of the proposed legislation, and that a fair time for education should be given before the government surrenders its sovereign and merciful authority over one-twentieth part of the area of the republic.

And, moreover, be it Resolved, That the Liberal party of Utah has no king, dictator, czar, junta, directory, advisory board or boss. It has but one ruler—"the will of the people of Utah properly expressed in regular and lawful way." It recognizes no organ save the independent press of Utah, and authorizes none but its regularly elected or delegated representatives to voice its utterances.