

EDITORIALS.

CONGREGATIONAL SINGING.

AN exchange says:

"About the worst use a congregation can make of a choir is to leave it to do the singing for the people. To say nothing of human worship by proxy, the congregation which leaves the choir to do all the singing misses many advantages. Yet this is too often the case, and in some quarters increasingly so. In too many places of worship the work of the choir is becoming a separate and independent performance, and the body of the congregation look on with indifference, or listen with interest, as the case may be."

We agree with the above remarks, and think it would be much more profitable to our general public worship if some return to the old style of congregational singing were encouraged. Not that we would discard trained choirs by any means. We should be sorry to lose the music which is so finely rendered by some of the sweet singers of Israel, who use their talents freely for the public benefit. We appreciate their services and hope others think as much of them as we do, for a great deal of time and practice are required to ensure the efficiency exhibited by some of the choirs, and their leaders and members ought to be encouraged.

But we do think that it would be more pleasing if the choirs, when general simple hymns are sung, should lead the congregation; and that when all present for public worship rise and pour forth songs of praise to the Eternal Author of every good thing, it tends to unite their hearts and prepare their souls for instruction and other exercises of the assembly.

But anthems and difficult pieces of music must be rendered by practised singers or their effect is spoiled. We would like to have the public singing mixed. A little from the choir, and a little from the whole congregation, led by the choir, would be a pleasant change, and give an opportunity to many, who could not answer their own feelings so well in any other manner, to chant the triumphs of their great Redeemer, and worship the Father with the voice as well as with the heart. Congregational singing is good when the assembly sing in harmony, and a little practice would soon rectify mistakes and cause all to join in praising God from whom all blessings flow.

THE WOMAN'S HOTEL.

STEWART, the late New York dry goods millionaire, left provisions in his will for the founding of a Woman's Hotel in that city. The widow and Judge Hilton, the chief executor, have tried to carry out the desire of the testator, but the enterprise has proven a complete failure, its expenses being so much in excess of the income that the house had to be thrown open to guests of both sexes. Judge Hilton, when interviewed on the matter, which has occasioned much comment in Gotham, explained as follows:

"But it is a failure. I'll tell you why. It is very simple and very natural. I believe that you can not get women to accept any help based on the condition of separation from the other sex; you can't run a hotel for women successfully and keep away the men. Women will not be kept from the other sex. I am convinced that they cannot be tempted by any comforts and luxuries to stay or live away from the other sex. You can run a hotel for men exclusively, but for women you can't. I believe that the majority of women not over fifty years of age entertain some hopes of a union, and a great many over that age do, and you cannot do anything for them if you make the condition impair their chances in the least. The failure of the Woman's Hotel will be a world-wide example for philanthropists. It is a terrible disappointment to all interested. I am not greatly surprised at the failure. But I have done my full duty in the face of a conviction of inevitable failure. The scheme has been misunderstood. Some have thought the hotel was

to be a working girls' home. It was for the very class we tried to get and which wouldn't come."

The ladies couldn't be coaxed to the hotel, simply because they wouldn't sacrifice male company. They would rather stay at the boarding houses and put up with hall bedrooms, poor fare and simple furniture and have their gentlemen than take the luxuries of Stewart without them. It is natural, and you can't blame them. Of course, Mr. Stewart's idea about the Woman's Hotel was most correct. They couldn't be freely admitted without subjecting the house to gossip and eventually to scandal.

Of all the applications received we examined and accepted 250 applicants. They promised, and promised; and promised to come, but at last would back out by admitting that they would rather stay where the men were. You can't deal with women, anyhow, without a great deal of trouble."

In justice to the ladies it must be stated that a number of them publicly repudiate the insinuations of Judge Hilton, and say that such absurd restrictions were imposed, and such insulting inquiries instituted into the character and standing of those who applied for admission, that it was impossible for ladies who entertained any self-respect to patronize the house. An indignation meeting at the Cooper Institute was arranged by a number of the vexed ones, but it does not appear to have been attended by many persons really interested in the matter.

The fact is, it is not good for either sex to be entirely separated from the other. The ladies naturally feel cross at the Judge's bluntness, but there is considerable truth in what he states, although he might have expressed it in terms less calculated to anger the female mind. "It is not good" for woman, any more than "man, to be alone."

NOW IT IS MAINE.

It appears that Maine, the great temperance State, is now the chief point of interest to partners in life who wish to become twain again.

Judge Virgin, while hearing a divorce case at Saco, recently, stated that there had been over six hundred divorces granted in the State during one year past, or one divorce to every twelve marriages. In addition to the general causes permitting divorces in other States Justices of the Supreme Court in Maine have authority to issue a decree, at an *ex parte* hearing, when convinced that it would be "conducive to domestic harmony."

This is the broadest kind of ground, and opens the door for applications on the most trivial pretexts. Connecticut and Indiana have had a bad name in connection with the divorce business, and Utah came in for her share of odium, not altogether undeserved, but from which she has purged herself by a more stringent law. But Maine seems to have the loosest divorce system of any, and while very solicitous on the liquor question, it would not be amiss if she were to pay a little attention to matters that strike at the very foundation of society. Licentiousness of the worst character runs along by the side of easy and popular divorce.

ABOUT THE GIRLS.

A WRITER in the St. Louis Journal asks the frequent question, "What shall we do with our girls?" and makes some very thoughtful remarks in relation to the difference between the young women "raised" in this country many years ago, and the young ladies of the present time, who are trained to be "gentle" rather than useful, and grow up with a strong distaste for the duties and responsibilities of domestic life. He thus answers his own question:

Educate them to fulfil the mission which it is in the bounds of possibility may be the destiny of any woman—a wife and a mother. Educate them so that they may, should it become necessary, be able to earn a living for themselves, or to teach those depending upon

them to do the same. A suitable education and proper training would fully answer the question, "What shall we do with our girls?"

There is a great deal of good sense in these conclusions, although we do not think they "fully" answer the query propounded. But this subject is one of moment to the people of Utah, and one that should be deeply reflected upon by every "Mother in Israel." As the temporal condition of the people becomes improved and their taste is cultivated, the love of approbation prompts all to present a better appearance than would pass without comment in the rough times of early settlement. This produces a desire not only for attractive dress, but for those feminine accomplishments which glitter in society. All of this is natural and commendable if properly governed and held in wise restraint.

But the absolutely useful should be considered as well as, and in preference to, the merely ornamental. There are many mothers who make slaves of themselves in their foolish anxiety to give their daughters an opportunity to shine with as much polish as the children of wealthier friends. They cook, and clean house, and wash and scrub, while the girls play croquet, thrum on the piano, and practice the airs and graces of polite and fashionable society, which, however agreeable and calculated to charm the eye and ear, count for little when the ability to grapple with the stern realities and duties of every day life is deficient. Pudding and potatoes may be deemed vulgar and beneath the consideration of refined and sensitive souls, but the most fastidious cannot live without eating, and creature comforts go a long way towards sustaining harmony in the household. Fashionable accomplishments become teetle reeds to lean upon when disorder and uncleanness, half-cooked or doubly-cooked food, and general inutility, raise the breezes of dissatisfaction and the discontent of needs unsupplied.

The girls should be trained for housewifery; taught the mysteries of the kitchen and the cupboard; educated in cookery and tidiness; enlightened on everything which their mothers have learned to be necessary to the peace, pleasure and well-being of a home. If their future life should be one of wealth they will then know how to manage a household; if they should have to be in every sense "help-meets" to men who work for their daily bread, they will be prepared to make that bread, keep their homes and their own persons trim and neat, and prevent their partners in life from forming a contrast between their failures and the successes of their mothers-in-law, a fruitful source of family disturbance.

Every young woman should be brought up with a view to becoming a wife and a mother and the manager of a home. And this need not prevent culture in everything that is charming in woman and attractive to man. But the much prized polish often proves nothing but the gilt that covers very poor gingerbread. Make the necessities solid and sound, and then adorn and beautify a-cording to means and opportunities. A sensible, thoughtful young man may be greatly pleased to be the chaplain of a stylish, pretty, and "accomplished" young lady; but for a wife he will look for a helper, instead of a burden through life, and will hesitate long before taking upon himself the responsibilities of matrimony with any but a useful rather than an ornamental partner.

But if all the girls were trained for the duties and cares of wifehood and maternity, the question of what is to be done with them would not be "fully answered" while there are not husbands enough to go round. And unless the barriers which have been raised by foolish laws, inspired by ignorance and bigotry, are thrown down, and all the marriageable women are given an opportunity to "fill the measure of their creation," the same question will continue to perplex "Christian" society, and the evils which now afflict and disfigure the foremost nations of the civilized world will still fester and rankle, and eat into the heart of the body politic. Plural marriage is a necessity of the age, and the day will come when that fact will force itself into general recognition. Prepare the sex for the main object of their being, and then make

it possible for them to achieve it honorably and joyfully; that's "what to do with the girls."

NAUVOO MANSION HOUSE.

THE Mansion House at Nauvoo was erected by a stock company, and was started under the superintendence of the Prophet Joseph Smith, who owned a large interest in it. The following particulars of its experience with the electric fluid will be very interesting to many old-time "Mormons," who remember the thrilling incidents of the exodus from the banks of the Mississippi, and the scenes that were witnessed in the settlement of Commerce, the glory of Nauvoo, and the sad and solemn gloom that rested upon the people at the cruel martyrdom of the Prophet and Patriarch, Joseph and Hyrum.

The account is clipped from the *Keokuk Constitution* of the 5th inst:

NAUVOO, June 2, 1878.

Last Sunday morning, during the storm, the Mansion House, occupied by Major Bidamon, and family, was struck by lightning. It first struck the lightning rod, passed from thence to a large bell in the belfry, thence down an iron wire—which passed through the centre of the house, to the basement, shattered whatever it came in contact with, and after skipping two feet passed into the yard outside.

Charley Bidamon was at the time emptying some flour into a barrel which stood in a closet under the stairs. The lightning struck him in the right shoulder, passed in front of his body, down, in a spiral direction, behind the inner thigh, making a circuit of the leg, and passed out at the rear portion of his shoe, tearing it off and throwing Charley to the floor. Strange to say, Charley suffered no serious damage other than a temporary paralysis, which is dispelled by this time, and a slight burn on the shoulder. A red and blue track, three inches wide over his body shows the direction the lightning took.

The electric fluid, or a portion of it, passed down the rod to the ground, through a four foot wall and killed two chickens.

Major Bidamon had a narrow escape also, as he was going up stairs at the time, having his hand within an inch or two of the wire spoken of, when it was struck. He was stunned by the shock, but was soon able to walk around again.

Mrs. Bidamon was a former wife of the Mormon Prophet, Joseph Smith. She was uninjured.

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JOSEPH COOK AND BIBLICAL IDEALS.

WE have one word more with Rev. Joseph Cook, the Tremont Temple orator, whom the "cultured" elite of Boston delight to hear and honor. In his one hundred and third and one hundred and fourth lectures he touched further upon the subject of the family life, and also upon plural marriage, with allusions to "Biblical ideals." He read some paragraphs from a Boston work, not altogether unknown in Utah, entitled "History and Philosophy of Marriage." He did not name the title nor the author for fear that some of his hearers might get the work and read it for themselves, but contented himself with making partial quotations and refuting them by invective.

The writer of the book who, Mr. Cook states, is "an old East Indian clerk," takes the ground that there is a constitutional difference between the affections of the sexes, and says:

"A woman's heart is so constituted that it is impossible for her to cherish a sincere love for more than one husband at the same time. It is even difficult for her to believe that a man can cherish a sincere and honest love for more than one woman at the same time. It is difficult for her to believe it because she cannot comprehend it."

"A man never can know the infinite patience of a mother's love except imperfectly. His experi-

ence does not teach him. His paternal love does not resemble it. So a woman can never know the sincerity of a man's conjugal love for a plurality of wives."

In answer to this and some clearly marked illustrations of the point taken, the Rev. lecturer worked up and hurled a cupful or two of verbal froth. Said he: "Who wants anything more than a whiff of the honest indignation of old Rome, or even of China, to pulverize that fallacy; for it is only an air-hung, eddying rope of sand?" And further: "The black angels laugh at the sanctimonious oleaginousness of small philosophy put forward to defend polygamy." He then flung the book upon a chair, when another "divine" present pushed it with his cane on to the floor, these actions being loudly applauded by the audience.

Now, Mr. Cook stands up as a sort of theological scientific philosopher, and he ought to know that hard words do not constitute argument, and that dramatic antics with a volume will not controvert anything it contains. Thoughtful people will conclude that as Mr. Cook could not reply to the work, he treated it with oral and physical abuse, the "strong reasonings" of bigotry and error at bay.

Another subject for Mr. Cook's ridicule was a petition from several ladies of Massachusetts, to the State Legislature, from which he read as follows:

"We respectfully petition for the abolition of illegitimacy from our midst; enabling every woman who stands in the connection or relationship of a wife, in any respect, toward any man, to sustain her position respectably; by acknowledging, publicly, such relations, and recording her name as a married woman, endowed with all the rights and privileges pertaining thereto."

The petition thus concludes: "In this uplifting of ourselves we ask you to legally sustain us, removing every obstacle and extending every protection."

Against this proposition the learned lecturer invokes the scorn of those heathen women in whom he takes so much delight, and calls up Pliny to ask for "the thunders of Vesuvius to bury under their ashes a proposition that would have incurred scorn in the city where infamy was sometimes found, even in the temples of the gods."

The ashes of thunder would be rather singular funeral garments for a "proposition," and as the ridiculous sentence is marked in parentheses, "applause," in the Boston *Advertiser's* report of the lecture, it is very evident that the "cultured" Bostonians' eyes were filled with the dust which the gentleman kicked up, and their minds were confused with the thunders of his verbal Vesuvius, over a petition which indicates the existence of a great wrong growing out of the very social system that he advocates with such vehemence and volubility. He has not a word of argument to offer on this important matter, and attempts to produce nothing against it but the "ashes of thunders."

Pertinent to this petition is the following from an article in the St. Louis Journal:

"A fact to be taken in connection with this is, that women greatly outnumber men at some points in this country. Massachusetts, long proverbial for the super-abundance of the woman element in her population, shows by her census some 40,000 more women than men. Taking both sexes between the ages of 14 and 20, the State of New York reports nearly or quite that number of women in excess of men—three and a half times the whole excess of the State. The figures show an even more startling condition of affairs when what is termed the marriageable age is reckoned, New York City alone having some 200,000 more women than men, and taking in the several neighboring cities including Brooklyn, Williamsburg, Jersey City and Hoboken, there are about 120,000 women who stand without any support or assistance from male friends or relatives."

Now what has the Rev. philosopher (?) to propose in relation to these facts and the unjust, unnatural and impossible strict law of monogamy, that he upholds with such high-sounding but stupid sentences? Hear him.

"Providence sends to most persons who are good, the double gift of a supreme affection, and a corresponding opportunity of marriage."