

## EDITORIALS.

## THE CHOIR EXCURSION.

YESTERDAY morning the Tabernacle choir, numbering about 150 with invited guests occupying three passenger coaches, left by the regular Utah Southern train for American Fork, by special invitation from the choir of that place. Among the party were Elder Joseph E. Taylor of the Presidency of the Salt Lake Stake, Joseph C. Dunbar, Esq., of the *Deseret Herald*; and Supt. Henry Grow of the Public Works. A pleasant ride of two hours brought the company to their destination. They were met at the station by Bishop L. E. Harrington, and a large number of the citizens, who gave the party a most cordial welcome. The visitors were invited to the meeting-house, in the basement of which were in readiness suitable refreshments, prepared by the American Fork choir, of which the company partook with a relish. At 10 o'clock the combined choirs being seated, the spacious meetinghouse was soon filled. The hall was tastefully decorated with evergreens, pictures and suitable mottoes. Over the speakers' stand was painted in large letters the motto "We Welcome You." The assembly being called to order by Bishop Harrington, the exercises of the day commenced with an overture by the Tabernacle orchestral band, under the leadership of Prof. Beezley. Prayer was then offered by Elder Joseph E. Taylor. The American Fork choir, under the leadership of Elder Warren Smith, and accompanied on the organ by Prof. William Grant then sang the glee, "Hail this Happy Day," which reflected great credit on singers, organist and leader. The popular song "Ellen Bayne" was then sung by Bros. Wm. Foster, H. G. Whitney, Prof. Beezley and W. D. Owen, who sustained the different parts admirably. The Tabernacle band played the waltz "Happy Hearts," which was received with rapturous applause. Brother John Peters of American Fork, sang in a very spirited manner, "Castles in the Air," with accompaniment on the organ by Prof. Wm. Grant; then followed the song "All Among the Barley" by the Tabernacle choir, which was well received. Prof. Joseph J. Daynes executed a polka on the organ, with imitation of various musical instruments. It was rendered in a masterly manner and received a hearty encore, to which he responded. Bishop Harrington made a few remarks of welcome in his usual happy style, expressed his gratification at the "honor" conferred by a visit of the Salt Lake Tabernacle Choir, and referred to the Prophet Joseph Smith as the organizer of the first choir in the Church of Jesus Christ in this dispensation. Elder C. R. Savage being called on, responded in his usual jocular manner; thanked them in behalf of the Tabernacle Choir for the invitation and the hearty welcome they had met with. Said this was the first visit the Salt Lake choir had ever made to another; referred to the efficient labors of Prof. George Careless, as leader of the Tabernacle Choir for fourteen years, whose associations with them during that period had been of the most agreeable character, regretted he had resigned his position. He then exhibited to the assembly a beautiful baton, measuring 15 inches in length, that had been subscribed by the members of the Tabernacle Choir and would be presented to Prof. Careless, as a token of respect to him. The baton is made of mountain mahogany, heavily encased with native gold and rimmed with native silver. It is beautifully chased and bears the following inscription: "Presented to George Careless by the Tabernacle Choir. A souvenir of fourteen years' friendship." Regretted the absence of Prof. Careless, as it had been the design to make the presentation at that time. At this juncture the following telegram was received:

"SALT LAKE CITY,  
September 28, 1880.

E. Beesley with excursion party,  
American Fork:

"Sickness prevented my coming;  
please excuse me to the choir.  
GEO. CARELESS."

The American Fork choir then sang the "Song of Jubilee." By the

quest, Elder Joseph E. Taylor made a few remarks suitable to the occasion, and related a very interesting anecdote of Jenny Lind, the Swedish nightingale. An overture was then given by the Tabernacle band, and W. D. Owen sang, in a very effective manner, "Wrecked and Saved," with accompaniment by Prof. Daynes on the organ. Bro. Wm. Foster being called upon for a song, responded with the old time favorite, "My Pretty Jane," with accompaniment by the Tabernacle band. A quartette entitled the "March" was then given by Bros. Foster, Whitney, Beezley and Owens, which was well received. It was then announced that the closing feature of the morning exercises would be given by the Tabernacle Choir entitled "Glory to God in the Highest." It was rendered in a very impressive style. Benediction by Elder Henry Grow.

At 2 p.m. both choirs and a few invited friends assembled again, and enjoyed themselves in the dance, which was enlivened by a solo on the violin by Prof. W. E. Weihe, which was executed in a highly artistic manner, and drew forth a hearty encore to which he responded by a rendition of the old "Swanee River," which also received immense applause. Dancing was then resumed, and continued until shortly before the Southern train arrived. The Tabernacle Choir were escorted to the depot by Bishop Harrington and a large number of the citizens of American Fork, and as the visitors took the train for home and rolled out of the station, they were greeted with prolonged cheers and cries of "Come again" by the warm-hearted inhabitants of the place.

## "REBEL CLAIMS."

REPUBLICAN papers still keep up the clamor about "rebel war claims," and try to delude the public into the belief that should the Democrats gain control of public affairs, Southern claims to a fabulous amount will be allowed and paid out of the national treasury. The *Utica Observer* gives a striking answer to the fallacious statement by showing the difference between the actual doings of the two parties in reference to these claims. These are the *Observer's* remarks, which are a sufficient refutation of the prophetic slander:

"The Forty-Second Congress, James G. Blaine, Speaker, passed private Southern claims amounting to \$1,433,373.33. The Forty-third Congress, James G. Blaine, Speaker, passed private Southern claims amounting to \$853,677.23—a total for the two Congresses of \$2,287,051.56. The three preceding republican Congresses had rushed through over \$100,000,000 of these same claims, and public opinion had become aroused on the subject. Otherwise the amounts appropriated would have been much larger in 1870-4.

"When the democrats came into power in the House, in December of 1875, they found something like \$250,000,000 in 'Southern claims' pending before Congress. Inquiry was made, and it was discovered that these claims were all owned by republicans. The bulk of them were in the hands of the Lobby, which had come under the name of the Third House, to be one of the controlling powers of that disgraceful regime. Many more were openly owned by such members of both branches of Congress as Ames, Patterson, Pinchback, Spencer, Conover, Dorsey and Clayton, and Smalls, Rapier, Sener, Darrell, Howe and the like—mostly northern adventurers who misrepresented the South in Washington by the grace of returning boards and the bayonet. Still others were in the name of fictitious persons, their real ownership a dubious matter. But all were alike in that their motive was plunder.

"The democratic Congress put its foot down absolutely upon these conspirators. It turned the key of the people's treasury-box against them, and said, 'Not one cent.' It passed a bill offered by the Hon. Clarkson N. Potter, referring all claims of this nature to the Court of Claims, a republican tribunal, and removing them forever from the jurisdiction of Congress. The Republican Senate, which owned among its members some fifty millions of these claims, defeated the bill! But the fact remains, that from that day to this, not a single cent has been appropriated by the Democratic Congress for Southern claims. By the

rules, it is within the power of any member of the House, by simply rising and saying 'I object,' to prevent even the introduction of a bill looking to the payment of a Southern claim."

## DON'T BE IN A HURRY.

THE agent for the Brush light has made new propositions to the City Council. He is also endeavoring to make contracts in other places for illuminating cities by the electric light. His enterprise is commendable and his propositions are plausible. But there is no reason why there should be any rush to grasp at the offers made by the representative of one method of using the new illuminator.

The lighting of cities by electricity is yet an experiment. Improvements on existing methods are certain to be made. And there are several processes already for the manipulation of the electric light, each claiming to be the best. There are the Jablockhoff, the Lontin, the Weston, the Jamin, the Werderman, the Rapiéff and the Brush, to say nothing of the Edison, which the wizard of Menlo Park now claims to have perfected, and which comprehends the division of the light, the great desideratum for a general illuminator, for, apart from household purposes, it is far preferable to have a divided light which will shine under the trees as our gas lamps do, than to have one big, elevated illumination casting great shadows in every street.

Among these various processes the Jamin is becoming the favorite among those who are investigating the subject of electric lighting, on scientific principles. There is a company in Paris formed for the express purpose of obtaining control of the best method of electric lighting, including engines, machines, lamps, and other apparatus with regard to any one invention. This company, which is called *Compagnie General de Eclairage Electrique*, is favorably disposed toward the Jamin light, which in Paris is generally counted as the best of all. The Jamin candle is said to obviate the two great defects common to all the electric lamps in use, namely the fluctuations and the possible extinction of one of the lights, and, as a consequence, all of the lights in the circuit. By a very ingenious arrangement, when one set of carbons is consumed another is lighted instantaneously.

We do not propose here to advocate any of the methods which are coming into use, but merely to impress on the City Councils approached on the subject of adopting the Brush process, the propriety of caution and thorough investigation before any contract is made. And also to suggest the query, whether, in the event of the adoption of the electric light in any of our cities, it would not be better, more economical and generally satisfactory, to purchase and own the machinery and manipulate the light, than to enter into a contract with an agent to do that which each corporation could easily manage and control itself.

There is one thing that gives room for doubt as to the adaptability of the Brush light to this city, and that is that Cleveland, where it hails from, has not adopted it, and that the large cities do not find its claims sufficiently imposing to utilize it in the place of gas. We understand that the reason offered why Cleveland does not use it, is because of the many trees in that city. If that is an objection in Cleveland, is it not equally an objection in Salt Lake City, or is this a place without trees?

The main points which we wish to present are these; don't go a-head till you are certain you are right, and when you do make a change be sure to get the best to be had. *Festina lente* is a good motto in matters of public importance.

## NOT A JUST JUDGMENT.

WICKED men generally judge other people from their own standard. They know how they would act under given circumstances, and jump to the conclusion that others would do the same. That is how licentious people judge "Mormon" polygamists, and on the same principle the

or pretending to anticipate—certain contingencies as the consequence of Democratic accession to the control of national affairs.

One of the chief and most frequently repeated predictions of the Republican campaign orators and papers is, that if the Democrats succeed in November, they will proceed to reconstruct the Supreme Court for the purpose of overthrowing the war amendments to the Constitution. Why should any fears be entertained on this head? There is nothing in the platform of the Democratic party, nor in the principles or utterances of its chiefs and candidates, to warrant any such conclusion. On the contrary, the party and its nominee for President have plainly stated their acceptance of the issues of the war, at least as far as those Constitutional Amendments are concerned.

But these accusers by anticipation have themselves been guilty of the things which they foretell as the inevitable acts of others. During the period from 1863 to 1869 inclusive, while the Republicans were in full power, the Supreme Court was three times reconstructed, for the purpose of introducing new elements and accomplishing party designs. By Act of March 3d, 1863, the Supreme Court was increased by the addition of a member, to ten. By Act of July 23d, 1866, it was provided that vacancies should not be filled until the Court be reduced to the Chief Justice and six Associates. By Act of April 10th, 1869, the Court was to consist of the Chief and eight, rendering it necessary to appoint one (eight Judges already sitting), the Act to take effect the first Monday in December, 1869.

The first charge was not of any very great importance. The second was made with the object of preventing the appointment of a Justice by Andrew Johnson. The third was for the purpose of effecting the reversal of a decision, certain to be given, and which was rendered shortly after the law increasing the court was made, against the constitutionality of the legal tender act. By the addition of Justices Bradley and Strong, who were well known to hold views opposite to those of the decision, the ruling was reversed on a rehearing.

With such a record, predictions of evil on a probable reconstruction of the Supreme Court, as a consequence of Democratic success, comes with very bad grace from the Republican party.

We do not anticipate any such attempt to attack the constitutional amendments referred to, for the simple reason that the Democratic campaign is conducted on an avowed acceptance of the principles contained in these Amendments, and General Hancock has, in the most positive terms, announced that he considers them inviolable. The Republicans have been measuring their opponents by their own half bushel, and there is therefore no wonder that they indulge in anticipations of evil. That kind of guage is no true guide to a just judgment.

## CASE OF HEALING.

The *Millennial Star* of Sept. 13th has the following:

SMETHWICK, Aug. 27, 1880.

Prest. Wm. Budge:

Dear Brother.—I was afflicted for 15 years with ulcers in my back. On the 5th of this month, being so ill that I had not been able to take rest for two days and one night, I went to Hockley Chapel, and asked Elders Maycock and Turner to administer to me the ordinance of the gospel for the healing of the sick. Through the prayer of faith I was instantly healed, for which blessing I return the gratitude of my heart to God.

I can testify that the gospel of our Lord is restored, with all its gifts and blessings, and with apostles and prophets as in ancient times.

Your Sister in the gospel,

ELIZA ROBINSON,

Of the Birmingham Branch of the Church of Jesus Christ of Latter-day Saints.

I have selected three witnesses to the truth of this statement, out of many others.

WM. BARBER,  
[his mark X]  
JANE BARBER,  
THOS. MAYCOCK.

## THE DECALOGUE AT THE CANNON'S MOUTH.

THE following "review" of Talmage's bloodthirsty harangue against the "Mormons" is from the *New York Sun*, which expresses the views of a large number of sensible people on the harlequinade of the pulpits, who draw congregations as an actor does, and is not generally recognized as a "Christian" minister. Talmage is nothing if not sensational:

"Not long ago Talmage was impatient for the death of a dozen or more politicians at the north and at the south. He was sure that if the men could only be got rid of, if their lives could forthwith be brought to an end, sectional animosity would cease in the republic, and the rest of us would be much happier.

He was not content to wait for their taking off by the ordinary operation of disease, or for their dropping away when the fullness of years had come upon them. He wanted them dead at once. The inference, of course, was that the proper, wise, and patriotic thing to do would be to waylay and kill these unhappy but troublesome individuals. Providence seemed disposed to let them live longer than was desirable in Talmage's view, and therefore their assassination was really necessary if Talmage was right. Happily, however, none of his applauding hearers undertook this bloody job of remedying the defects of God's government of the universe as pointed out by this Christian minister.

Talmage now calls loudly on the President about to be elected to blow up a great community because their ideas of marriage differ from his. He does not propose to set about the work of converting them to better ways, but would march an army against them, and with cannon of the biggest bore thunder into them the seventh commandment."

The people he would treat in this bloodthirsty fashion are the Mormons of Utah. If they insist on having more than one wife they should be blown to pieces, and he invoked the spirit of Andrew Jackson to descend on our next President, and command him to proclaim that "at such a day and hour each Mormon shall have not more than one wife, or shall go to jail, or leave the country." If they refuse to submit, he "would send on troops and let them make the Mormon tabernacle their headquarters and with cannon of the biggest bore thunder into them the seventh commandment."

"Inasmuch as the biggest cannon now-a-days carry a shot weighing about a ton, and must be discharged with several hundred pounds of powder, both the noise and exertion would be terrible if we sent out even a few dozen of them to Salt Lake City. According to Talmage we must have the cannon anyhow. 'Arbitration by all means,' says Talmage, 'if that will do; a proclamation, if that will do; but I am sure that bullets and cannon would be necessary at the back of it all.'

He can't give up the seventh commandment must be fired into the Mormons. But what good can even the Decalogue do a polygamist when he has to be blown to pieces in order to have it fired into him?

The gospel was first preached among polygamists? Did its founder direct that men should give up all their wives except one or take the alternative of being cut to pieces? Even the seventh commandment, which Talmage would blow into the Mormons with the biggest guns, was uttered amid the thunders of Sinai to a polygamous people, and from that day to this the world has gone on in the practice, the spread of purer and higher ideas of marriage coming out as a slow development and affecting only a part of the great races on the globe.

Moreover, if we accept Talmage's bloody and violent method in lieu of the benign method of persuasion and example, of love, kindness and charity preached by Christ, we must lay in guns of the biggest bore by the hundreds gross. While we are sending a battery to the Mormon Tabernacle, we must be getting ready one for Talmage's tabernacle also, and there will be thunder all around.

We imagine, therefore, that President Hancock will hesitate about adopting this Christian preacher's plan for blowing the Decalogue into our citizens from the cannon's mouth.

The German Bundsrath is summoned to meet on the 28th inst.