

but it must be remembered that these men live by the industry of politics, and it becomes their duty to make the welkin ring with the clamor of Republican discontent.

But as a philosophy of the present economic condition of society, does either protection or free trade come anywhere near solving the great problem? No more than the old theory of bloodletting was a cure for all diseases. It might be beneficial in some cases, but in a majority of cases it would be a mistaken remedy based on a mistaken diagnosis.

If one were to generalize broadly enough to reach a comprehensive cause or set of causes they might seem unreal and shadowy. When we assign gravitation as the prime cause for an infinite variety of effects we are dealing with purely material and formal phenomena. But when we are dealing with the general conditions of society the forces are largely intellectual, emotional and spiritual. It is the inhumanity of man to man, it is the existence of immature and inadequate institutions and laws, it is the selfishness of mankind, it is all of these united in one that puts man where he is today and raises these barriers and inequalities in society. Take the condition of society in the time of the Pharaohs in Egypt; or take the social condition revealed in early English history; how easy it is to perceive that the masses of men were but pliant tools in the hands of their rulers! Selfish domination was under no restriction. There were no adequate laws. All men were blindy ignorant. The only reason that the masses are in a better condition today is that there is more knowledge, better laws, and selfishness is compelled to take a more attenuated form. One of the principal forms in which selfishness manifests itself nowadays is in the shrinking, controlling and manipulating the money of the world. Money is now the most potent agent in society for harm or blessing. Our plutocrats have all the selfishness of the Pharaohs or the early English nobility, and they mold the laws to facilitate their selfish purposes. With respect to these blinder, more ethereal and attenuated forms of selfishness, the people generally are densely ignorant; but they are getting a little insight; they begin to see men as trees walking. In the course of years they will be able to understand and handle these more intricate financial questions so as to dictate right laws; and when they reach this point, the power of the plutocrats will be broken, and the people will reap a vast benefit and make another advance toward final emancipation. But human selfishness will find new and more refined devices for self-aggrandizement until, it is to be hoped, the fulness of knowledge will find that in the fulness of love and humanity there is the highest prosperity and happiness for one and all, and that true economy and true politics and true religion are all one and the same, and that the Kingdom of God is the truth of all, everywhere and throughout the ages.

It is true that good times, so called, may be bad times, and bad times may be good with respect to the purposes of the great Architect; but whether good or

bad, all times are necessary to weave the mighty pattern that is growing in the roaring loom of time. There are laws of life and reproduction; and these seem to pulsate most vividly with divine purpose; and these we are constantly and miserably and everywhere violating throughout the world. There are political laws and institutions, and these are wrested into hideous forms of selfish aggrandizement. There are religious laws and instincts, but men are dull and hard of hearing, and the very brightness of the sun makes clouds out of the dampness and grossness of their lives. And progress is saltatory, it moves zigzag by leaps and bounds, forward and backward, but still making headway. Life, Government, Religion, these three. No great advance will be made in one to the neglect of the other. The laws of life must soon come into prominence if we are to make any substantial progress in the century now about to dawn upon us.

As to the question of the hour, protection or free trade as the cause of the hard times, both Democrats and Republicans that are intelligent know that the great money power is doing more to pinch the people and make them groan under their burdens than all other agencies in sight. C. R.

MUSIC IN SUNDAY SCHOOL.

I write this in the hope that it may serve of some little use in keeping alive the interest and progress of music among the little folk of our Sabbath schools. For some time past I have tried in what seemed to me the best way to advance them in this branch, and now my chief desire is that the individual schools will make the best of what little I and my co-laborers have accomplished, by keeping them at the work. I beg of you to remember that today myself and my assistant, Horace Ensign Jr., who has for the past year done much of the labor of training them (and quite successfully, for the amount of experience he has had)—I ask you to remember that we have all the way from twenty-five to one hundred and twenty-five precious little singers from each school in this city doing creditable work in the classroom. Are they used in your schools? Or are they set in the shade while a few older ones are doing your singing as if these smaller ones were of no use? What sort of a choir leader have you? Does he try to improve the singing of the school? Or does he merely hash over old things learnt at some time ago, when some one did take interest in actually teaching the schools some songs? If the latter is the case, can not the cause be found and removed, whether it be in the lack of encouragement or lack of ability?

Now these contests are instituted especially to stir each individual school up to action, if there is any stir possible. One-third of them round up to the first one. Two-thirds permitted their talented little folks to merely look on as if they had no ability to compete. That one-third is bravely starting out for the next. To my certain knowledge, numbers of the little folks in the other schools are pleading to have like privileges. The labor is not great, for we help them all to master the pieces at the classes. And

the thorough organization of a choir of these little people in each school is I'll venture to say, of just as much importance as any other one or more branch of your school; then why, when we labor so hard to render you assistance, do you not take advantage of it? Your choirs are all ready waiting to have the harness put on them. Why not let them work? There is no personal interest in all this, more than helping others also helps us. The eight or ten schools now taking the full benefit of these contests are quite sufficient to make them interesting and successful from that standpoint. The children attend whether you use them or not, because they love it. But we want to see our labors result to twenty-three Sunday school choirs, alive and progressing in this city, with twenty-three wide-awake conductors improving themselves with the practice, experience, interest and love for conducting that the actual labor of training and conducting a choir alone can accomplish.

It did my heart good to see the conductors at our last contest; each of them, especially the young and inexperienced ones, gained more than a prize in the labor performed. To them I felt like crying, "Go ahead, boys! Let nothing daunt you. The future reputation of our community depends on you." It lies, now (I mean musically) with so few, one can count them on his fingers, and some of those (myself among the number) sorely need a breathing spell, and some must soon take it. Then it must fall on the shoulders of the young and strong, and they must have their hearts and souls drawn to it by actual toil, experience and study. The Lord will not choose the indifferent and listless to his labor.

Superintendents, this responsibility rests on you! By taking no interest, you will smother the ambition of both children and leader so far as doing work in your school goes. By spending a little time in encouraging conversation with your leader on the matter, and by publicly encouraging the idea of your school having a creditable representation in this honorable struggle for progress, if not for supremacy, you will gather around you a bright little body of singers that will be the light and life of your Sabbath school.

If you have not already taken pains to find the particulars relative to the next contest I beg of you to do so. They are to be found in last Saturday's DESERET EVENING NEWS. Then next Sunday put the matter to your leader and the children, asking the little folks who have good voices and who would like to take part to attend the juvenile choir at once before we are through studying the contest piece; that your school may have the benefit of the training, thus making lighter and more effective the labors of your own choir leader. The meetings of the juvenile choir are held every Saturday at the Assembly Hall, at one o'clock, and we are now making special efforts to prepare the contest pieces for all alike. Then it remains for each school to train in separate bodies. Of course, where there are special classes conducted for the benefit of wards, we have no desire to interfere.

Your brother,
EVAN STEPHENS.