Music for Everyone

INDIAN MUSIC LIKE CHINESE

Lieurance Believes Oldest American Melody Comes from Orient.

Evidence that the American Indian is of Oriental origin is supplied by the investigations of Thurlow Lieurance, the celebrated composer-pianist, who has made a thorough study of the music of the American Indian.

Lieurance, who comes with his company for a concert in Ogden October 19 under the auspices of the Sempre Musical society, finds much to show that the oldest American music comes from China.

In an article in "Musical America" Mr. Lieurance is quoted as follows:

JUST LIKE CHINESE

"The scale from the Chinese," he said, "is absolutely the five-tone scale of the Cheyenne flute. The Chinese scale in music is the pentatonic, and the individual tones have been named thus by the Chinese themselves: Emperor, prime minister, subject people, state affairs and picture of the universe. While in Chinatown, San Francisco, recently I bought two very old Chinese flutes and one Japanese flute. The Chinese flutes employed the whole-tone scale, while the Japanese flue (modern in construction) was made to comply with our more usual regular diatonic scale. Of the twenty-five most typical examples of primitive American Indian flute-making in my extensive and inclusive collection flutes, more than one-half employ the whole-tone scale. Many skilled musicians and ethnologists who have examined them will verify this statement.

RITUALS ADDED PROOF

"I am also finding daily," continued Mr. Lieurance, "that the tribal rituals and customs of our most primitive Indians correspond very closely—in fact, dovetail exactly—with those just now being brought to light by scientific delvers in the background of Oriental life, whether in China, Assyria or India. For instance, the medicine-bag of our tribes, an exquisite example of which I acquired on my recent trip, suggests most forcibly the primitive Orient. The medicine-bag of which I speak is a rare specimen given me from his own collection by a very interesting old Indian chieftain. We also find many Oriental beads and charm-trinkets in the old medicine-bags of the Crow Indians."

SKILL IN MUSIC BRINGS POPULARITY

"How much even a little musical accomplishment means to young men was effectually demonstrated during the war," says a writer in Canadian Home Journal. "The boys in a regiment who were definitely sure of popularity were those who could play some instrument or sing a song. It was found that a great many had the gift of playing the piano by ear; but the lad who could really play unfamiliar compositions and could vary the usual fare by something 'high-class' once in a while, was honored.

Nor did the soldiers always insist on something lively. I have heard of one young Canadian officer, awarded the V. C. posthumously for superb bravery during the great advance of the summer of 1918, who had a most remarkable gift for playing on that haunting instrument, the ukelele. He had (it was afterwards known), a real conviction that he was never to see Canada again, and the soft melancholy strains he used to evoke from his instrument were an expression of his premonition. He undoubtedly gave solace to himself and much pleasure to his comrades by his music, sad though it was.

In the trenches, there was no scoffing of music as a girl's accomplishment; it was regarded as a precious asset; and so the growing boys whose ideas of the war are vague must be taught to regard it."

—oo—

Tortoises are very tenacious of life; one existed for eight months after its brain was removed.

Songbird

Lucrezia Bori, noted opera singer, has arrived in this country from abroad and will be heard during the coming opera season.

VICTOR RECORDS

A pretty study in contrasts is this new double-faced red seal record of Mme. Jeritza. Essentially of the modern school is the "Suicidio" (Suicide Song) from "Gioconda" the "despair" scene of the girl street singer, crazed by hopeless love. On the reverse is the "Divinities du Styx." (Divinities of the Netherworld) from Gluck's "Alceste," almost Grecian in its classical purity and symmetry.

We have already had an opportunity to hear the first of Dvorak's weird "Slavonic Dances" on a record by Jascha Heifetz, arranged by Fritz Kreisler. This week Heifetz plays Nos. 2 and 3 on a new record—strange, wailing, double-stop melodies, breaking into dizzy, fantastic dances.

WILL ROGERS TALKS SOME MORE.

Two more brilliant monologues by the cowboy comedian. Though shrewd, his wit is never bitter, and his speech putting his candidate into nomination should prove to be a popular classic. On the other side he has some good advice for traffic chiefs on how to direct traffic.

Billy Murray, the irrepressible, is on the bill this week with his own version of "Three Thousand Years Ago," sung in alleged Egyptian which you can easily understand. On the other side "It's a Lotta Bologny" is a true study from "tough life."

Henry Burr takes a prominent part this week, sharing a double-faced solo record with John Steel, and singing with the accompanying Peerless Quartet on another.

His first number, "Just a Girl That Men Forget," is a heart-song in the most popular style. On the other side is "My Pal" by John Steel, a real "buddy" song.

Nobody will resist long the urge to hear "Silver Threads Among the Gold" and "When You and I Were Young, Maggie" as sung by Burr to the smooth, rolling harmony of the accompanying quartet, one of the finest records of this order we have heard.

DANCES OF SENTIMENT.

A fox-trot from Stephen Foster's "Oh! Susanna" might seem to be a desecration, but as played by the Great White Way orchestra, in combination with "When the Corn Is Waving Annie Dear" and "O dem Golden Slippers" it makes a pleasant, wholesome fox-trot.

"Southern Melodies" on the other side by the Troubadours are Foster melodies in waltz-time—a record everyone, dancer or no, will enjoy.

Strictly orthodox fox-trots are "That Big Blond Mamma" and "Sobbin' Blues" which Tennessee Ten and the Benson Orchestra of Chicago play respectively on another new dance record. The former is a joyful-stupe sort of number; the latter utterly strange.

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COMMITTEE FOR LIEURANCE EVENT

The Sempre Musical society's committees to handle the concert here October 19 of Thurlow Lieurance and company are announced as follows:

General committee on arrangements—Mesdames John Culley, Joseph Ferraro, Royal Eccles, E. R. Dumke, Ben Tyree and Miss Ellen Thomas.

Reception—Mesdames Ferraro, Eugene Carr, Fred Froerer and Ray Jones.

Advertising—Mrs. Ben Tyree.

House—Miss Ellen Thomas.

Tickets—Mesdames John Culley, Royal Eccles, Joseph Ferraro, C. H. Stevens, Don Beason and W. Earl Read.

Decorations—Mesdames E. R. Dumke, F. N. Hess, Ray Jones and Herman Fetscher.

Ushers—Mesdames Leslie Saville, Engene Carr, Joseph Olson and Miss Frances Marsh.

Program—Miss Mary Fisher, Miss Vera Delamater and Mrs. Verdi Pingree.

—oo—

First letter ever typed was written in 1830.

REGULATION IN MUSIC URGED

Anybody No Can Put Out Shingle As a Teacher.

The last two years, according to Charles N. Boyd, in a paper for the United States Bureau of Education on "Recent Advances in Instruction in Music," have been marked by agitation for better preparation by muusic teachers and for standards similar to those prevailing in medicine, law and the other professions.

"Any person is legally free to announce himself or herself a private teacher of vocal or instrumental music, regardless of preparation or fitness," says Mr. Boyd, "and, in consequence, the country is overrun with self-styled teachers whose work ranges from what might be termed mildly incompetent to examples which should be styled criminal.

NO REGULATIONS

"Even the approach to desirable legal regulation of music teaching has yet to found in this country, but the leaders in the music-teaching profession are among the leaders in the agitation for better conditions, and it is reasonable to believe that progress is being made in the right direction. The high standard of preparation required for supervisors of music in public schools is having a decided influence on the public school pupils who study music privately with outside teachers, and this in turn is reflected by the private teacher."

The writer points out that the question of a national conservatory of music still is receiving attention, and that one or more bills in its behalf are usually before congress. "A national institute of music," he continuese, "properly administered and free from both musical entanglements and political bias, would be welcomed by many leading musicians of the country as affording an ideal opportunity for the development of American musicians with with marked talent. But as yet the rank and file of the music teachers have failed to show any particular concern over the matter, and probably will remain apathetic until some distinctly favorable or unfavorable action forces them into some activity."

CONDITONS BETTER

Discussing the progress in the provision of teaching material, Mr. Boyd says: "Every field is covered by the composition of vocal and instrumental music, and by editing or compiling educational works equal or superior to the best importations of earlier days. Each year sees important additions to the repertoire of these works, and the great American music publishing firms bring them out in profusion. In the department of musical theory numerous treatises of American musicians show their advance in conformity to modern educational principles, and these works are generally supplanting the translations of foreign an ancient methods formerly regarded as indispensable. At least one history of music by an American author has become a standard grown with more than ordinary strides. A number of music schools, east and west, can report imposing new buildings during the past year, sometimes acquired by gift of endowment, but more frequently made necessary by increased attendance or the need for better facilities.

PROGRESS MADE

"The conclusion, then, is that in the past two years decided progress has been made in the large departments represented by the private teacher or the music school. There is a healthy discontent with certain unsatisfactorily conditions and fair progress toward their remedy. There is evidently a marked increase in the number of persons studying music, the material provided for the students is of improved quality, and teachers are awakening to their responsibilities."

AN OPEN LETTER TO DR. E. I. GOSHEN

My Dear Dr. Goshen:

My attention has been called to a newspaper report of a sermon delivered by you last week in the Congregational church of this city, in which you accuse the last state legislature of passing an un-American law, permitting the use of school houses for other than school purposes, and inferring that the same was passed at the dictation of the president of the "Mormon" church, concerning which church you said: "Utah has the most autocratic and ignorant church that has ever been known." And concerning the law in question you are purported to have said:

"And there was not a man in the state who had the courage to stand forth and say, 'there shall be no such law.' Not a newspaper in the state, your own newspaper, did not raise its voice in 'protest against such an un-American law."

THE LAW NOT UN-AMERICAN.

Now so that the people may judge as to whether or not that law is un-American, I will copy it verbatim as it appears in Chapter 87, Session Laws of 1923, as follows:

"All boards of education of school districts are hereby authorized and empowered to permit public school houses, when not occupied for school purposes and when the use thereof will not interfere in any way with school purposes, to be used for any purpose that will not interfere with the seating or other furniture or property; and shall make such charges for the use of same as it may decide to be just, but for any such use or privilege the district shall not be at any expense for fuel or for service of any kind or nature, provided that public school houses shall not be used for commercial purposes."

Now I am persuaded that I owe Now, Doctor, in all candor, what is there about that law that is un-American? The people build and own the school house, and they elect their board of education to look after it for them. It is used for actual school purposes only 30 hours out of every 168, and then only during the school year. Is it un-American to authorize the board of education to rent the school house to its owners for educational or other legitimate purposes at times when it will not in any manner interfere with the school? On the other hand isn't it in direct line with the ideas of leading educators who are advocating the bringing of the people nearer to the schools through the holding of meetings of "parent-teacher associations," and through making of the school house the civic center of the community?

HISTORY OF THE LAW.

The law in question was introduced as House Bill No. 216, on February 16, 1923; it passed three readings in the house; was referred to the house committee on education, and favorably reported for passage, and was finally passed with only four members voting against it out of a total membership of 55. It went through the same procedure in the senate, where it was finally passed with only one opposing vote. Then it was held four days by the governor, and finally approved by him on March 12, 1923, 24 days after its introduction. And during all that time not one person discovered anything un-American in the bill. And so far, as I know, not a single citizen of the state of Utah has up to date discovered any un-American features of the law except yourself. Will you kindly again explain why you didn't warn the people or the legislature against the passage of such a vicious measure, when you were able to detect its un-American features? I think the people are entitled to know. For the legislative records fail to show one word of opposition of any kind against the passage of the bill, not a single protest or petition being filed, either in the senate or in the house against it.

ATTACK UPON STATE NOT JUSTIFIED.

Now, Doctor, are you perfectly candid in your attack upon the governor and legislature for passing that law? And don't you think that you are guilty of such contributory negligence in permitting its passage without objections as to estop you from proclaiming against it? And even though the law were objectionable, do you feel justified in publishing to the world that the governor and legislature of your own state are disloyal, bringing ridicule and hatred from without, and dissension and strife from within among our own people who should be dwelling in harmony and brotherly love?

DANGEROUS DOCTRINES.

And do you claim that you are a good American citizen when you teach disrespect for any measure that has been duly enacted into law? To my mind such doctrine is far more dangerous than that of the anarchist who proclaims against all government, for he deceives no one, merely arousing the hatred and prejudice of the vicious and disloyal, while the doctrine that an individual may denounce the government as un-American because of the passage of a law distasteful to him; or that he himself may pass upon the merits of the law, and determine whether it is just or proper would, if pursued to its logical end, mean the under-aiming of our free institutions, and would result in the overthrow of constitutional government itself.

COMPARED WITH MORMON DOCTRINES.

As contrasted with your views, note the creed of the "Mormon" church upon this subject, as follows:

"We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law." (Articles of Faith).

Also:

"We believe, that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent, and the punishment of the guilty; and that to the laws, all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker." (Doc. and Cov. 134:6).

CREEDS AS TO EDUCATION

And in designating the "Mormon" church as a most "ignorant church that has ever been known," you evidently overlook the creeds of that church, some of which are as follows: "The glory of God is intelligence." (Doc. and Cov. Sec. 93:36.) "It is my will that you should obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." (Doc. and Cov. Sec. 93:53.) "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."—(Doc. and Cov. Sec. 88:118.) "And study and learn, and become acquainted with all good books, and with languages, tongues and people."—(Doc. and Cov. 90:15.)

WORKS SQUARE WITH BELIEFS

And you evidently overlooked the works of the church. Let us see if they square with their beliefs. The pioneers came to Salt Lake valley on July 24, 1847, the land being so desolate that Captain Bridger urged Brigham Young to settle elsewhere, saying, "I will give you $1000 for the first ear of corn you can raise in the valley." Brigham Young merely replied, "We shall see." Harriett Young, one of three women of the pioneer party, which had traveled for 1000 miles across a desolate waste, infested by wild animals and wilder Indians, on arriving at Salt Lake valley, said, "Weak and weary as I am, I would rather go a thousand miles further than remain in such a forsaken place as this." Ellen Kimball, her sister, and many others of the pioneer party felt likewise, and many wept bitter tears at the prospect of being compelled to face the desolation before them. But, their leader seeing with the eye of faith, said, "This is the very place," and that was enough. So they proceeded at once to make "the desert blossom as the rose." At that time this territory was a part of Mexico, but those pioneers unfurled the American flag on Ensign peak, which took its name from the event, and declared their loyalty to the constitution of their country. And 10 years later when they received word that the government was sending an army to destroy them by reason of false charges of disloyalty, they were celebrating "Pioneer day" in Cottonwood canyon, with United States flags flying from the highest mountain pines, while many banners carrying such mottoes as, "We will defend the constitution of the United States," were displayed throughout their camps.

CONSTITUTION OF STATE OF DESERET

On March 18, 1849, desiring to become a state in the American union, whose constitution they dearly loved, they called a constitutional convention at which a constitution for the State of Deseret was duly adopted and forwarded to congress for approval, and it is interesting to note, that notwithstanding the bitter persecution that had been heaped upon them, compelling them to flee from their homes, and from civilization, and to seek peace among the wild savages of the west, they carefully safeguarded the rights of conscience of all future members of the proposed State of Deseret and all persons, by inserting the following provision in the constitution:

"All men shall have a natural and inalienable right to worship God, according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof, or disturb any person in his religious worship or sentiments; provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons, demeaning themselves peacably, as good members of the state, shall be equally under the protection of the laws; and no subordination of preference of any one sect or denomination to another shall ever be established by law; nor shall any religious test be ever required for an office of trust under this state."

And assuming that congress would approve of the proposed constitution, the people elected a governor and legislature of the State of Deseret, the name chosen indicating the ideas of the people as to habits and industry, "Deseret" being a Book of Mormon word meaning the honey bee, the symbol of industry.

UNIVERSITY OF DESERET INCORPORATED

The general assembly of the State of Deseret met at Salt Lake City in January, 1850, where several laws and ordinances were duly adopted, the first being "An Ordinance Providing for State and County Road Commissioners," and the second one being, "An Ordinance Incorporating the University of the State of Deseret," which was approved February 28, 1850. The university was to be located at Salt Lake City, and was to be conducted by a councellor and a board of twelve regents, the first councellor being Professor Orson Spencer; the councellor, regents and secretary were required to take the oath of office, and give bonds each in the sum of $10,000, while the treasurer's bond was fixed at $100,000. The university was opened for the first time on Monday, November 11, 1850, under the direction of Chancellor Spencer. Doctor Cyrus Collins, A. M., a non-"Mormon" who was in the city on his way to California, was employed to take immediate charge of the school. The "University of Deseret" continued during territorial days, becoming the leading educational institution of the Rocky Mountain country, until 1896, when the first state legislature enacted that "The name of the university organized under the act approved February 28, 1850, shall hereafter be 'University of Utah'," an institution of which all loyal citizens are so justly proud.

ESTABLISHMENT OF COMMON SCHOOLS.

In 1868 the legislature which was composed entirely of "Mormons" passed an act providing for the support and maintenance of common schools in the territory. A general superintendent of public schools was provided for, together with county superintendents, three trustees in each school district, as well as a board of examiners, consisting of three competent persons in each county to judge the qualifications of school teachers, and providing that all applicants of a good moral character," who were judged competent, should receive certificates from the board. Provisions were made for the levy and assessment of school taxes, building of school houses, etc., so that the full machinery necessary for the successful conduct of the public schools throughout the territory was put into operation.

SUPPORT OF EDUCATIONAL INSTITUTIONS BY THE CHURCH

There were 100,513 "Mormon" children attending the public schools in 1922-3; 27,230 enrolled in high schools, and 3845 in colleges and universities. And besides giving their loyal and unwavering support to the state university, and to the public schools of the state, the "Mormon" church has established, and now maintains one university situated at Provo, giving four full years of regular university work; six colleges located at Ogden, Salt Lake, Ephraim, Logan, Saint George, and Rexburg, Idaho, each giving regular two-year college work, together with the Snow academy at Snowflake, Arizona, giving a full high school course. And in 1922 the church expended the sum of $771,400 in support of these educational institutions.

MISSIONARY ACTIVITIES.

Besides, the church has 1,775 missionaries in the field throughout the United States and foreign countries, scattered from South Africa to Japan and the Islands of Oceania, all preaching the Gospel for the love of Christ and without pay, each serving a term of from two to five years, and returning when duly released, with a knowledge of nations, tongues and peoples, and of their religious, industrial and educational institutions, while others take their places abroad. So that there is a constant stream of knowledge pouring into the church from that source from all quarters of the globe.

RESULTS OF EDUCATIONAL WORK.

As a result of educational work done among the "Mormon" people, there were in 1922, in all of the 87 stakes of Zion, with their 883 organized wards, and 61 branches extending throughout the intermountain region, from Alberta on the north to Juarez on the south, only 535 adult members of the church who could not read the English language.

THE SPEAKER IGNORANT OF THE FACTS.

Now, Doctor, after having sojourned among the "Mormon" people for a period of 24 years, how do you account for your woeful ignorance of the foregoing facts which are so patent to all observers? And in view of the manifestation of such ignorance, do you consider yourself competent to judge of the question of the intelligence or ignorance of the "Mormon" people?

CHARGES "MORMON" PEOPLE WITH DISLOYALTY.

You are reported to have said at the close of the Ogden meeting:

"I am with the American party, and we are going to teach you people what the Stars and Stripes mean."

And I assume that you have entered upon your task of education, the outcome of which will be watched with interest; for a few days after making those remarks the newspapers reported your activity at a meeting of the American party at the Salt Lake theatre, at which you are purported to have made a speech containing these words:

"Let the church at the head of the street come forth with a definite statement that it believes in the Declaration of Independence, the Constitution of the United States, and the absolute separation of Church and State, then we will have peace."

Again you show your lack of familiarity with the facts when you infer that the church is not loyal to the institutions of our country. And for the sake of those who honestly desire to know the truth, and who might be misled by such statements made through ignorance thereof, I will again call your attention to both the creeds and the practices of the church.

SEPARATION OF CHURCH AND STATE.

I call your attention to the provisions of the constitution of 1849 heretofore quoted, as reflecting the views of the church on the separation of church and state, that document having been framed by leading men of the church, and later approved by the entire people. Also to the following, which is one of their creeds:

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied." (Doc. & Cov. 134:9.)

BELIEF IN THE DECLARATION OF INDEPENDENCE.

As to the belief of the church in the Declaration of Independence, I have only to call your attention to the fact that many of the leading members of the church came from Revolutionary stock, their ancestors having fought with Washington during the many years of the war for the purpose of perpetually establishing the principles contained in that sacred document.

LOYALTY TO THE CONSTITUTION.

Gladstone once said:

"The American constitution is the most wonderful work ever thrown off from the brain and purpose of man within a given time."

Not only do the Latter-day Saints believe that to the letter, but they go farther and accept the following words as a direct revelation given from God to man in this dispensation through the Prophet Joseph Smith:

"Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the hands of wise men whom I the constitution of this land by raised up unto this very purpose, and redeemed the land by the shedding of blood." (Doc. & Cov. 11:79-80.

And when Brigham Young sent the first message that ever went over the Overland telegraph line on October 18, 1861, upon its completion to Salt Lake City, the message contained these words:

"Utah has not seceded—but is firm for the constitution and laws of our once happy country."

LOYALTY SHOWN ON THE BATTLEFIELD.

And their love for the constitution is shown not only by the planting of the American flag on Mexican territory, and by their frequent request for permission to enter the family of states of the American union, but by their actual work on the battlefield to uphold the constitution and the flag. And when they were fleeing for their lives after being driven out of Missouri and Illinois with the loss of many lives and millions of property, victims of religious intolerance and bigotry, and after appealing in vain to governors and legislatures, to the congress of the United States, and even to the president himself for protection, and while on the desolate prairies hastening westward from the civilization which had caused them so much misery and sorrow, the call came from their country for 500 volunteers, able bodied men to fight for that country in the war against Mexico.

THE "MORMON" BATTALION.

The quota was soon raised, and the volunteers leaving their families in direst poverty and distress, commending them to the mercy of God, and to the charity of those who were left behind in no better circumstances than themselves, began the now famous march over the desert to Santa Fe and thence on to San Diego, where they were mustered out at the close of the war, their commander telling them that no such march of infantry under such trying circumstances had ever before been made in all history.

SPANISH-AMERICAN WAR.

And at the beginning of the war with Spain, many "Mormon" boys volunteered and the honored governor of this state whom you accuse of disloyalty, with many others, was on the firing line during the campaign in the Philippines, fighting with all their might to uphold the constitution of their beloved country, and to preserve the flag as a "Flag Without a Stain."

WORLD WAR.

And so the world war saw the "Mormon" boys again at the front following the flag in strange lands where many of them laid down their lives in the cause of liberty. And so again their deeds square with their professions.

THINGS TO BE SET IN ORDER.

You are further reported to have warned your hearers at the Ogden meeting, "That the day was not far distant when real red-blooded Americans would come to Utah to set things in order." Why not, as a good citizen, point out the things that need setting in order, and then help to accomplish the task? It took "red-blooded Americans" to found our wonderful commonwealth, and to develop it from an alkali desert; and there are thousands of other "red-blooded Americans" who are determined to "carry on" in completing the work of their ancestors. And we don't need any of the type of Americans we presume you have in mind, one of whom, as chairman of your party recently said: "I have recently come from the United States of America to Utah." We have no need of men who would accept the advantages and the hospitality of out state, and then defame her fair name like the bird who would befoul her own nest.

PURPOSE OF THIS REPLY.

I have felt it my duty to make this reply because I consider your remarks as a base slander upon the pioneers of this country, upon the leaders of the church, as well as upon the people themselves. As to your remarks concerning the "Mormon" religion, and your opinion of those who accept the same, I have nothing to say, except that you will, in my judgment have considerable difficulty in reconciling your remarks with the teachings of the Master. And on that question, the freedom of conscience, I submit for your consideration, the following creed from the Article of Faith, of the "Mormon" church:

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience; and we allow all men the same privilege, let them worship how, where, or what they may."

Assuring you of my appreciation of your splendid ability and forensic eloquence, and of my sincere regrets that you do not choose to use the same in the promotion of good feelings and brotherly love among the citizens of our commonwealth, I am,

Respectfully yours,
N. J. HARRIS.
Ogden, Utah, October 6, 1923.

—oo—

OPERA IN BUENOS AIRES NEAR BROKE

BUENOS AIRES, Oct. 6.—(AP)—This city possesses one of the finest opera houses in the world, the Colon. Of recent years the attendance has decreased steadily until today the management is confronted with serious financial difficulties.

Various arguments have been advanced to account for this condition—the local business depression and a change in the public taste since the war—but the most popular answer is that the United States is making opera too expensive for the rest of the world.

America attracts the best artists with high salaries, and even in the summer time, it is alleged, famous singers make much money from concert tours and working for phonograph companies. Hence they have no inclination to come to South America.

—oo—

JOY PROVIDED BY PHONOGRAPH

The phonograph is playing a big part in the rehabilitation of wounded and disabled soldiers at the veterans' mountain camp of the American legion, department of New York, situation on Elg Tupper lake in the Adirondack mountains. Singing to the accompaniment of a phonograph has been found very beneficial in strengthening the gas affected lungs of the tubercular patients.

In his annual report made at the recent State convention of the American legion at Saratoga, Dr. Samuel Lloyd, president of the camp, stated that before the cold weather sets in about 200 patients will be receiving treatment of which music is a part.

A phonograph is placed on a stand in the woods and daily sings, under the direction of a competent leader, are held. The veterans find great solace in music and say that it aids them to "come back."

—oo—

WOOD ASSISTING MUSIC WEEK PLAN

Leonard Wood, governor general of the Phillipines Islands, has written C. M. Tremaine, secretary of the National Music week committee, that he will be glad to serve as a member of the honorary committee of state governors of the National Music week committee. Thirty-four states and two territories, Hawaii and the Phillippines, now are represented on the committee.

In accordance with the recently expressed preference of local Music week committees in all parts of the country, National Music week will open regularly each year on the first Sunday in May and continue until the following Saturday night. The first observance will begin May 4, 1924, and end May 10.

—oo—

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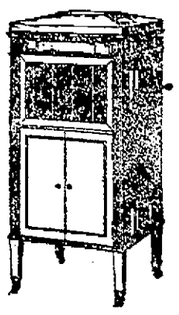

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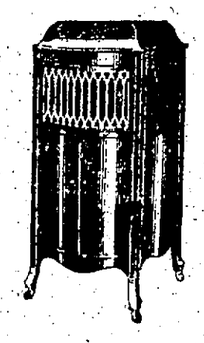
Sonora
CLEAR AS A BELL



Investigate Sonora Quality

THE pleasure you derive from your phonograph depends on the care exercised in choosing it. Sonora welcomes investigation! For comparison will convince you of Sonora's far superior tone and reproduction qualities. You will find a wide selection of attractive models and just the right price to meet your particular requirements.

Our Fall stock of the Newest Models are now on our floors for your inspection

JONES PHONOGRAPH STORE
2524 Washington Avenue By Orpheum Theatre

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