

gine they see a sort of dimness between them and the prospect of filling all the local offices. In their fiery denunciations they mix up in an indistinguishable jumble the names of O. J. Hollister, District Attorney William H. Dickson and Chief Justice C. S. Zane, with an occasional contemptuous fling at William McKay, all of whom are Republicans. There are significant charges of treachery and similar aspersions, all of which makes the situation exceedingly raspy.

One feature of this quarrel is likely to disturb Mr. Hollister especially. It will probably interfere with the payment to him by a certain class of members of the League of the monthly fifty cent dues. If there are those in the association who consider him capable of treachery, they would probably not wish to entrust him with the manipulation of their four bits, upon the regular tender of which their good standing in the League depends.

That these "great and good" men should fall out is a sad commentary upon the frailty of human nature. These large hearted "self-seekers," as Minister Phelps designates the class to which they belong, have been posing as Utah redemptionists, and been constantly engaged in announcing their own virtues, patriotism and general disinterestedness. True these self assertions have been the only proofs they have offered in respect to the elevated qualities they claim to be possessed of, but it is humiliating to see even such meagre proof as that swept away. It is sad to think that the present bitter strife is but another repetition of that class of grand spectacles the anti-"Mormon" crusaders have been in the habit of furnishing for the delectation of decenter people.

#### INSTRUCTIONS ON PUBLIC AMUSEMENTS.

There having been applications made for instructions to be given concerning dancing parties, we think it proper to republish the following instructions which first appeared in the *Deseret News* of November 21st, 1877, and were again published January 6th, 1881.

We see no reason for changing our views concerning these instructions; they embody our present sentiments, and we should deprecate any departure therefrom, as being unworthy the character and reputation of consistent Latter-day Saints.

JOHN TAYLOR,  
GEORGE Q. CANNON,

Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

"Much praise has justly been given to our late revered President for the course he pursued with regard to the amusements of the people of God. It was his aim to guide and regulate, not to suppress, the rational enjoyment of the Latter-day Saints, and to do so, he gave their social parties, their picnics, their theatrical performances, the sanction of his presence and the aid of his experience. He well understood that whilst 'true religion prohibits pleasures that are unlawful, as also an inordinate degree of attachment to pleasures in themselves innocent,' yet there is nothing in the Spirit of the Gospel which is opposed to a cheerful enjoyment of life.

"The Council of the Apostles is in full accord with these sentiments; its members regard it as a portion of their duties to guide, counsel and direct the Latter-day Saints in the conduct of their social gatherings and re-unions. They believe that sin is not necessarily the sequence of theatrical performances or dancing parties, and that there is no inseparable cord which binds together the vices and amusements of mankind. From long experience they have proven that the Latter-day Saints can gather to enjoy themselves without the least thing occurring to hurt or offend the purest spirits that attend, or injure the feelings of the most susceptible; indeed there is no reason why the Spirit of the Lord should not be enjoyed in the song and in the dance, in their proper time and place, as in the service of public worship at its own appointed hour.

"To insure, as much as possible, freedom in our social parties from every influence that is opposed to true godliness and purity, the Council of the Apostles, at a late meeting, decided to permit of a limited number of parties being held in our Ward houses, until we can erect other halls specially devoted to the amusements of the people. These parties the Council place under the guidance and supervision of the Bishops of the respective Wards, especially enjoining upon them to preserve the utmost order and decorum at all the gatherings, and to permit no irreputable or immoral person to there mingle in the society of the Saints.

"It is also the unanimous sense of the Council that our parties never be continued after midnight; but that the Priesthood encourage the closing of public parties and other social gathering at an early hour, say at ten or eleven o'clock p. m., and further, that they discountenance and prohibit the getting up of all dancing parties for the purpose of

making money, gathering funds or paying off debts, as they have learned that when this was done, it too often happened that the wives and daughters of the Latter-day Saints were brought in contact with, and introduced to very undesirable persons, the desire to make these parties a financial success having got the better of the inviting committees' good judgment, so that they had permitted the presence of those whose reputations and associations rendered them very undesirable companions for men and women who were seeking to serve the Lord. For this reason we request that the list of those to be invited be invariably submitted to the presiding authorities in the Ward, and that it never be deviated from without their consent.

"The instructions here given with regard to the getting up of dancing parties for the collection of means, are not intended to apply to concerts, lectures, literary entertainments, parties etc., for the benefit of Sunday Schools, Improvement Associations, missionaries, incidental Ward expenses, etc. The objectionable classes, which we wish to exclude, are not so likely to desire to attend gatherings of this character, nor can they exert the same pernicious influence if they do attend, as they can in the associations of a dancing party.

"The permission being here given to hold social parties for the Latter-day Saints in the Ward houses, it is to be hoped that the Stake and Ward authorities will discountenance balls, etc., held by disreputable people in other places, and that those who persist in getting up and attending outside parties where all classes of characters are invited and allowed to commingle, be not invited to those held under the purview of the Priesthood, where it is intended that only the good and the pure shall associate.

"In relation to round dances. There has been among all correct feeling people a strong prejudice against them, as they tend, though not always intentionally so, to demoralize our youth, and operate prejudicially to those innocent enjoyments which ought to characterize the recreations of the Latter-day Saints. We do not wish to be too restrictive in relation to these matters, but would recommend there be not more than one or two permitted in any evening.

We hope that the Presidents of Stakes, Bishops and all presiding officers will be diligent in preserving the virtue and purity of our youth, and see that the suggestions contained in these instructions be carried out as far as practicable. We also invite the co-operation of the Young Men and Young Ladies' Mutual Improvement Associations, and of all good Saints, to discountenance anything wrong and assist their Bishops in the fulfillment of these desirable objects.

JOHN TAYLOR,  
President of the Twelve Apostles.

The foregoing was originally published as expressing the views of the Council of the Apostles when acting as the presiding quorum of the Church. It is now repeated as embodying the sentiments and instructions on the subjects mentioned, of the First Presidency. Its publication for the third time has been rendered expedient by requests from different quarters, and to secure uniformity of rules in all the Stakes of Zion. As comments upon the authority and valuable counsel it contains, we cannot offer anything more suitable and to the point than the following, which accompanied it in the editorial columns of this paper on its second publication, Jan. 6th, 1881.

"There can be no misunderstanding of the spirit and meaning of the foregoing counsel; it is plain and simple, and adapted to the Saints in all parts of the Territory. And if the instructions and suggestions imparted are carried out, the results cannot fail to be beneficial. 'Order,' it is said, 'is heaven's first law.' Certain it is that without order there can be no rational enjoyment. And to secure order there must be a responsible head in all public organizations, societies and assemblies. Submission to proper authority is essential to the greatest happiness of the greatest number, as much in a gathering for amusement as in a national or local government. This ought to be understood by our young people as well as their seniors, and they should be taught that the object of proper restraint and wholesome regulations is not to deprive them of pleasure, but to insure it in that degree which will be for their highest good compatible with the enjoyment of others.

Regard for the feelings and desires of our associates should govern all people, young and old, especially in assemblies for general relaxation. This is the essence of true politeness and the evidence of true civilization. Only the uncultivated, the ignorant and the selfish ignore the wishes of others, and rudely try to make their individual whims or wants prevail over the expressed wishes of older persons or of the majority.

The craze for what is known as 'round dancing' prevails, as much as anything, from a disposition to do that which is discountenanced or forbidden. If cotillions were placed under the ban, they would soon come into prominence as the one thing needful to enjoyment of some folks. The leaders of our people are not singular in their opposition to immoderate waltzing and kindred dances.

These exercises, involving the close embrace, and giving opportunities for

improper and often disgusting actions, are opposed by some of the best men and women in all parts of the civilized world. 'To the pure all things' may be 'pure,' but we have to deal with people as they are in a mixed assembly, and therefore it is necessary that a check be placed on this species of dancing, for reasons that should be obvious to the reflecting. Without desiring to be too strict, but with consideration for the wishes of many young people, the advice was and is given, that one or two round dances only be permitted at each evening's ball.

Our young folks should remember that most of their older friends take no pleasure in these modern figures, but prefer the more sedate, old-fashioned cotillion or quadrille, and should therefore be content with one or two dances allowed for their special benefit, particularly when they have equal opportunities with their seniors for participation in the square dances.

There is another thing that should be mentioned in this connection. The manner in which some young persons conduct themselves at dancing parties is simply disgraceful. As soon as the word is given to fill up the floor, often before any word is given at all, young men will rush in all directions for partners, and when selected, pull them into place as if crazy, inebriate or engaged in a scramble. Elderly people or those disinclined to engage in a struggle in a public ball room, and who come for respectable amusement, not for a disorderly romp, are crowded out of the dance, and most of them prefer staying at home to mingling with a noisy and rowdy throng. It is time that a check should be put upon this rude and riotous behavior. The floor managers should stand firm against it. And if they do not regulate the proceedings so as to ensure that reasonable degree of order that is absolutely necessary to decency and rational enjoyment, the person in charge of the party—agreeable to the foregoing instructions—should interpose and secure propriety and decorum.

Most of our dances, too, are overcrowded. It is a great mistake to allow so many sets on the floor that there is not room to move with any freedom nor without colliding. Either less tickets should be sold or the company should be willing to put up with less dancing. For, the object of a ball is destroyed by jamming people together in the manner so common, and the 'poetry of motion' is transformed into an ungraceful sort of jumping up and down within narrow limits, 'cribbed, cabined and confined.'

Reference is frequently made now-a-days to the delightful gatherings in early times in the Social Hall in this city. There perfect freedom compatible with the general good prevailed, while the best of order and the utmost courtesy governed all the company, each one trying to enhance the pleasure of others; and thus all were blessed. Dancing is designed as a recreation which will improve the deportment of those who engage in it, produce grace of motion and promote friendship, harmony and politeness. But when people elbow each other out of the way, dispute positions, laugh boisterously, talk at the top of their voices and rush round like a lot of boys fresh from the restraint of school, true enjoyment is spoiled, refinement is out of the question, and a sense of shame is painfully felt by those present who have regard for the common rules of social intercourse.

The prophets who foretold the glories of the latter-day Zion, pictured the old folks and the youth rejoicing together in the dance. And this is how it used to be, before the new fangled styles captivated the boys and girls until they lost consideration for their seniors. We would like to see the fathers and mothers, and grandpas and grandmas, associating with the young men and maidens at our social parties, and we hope that the hints we have thrown out will have the effect to make it possible for this mingling together of the Saints of all ages in our public recreations, that all may take pleasure together; and that order, peace, union and courtesy may aid, with the sweet sounds of merry music and joyful influences of the Spirit of the Lord, in making our dancing parties what they are designed to be—seasons of genuine pleasure and innocent and rational relaxation.

#### HOW THEY PRACTICE OBEDIENCE TO THE LAW.

The conviction of Henry Grow in the Third District Court on Thursday was directly against the law and the evidence. But the blame for this rests not so much upon the jury as upon the Court. This can be established beyond successful dispute.

The evidence went to show that the defendant has a legal wife and a plural wife, and that he married the latter seventeen years ago. She has lived in her own house since 1882, the premises being conveyed to her by the defendant. But as the house was unfinished, he had employed men to work on it, and had given them instructions from time to time on the spot; he had also called there with letters for his granddaughter who resided there. He had not lived with the plural wife, nor stopped all night in her house nor had he been inside the house during 1883, or 1884 or 1885 or since. The plural wife testified that she had not sustained the relation of wife to the defendant during that time, neither had she regarded him as her

husband. The plural wife had been absent and had evaded service of subpoena because she did not want to be brought into court. Defendant had slept at home most of the time mentioned in the indictment but had passed a few nights at the shop where he worked on the Temple Block.

Thus there was an entire absence of proof that the defendant had lived with more than one woman as his wives during the time covered by the indictment. At most it could be claimed that a relationship existed between him and the plural wife which the Supreme Court of the United States has declared is not in itself criminal, and that he had called at her house occasionally for other purposes than to live with her.

The Supreme Court of the United States in its recent decision, published in the *Deseret Evening News* of the 17th inst., announced that:

"The offense of cohabitation, in the sense of this statute, is committed if there is a living or dwelling together as husband and wife. It is, inherently, a continuous offense, having duration; and not an offense consisting of an isolated act."

What "living or dwelling together as husband and wife" was shown in the evidence against Henry Grow? Not any. The testimony proved to the contrary. On what ground then could the jury bring in a verdict of guilty. It was on the instruction of the Court, which entirely ignored the ruling of the Supreme Court of the United States. Mr. Richards, for the defense, asked that the jury be instructed in accordance with that decision as follows:

First—You should find defendant not guilty unless you find from the evidence beyond a reasonable doubt that during the period mentioned the defendant lived or dwelt with the women named as his wives. To be guilty under the law the defendant must have cohabited with the women continuously for some period of time, a mere isolated act is not sufficient.

Second—The fact that the defendant visited the house of his plural wife is not what the law presumes. Unless you find therefore that he actually cohabited with her in the relation of husband and wife, you must find him not guilty.

But the court would not so instruct the jury. On the contrary, they were charged to convict if they found that the defendant had a lawful wife living during the period mentioned in the indictment, and that during that time he had a polygamous wife and that he visited her and associated with her as his wife. In ten minutes a verdict of guilty was rendered, and the real responsibility for that verdict rests upon the court.

In commenting upon the ruling of the court of last resort in the Snow case we remarked: "We shall see whether the courts or the District Attorney will pay any attention to it. They are very strenuous in their efforts to make defendants promise to obey the law 'as construed by the courts,' now let them manifest their own obedience and respect for the law as construed by the highest court in the land." We have not had to wait very long for an answer. Almost as soon as the query was propounded, District Attorney Dickson, and Judge Zane his echo, showed how much importance they attached to it and how much reverence they have for it.

Those vindictive pursuers of "Mormon" defendants who cannot bow down to a construction of the law which would force them into dishonor, affect to be terribly scandalized at the obstinacy of the victims to their hate who have "no promises to make." And yet they hold on to their own forced and cruel constructions of law in the face of the edict of the highest court in the land, to which they are in duty bound to render strict obedience. It is easy to preach "obedience to the law as construed by the courts;" let those who have proclaimed this from the bar and the bench, now practice their own precepts and set an example to the stubborn and obdurate "Mormons."

We hope that this matter will not be allowed to rest in its present shape. If the ruling of the Supreme Court of the United States is worth anything in law, Henry Grow has been illegally convicted, and his conviction is due to the incorrect instructions of Judge Zane to the jury. Let the case be tested so far as possible, that we may know whether any respect is to be paid by the lower courts to the decision of the higher. It calls for a new trial or an appeal.

#### ALMOST A LAW.

The Edmunds-Tucker bill has passed the Senate and now only the President stands between the bill and the law; his signature is necessary to turn the former into the latter. We call it now the Edmunds-Tucker bill. Before it went to the Conference Committee it was the Tucker-Edmunds bill. The scheme projected by Senator Edmunds was so changed and enlarged upon by Mr. Tucker and his associates in the Judiciary Committee of the House, that scarcely anything was left of it in its original shape. But the infamous concoction in which Mr. Tucker took so much pride as the crowning effort of his life, was essentially changed in the Conference Committee, where Senator Edmunds again got in his work and made the measure more like his first proposition. In this shape it has

passed both Houses, and within a few days may become a law. There is only the remote contingency that the President may refuse to sign it.

The gallant few in either House who declined to join with a multitude to do evil, are deserving of all praise. They will yet look back with pride on their record in relation to this scheme for spoliation and injustice. They are men who have examined the plan to rob a Church and deprive innocent citizens of their cherished rights, and have made up their minds not to endorse so shameful a departure from right and reason. They know that the majority of its supporters are ignorant of its true purport and design, and that they are undesirous of information. The bill is "to put down the Mormons," and that is sufficient for the heedless throng. Both the bill and the manner of its passage are a disgrace to American legislation.

We have the satisfaction, however, of knowing that some of the worst features of the scheme, projected by plunderers and political pirates and fathered by Mr. Tucker, have been eliminated from the bill. That takes away the value of the plot from the chief conspirators who expected to profit by it. The changes are gall and wormwood to them. Governor West, too, their tool and associate, has met with his Waterloo. No more crushing defeat was ever experienced by a political wire-puller working for personal power and individual advantage. The authority which he relied upon as secured, by which he was to become the greatest autocrat in any State or Territory of the Union, has entirely slipped from his grasp, and for him all the virtue and glory of the bill has departed. His Democratic confederates are disgusted with the outcome.

And the jubilation of the motley "Liberal" crowd, which includes all the really criminal elements of the Territory and all the hungry and impetuous office-seekers and bar-room loafers, is terribly toned down by the doubts that possess their disappointed souls. If the "Mormons" should conclude to take the test oath and vote, after all, where would be the fond anticipations of the expectant bummers? How much of a bill to take the control of the Territory from the majority and give it to the minority would the much vaunted measure be? And as for its claim of being anti-polygamy legislation, that has vanished with the obnoxious section on which Tucker set his heart and Edmunds set his heel.

It is a bad bill which Congress has accepted and passed. It is vicious in many respects and subversive of both religious and political rights. But it is not anything like what was wanted by the "Leaguers" and their masters, who have been rustling up the half dollars for the accomplishment of their nefarious purpose. If the "Mormons" vote, their money has been worse than wasted, and gloom will cover the conspirators like a funeral pall.

As for the Church of Jesus Christ of Latter-day Saints, the object of assault, it will remain unsuppressed by this or any other infamous scheme that can be concocted to cripple and destroy it. There is nothing in such futile efforts that can change one of its tenets or take from it any of its powers. It will become more consolidated than ever because of the outward pressure to which its members are subjected by persecution, and the Latter-day Saints, or "Mormons," whether the bill becomes a law or not, will trust in God, live their religion, pursue their course and fill their mission in the world, fearless of all opposition and regardless of all human consequences. The work is the Lord's and who can stay His Mighty Hand?

#### DEATHS.

NYBERG.—In the Nineteenth Ward, Salt Lake City, of inflammation of the bowels, Agnes S., wife of John Nyberg, aged 32 years. Funeral on Monday at 1 p. m. at the Lutheran Church. Friends are respectfully invited.

ANDERSON.—In the Eleventh Ward, Salt Lake City, Feb. 18, 1887, Peter Anderson. Deceased was born in Sonderburg, Denmark, September 26, 1833; was baptized into the Church of Jesus Christ of Latter-day Saints, January, 1887; emigrated to Utah in 1874 and resided for some years in Manti, Sanpete County. He died in full faith of the Gospel.

WILLIAMS.—In the Twelfth Ward of this city, at 3 p. m., Sunday, Feb. 20, 1887, of pneumonia, Thomas A., infant son of Thomas A. and Susan Williams, aged three weeks. Brother Williams is now on a mission to the Southern States.

JOHNSON.—At 6 a. m., in the 14th Ward, at her residence, 138 w. Third South Street, Lavina Woods Johnson, in her 70th year. She was born in Wayne County, Indiana, April 24, 1817. Death was caused from injuries received from a fall.

WRIGHT.—At Ferron City, Emery County, Utah, February 18, 1887, of diphtheria, after an illness of four days, Mary Grace Wright, born Oct. 3rd, 1883.

LEWIS.—At 11:30 p. m., February 19, 1887, at the residence of his son, 124 S. Fifth West Street, William Lewis, aged 82 years.

BREEZE.—At South Cottonwood, of typhoid fever, on February 11, 1887, Joseph Breeze.

Deceased was a native of Asterley, Shropshire, England; was born July 15, 1801; was a good Latter-day Saint, untrusting but reliable and devoted. Only four months had elapsed since he was married in Logan Temple and attended to ordinances for his father and mother, as the only blood representatives in the Church.