

## EDITORIALS

## REFUTATION OF THE MC MILLAN SLANDER.

THE falsehood has been told in a great many public places in the United States, and has been repeated in the public prints, that at a meeting held in Sanpete, some years ago, President Brigham Young and several of the Twelve Apostles assailed a young Presbyterian preacher from the public stand, and that President Young urged the people to kill McMillan. That the Presbyterian went to that part of Utah to establish schools, which had not previously existed there, and that the "Mormon" leaders, being opposed to education, desired to put him out of the way. Also that when he went into the pulpit to preach, he had to carry a Bible in one hand—or pocket—and a pistol in the other, to defend himself against the "Mormons."

The whole story was fabricated for effect upon good Christian people in the East, to induce them to give money in aid of the "brave" men who had to face such dangers, and to establish schools and churches among a people supposed to have none. It lacked even the merit of originality, being first used by a disreputable Methodist preacher named Lyford, with the same object. At first no notice was taken by the "Mormons" of the silly story. But it obtained credence, and though it was known here to be utterly false, and so admitted by McMillan himself, it has been made to do duty over and over again and is still repeated from the pulpit and the press. The following affidavits have been obtained from reliable persons in Sanpete, some of them non-"Mormons," all of them respectable men of standing in the community. The falsehoods of the charges is here established, but while this may convince reasonable people who read these affidavits, we do not expect that the scoundrels who have published the utterlies will cease to repeat, for pelf, the utterly groundless slander which has so largely served their purpose:

TERRITORY OF UTAH,  
County of Sanpete. } ss.

On this 22nd day of November, A.D. 1881, before me, James C. Brown, a Notary Public in and for Sanpete County, Utah Territory, duly commissioned and qualified, personally appeared William T. Reid, who, being duly sworn according to law, says: that he was Superintendent of Common Schools in and for Sanpete County, Utah Ter., from Nov. 1867, to August, 1877. That in the year 1867 there were 1,130 pupils enrolled in said schools, with an average daily attendance of 794, while in 1877 the number of pupils enrolled was 1,560, with an average daily attendance of 1,312. That these schools during his superintendency were in session eight months during each year.

That about the year 1875 while visiting in said county in the performance of his duties as such Superintendent and accompanied by O. H. Riggs, then Territorial Superintendent of Common Schools for Utah, we met one Duncan J. McMillan in the city of Mount Pleasant, that said meeting took place in the hall where the Latter-day Saints usually assemble for worship. That on said occasion the children of the Latter-day Saints residing in said Mount Pleasant, had assembled in the capacity of a Sunday School; that the said Duncan J. McMillan addressed said children.

That affiant makes this affidavit for the object of showing to all whom it may concern that the statement made by C. C. Goodwin in *Harper's New Monthly Magazine* of October, 1881, page 758, in relation to the schools of Sanpete County, is not true; said statement being as follows:

"He, (a young Presbyterian minister, meaning Duncan J. McMillan), went to Sanpete Valley where there were no schools."

WILLIAM T. REID.

Sworn to and subscribed before me the day and year first above written.

[L.S.] JAMES C. BROWN,  
Notary Public.

TERRITORY OF UTAH,  
County of Sanpete. } ss.

On this 28th day of November, A. D. 1881, before me, Lauritz Larsen, notary public, in and for Sanpete County, Utah Territory, duly

commissioned and qualified, personally appeared the undersigned, who being duly sworn according to law says: That they were present at a public meeting held in Mount Pleasant, Sanpete County, Utah Territory, referred to by one C. C. Goodwin, in an article published in *Harper's New Monthly Magazine*, of October, 1881, page 758, where Brigham Young should have instructed his hearers to kill the offending Minister, meaning the young Presbyterian Minister, Rev. Duncan J. McMillan.

Affiants declare that no such orders were given in the meeting referred to, neither has there, to the best of our knowledge, ever been made any attempts upon the life of said D. J. McMillan while here, and the statement of C. C. Goodwin, in relation to these things is utterly false and without foundation in truth.

Affiants further declare, that at a public meeting held at Mount Pleasant, Rev. Duncan J. McMillan voluntarily made the statement that certain articles published in the *Rocky Mountain Christian Advocate*, and copied into other eastern journals, where among other things it was stated that he had to preach in this county with pistol in one hand and a Bible in the other, and also that several attempts had been made upon his life, were published without his knowledge or sanction and were untrue. And he there and then promised to publish said statement in the journals of this Territory, which promise, however, he never kept.

WM. S. SEELY,  
WM. F. REYNOLDS,  
NIELS P. MADSEN,  
JOHN WALDEMAR,  
(non-Mormon)  
C. J. ANDERSON,  
JENS C. NIELSEN,  
NIELS JOHANSEN,  
CHARLES HAMPSHIRE.

Sworn and subscribed before me, the day and year first above written.

[L.S.] LAURITZ LARSEN,  
Notary Public.

TERRITORY OF UTAH,  
County of Sanpete. } ss.

On this 28th day of November, A.D. 1881, before me, Lauritz Larsen, notary public in and for Sanpete County, Utah Territory, duly commissioned and qualified, personally appeared the undersigned, who, being duly sworn according to law, says: That they were of the first company that settled the city of Mount Pleasant, Sanpete County, in the spring of 1859, and in the winter following, the first school-house in said city was dedicated and a school opened in it, and from that time to the present, from one to four schools have been in continual operation, excepting at short intervals, and that three schools were running in the spring of 1875, when one Duncan J. McMillan, a young Presbyterian Minister, referred to by C. C. Goodwin, in article published in *Harper's New Monthly Magazine* of October, 1881, page 758, arrived in our city.

That affiants make this affidavit for the object of showing to all whom it may concern, that the article of C. C. Goodwin above referred to, in relation to schools in Sanpete County, is not true.

Said article being as follows:

"He (a young Presbyterian minister—meaning Duncan J. McMillan) went to Sanpete Valley, where there were no schools."

WM. S. SEELY,  
ALMA H. BENNETT,  
JOHN TIDWELL, Sen.,  
JOHN L. IVIE,  
JENS JORGENSEN,  
N. P. MADSEN,  
JOHN WALDEMAR,  
(non-Mormon),  
ANDREW MADSEN.

Sworn to and subscribed before me, the day and year above written.

[L.S.] LAURITZ LARSEN,  
Notary Public.

TERRITORY OF UTAH,  
Sanpete County. } ss.

On the 21st day of November, A. D., one thousand eight hundred and eighty-one, before me, William T. Reid, Clerk of the County Court of in and for Sanpete County, Utah Territory, personally appeared Hans Jensen, James Crawford and John H. Hougaard, who, being duly sworn according to law, on their several oaths do say, that they have acted as school trustees of Manti School district, in Sanpete County, Utah Territory, since the year 1871 to the present

time. That schools have been taught in said district from six to nine months annually during said time; that the branches taught were reading, writing, arithmetic, grammar, and geography the earlier part of said time, and latterly, book keeping, history and algebra have been added. The teachers used during said time have been efficient, some of them being graduates of the Salt Lake University.

That in the year 1875 Duncan J. McMillan, a Presbyterian minister, visited two of the three schools which were then in session in said district and expressed himself favorably as to the condition of said schools.

HANS JENSEN,  
JAMES CRAWFORD,  
JOHN H. HOUGAARD.

Sworn to and subscribed before me, the day and year first above written.

[L.S.] WILLIAM T. REID,  
Clerk of the County Court  
of Sanpete County Utah.

TERRITORY OF UTAH, } ss  
Sanpete County.

On the 22d day of November, A. D. 1881, before me William T. Reid, Clerk of the County Court in and for Sanpete County Utah Territory, personally appeared George P. Billings, who being duly sworn according to law says: That he came into the Valley of Great Salt Lake on the 24th day of July, 1847. That he arrived in Manti, in Sanpete Valley, in November of 1850. That during the winter of 1850 a log schoolhouse was erected in said Manti, the logs of said house were whip sawed and the house was about 20 x 30 feet. School was opened in said house during said winter and taught by Jesse W. Fox, now Territorial Surveyor for Utah. That with the exception of 18 months he has resided in Manti since 1850. That during said residence schools have been taught at least six months in each year.

Sworn to and subscribed before me the day and year first above written.  
[L.S.] WILLIAM T. REID,  
County Clerk.

TERRITORY OF UTAH, } ss  
County of Sanpete.

On this 20th day of November, A.D. 1881, before me, Lauritz Larsen, notary in and for Sanpete County, came J. D. Page, who upon being sworn according to law, says, that he has been a resident of Mount Pleasant, in Sanpete County, Territory of Utah, almost continuously since the summer of 1859; that he has been in a position to know, and does know, that schools have been kept in said Mount Pleasant, at least during the winter season, from 1859 up to the time of McMillan's arrival; that statements to the contrary from whatever source are incorrect. Am not a member of the Mormon Church nor in sympathy therewith. Makes this statement only in the interests of truth.

JER. D. PAGE.  
Sworn and subscribed to before me this day and date above written.  
(L.S.) LAURITZ LARSEN,  
Notary Public.

## MOB LAW IN GEORGIA.

THE following letter has been received from one of the missionaries in the Southern States. The first document introduced is of small consequence, being anonymous and unauthoritative in any sense. The other, being authenticated by several signatures, is to be taken as the voice of a considerable number of persons whose passions have been aroused by false reports and untruthful accusations made by professed disciples of the Savior. Such anti-Christian and anti-Republican manifestoes were common in the early rise of this Church, and are indications that there are honest-hearted people in the neighborhood, who are likely to obey the Gospel and unite with the people of God. This makes the Evil One angry, and it is his spirit which moves men to the lawlessness and venom expressed in the Resolutions. "Offences must needs come, but woe unto them by whom they come."

WHITE COUNTY,  
December 15, 1881.

Editor Deseret News:

Following are two notices which we have lately received, and are illustrative of the illiberal, intolerant and bigoted spirit that prevails in various

portions of this State. We are persuaded that the originators and abettors of such anti-Christian principles "were born too late," and should have lived in the age of the thumb-screw, rack and wheel, when their corrupt and unreasonable natures could have been filled to satiety. Some little success has attended our labors in spreading the work of the Lord, and hence this hue and cry.

Your's in the Gospel Covenant.

J. B. KEELER.

To the Mormons of the County of White and everywhere else: You are hereby notified not to make any more tracks on this side of the river [meaning the Chattahoochee], for you are not fit to pollute the air with your false doctrine. We just give you this note of warning to keep from hurting you; but if you or anybody else comes over in Habersham, telling your big Mormon lies any more, you will be dealt with almost unmercifully; that is, you will not get back with all the skin on your backs. You had better rake up your subjects and leave the State. A word to the wise is enough.

"MANY CITIZENS OF HABERSHAM COUNTY,  
December 4th, 1881."

Georgia,  
Habersham County. }

We, the citizens of Habersham County, at Rush Institute assembled, to take into consideration the propriety of stopping certain individuals professing Christianity from preaching or advocating doctrines contrary to the Bible and the laws of our country, adopt the following resolutions:

Resolved, That all good citizens and orthodox religious denominations be requested to unite to put down and suppress Mormonism with all its doctrines, and to discountenance all who favor the same. And we kindly advise all who wish to imbibe such doctrine to move to more congenial climes; we believing conscientiously that the doctrine of Mormonism is calculated to corrupt the morals of the rising generation. And we request all of our citizens who have taken any part in giving encouragement to Mormonism to abandon the same, and to unite with us to drive the monster vice from our midst. And we invite all good citizens of the surrounding country to join us in our efforts; and

Resolved, That the *Clarksville Advertiser* be requested to publish the above proceedings; and that the Mormon leaders be requested to leave the country within thirty days.

To Joseph B. Keeler, and other Mormon leaders:  
You are requested to leave this section of Georgia within thirty days from date. Take due notice and govern yourselves accordingly."  
"December 10, 1881."

Then follows a list of thirty-one names of Methodists and Baptists, some of whom are officers of said denominations. It is notorious, too, that peace officers and ministers are the prime movers of these detestable proceedings.

J. B. K.

## WARD DANCING PARTIES.

WE are in the receipt of the annexed communication on a subject about which there appears to be some misunderstanding:

SALT LAKE CITY,  
December 20, 1881.

Editor Deseret News:

As we have had quite recently instructions from the First Presidency of the Church, and later from the Presidency of the Salt Lake Stake, in regard to "Round Dancing," the mode of conducting our parties, etc., and as there seems to be a difference of opinion in regard to this matter, would you please answer the following questions through the columns of the NEWS, so that all may be informed correctly.

1st. What are we to understand by the term Round Dancing? Does it apply only to the waltz, polka, galop, etc., or does it apply to waltz quadrille, Parisian varieties, gliders and dances of this type?

2nd. Was it the instructions to admit everyone to our parties so long as the admission fee was paid. Or was it the counsel to present a list of all those to be invited to the Bishop of the Ward for his approval?

I ask these questions from the fact that not long since in some of our Ward Houses as many as from seven to ten round dances were indulged in, beside which everybody

that applied and paid for admission were admitted. It seems to me we should be uniform in this matter, at least we should learn what is right and then go ahead. Therefore, please answer the above questions through the columns of your paper, so that all may understand, and oblige, yours truly.

J. W. S.

It is strange to us that there can be any misapprehension of the advice repeatedly given on the subject of amusements in the various Wards. That style of exercise called "round dancing" is disapproved by the Authorities of the Church. Their disapprobation has been plainly expressed from the pulpit and by means of the press. But the benefit and necessity of recreation are freely admitted, and the policy of providing amusement, especially for the young people, has been acknowledged and advocated. At the same time the propriety of conducting public amusements under the supervision of competent persons has been recognized and urged upon the leading men in the various settlements, with a view not only to maintain order and decorum, but to the real pleasure and true enjoyment of all. And that too great restrictions might not be placed upon young people, although "round dancing" is viewed as leading to evil when indulged in to any great extent, it has been suggested that when permitted at all it should not exceed one or two dances on each evening, in parties under the direction of the authorities in the Wards.

It appears that in some instances this rule has not been adhered to, and that in others it has been evaded. The question to be first considered is, are the parties in the Wards to be conducted under the direction of the local authorities therein? If so, let the rule be carried out. Then those authorities will become responsible for the manner in which the parties are managed. They will exclude improper persons from associating with the Saints in the dance, and also forbid indulgence in such dances as are considered improper.

There cannot be anything clearer than the instructions concerning indiscriminate parties in our Ward Assembly halls. The evil of permitting anybody and everybody willing to pay for a ticket to mingle with the Saints in their dancing parties, must be perceived by every one with good, common sense. And if this is allowed in one case, it will soon extend to others. It ought not to be encouraged or winked at. In every case the local authorities are expected to exercise a wise supervision over this matter, and to see that improper persons are not invited, and that they do not impose their presence when uninvited.

When more than one or two "round dances" are permitted during the evening, it must be plain to everyone with common understanding that the rule given is violated. If it is agreed that there shall be no "round dancing" at all at a party, that will be no breach of the instructions, for the spirit thereof is opposed to that style of recreation, and the permission given is but to prevent any appearance of undue restraint. The mingling of round dances with the "square thing" is but an evasion of the regulations and instructions given, a sort of "whipping the devil around the stump." The dances named in the above letter are mere excuses for the close embrace of the regular waltz, galop, and other modern fashions of hugging set to music. Of course they are to be numbered with the "round dances" which are condemned by the best people in every well ordered community.

The best way is to have a fair and full and general understanding on these points. If dances are to be under the supervision of the several Ward authorities—or of those whom they appoint, which is the same thing, let it be so understood and recognized. If "round dancing" is to be entirely excluded let everybody attending the dance be so informed. If one or two round dances are to be permitted let that be known and recognized, and let it stop at that without coaxing for more or disputes about the matter of any kind.

This thing is in the people's own hands. If they want to hearken to good counsel, it has been given them in sufficient plainness. If they wish to break through wholesome restraint they can do so. And if they wish to preserve order, morality, decorum and a good, social, friendly spirit in parties, wherein old folks and young folks can min-