THE EVENING NEWS.

Wednesday, . . Feb. 17, 1875.

Religion and Dancing.

"THE GREAT HINDRANCE."

At length we have a reply to our heresy on the dancing question. The allegation of the M. E. Church Conference which elicited our first article was, "Among the greatest hindrances to our church work that we find in this new country is dancing and attendance on dancing parties." Dancing was singled out, pounced upon, anathematized, held up to the church as a thing so abhorrent and execrable as a bar to Christianity, that, if the *ipse dixit* were accepted, one must needs recognize it as a deadly sin. Even gambling, whisky drinking, lewdness, violence and dishonesty, were passed by as lesser evils, to grapple with the monster and sum of all iniquities, dancing. And now, when a moon has waxed and waned since the gage was laid at the feet of the Conference, comes one of the ablest of its members with an arraignment against dancing so diffident, so void of direct objections, so specious in its substitution of abuse and extremes for ordinary conditions, looking at it as a hindrance to such an etherealized spiritual condition that it makes a man feel like the ghost of a martyr to read it, and so evidently imbued with the idea that this world is only for people to get ready to die in, and life a bad scrape which requires all our time to fix up, that we begin to see how weak the practical objections are and consequently, that there is little hope of reconciliation. For prejudice is ever stronger than reason. The writer quotes Bishop McIlvaine who, arbitrarily, draws the line against dancing, not because of its abstract sinfulness, but for some reason not assigned. He also quotes the Presbyterian General Assembly of 1818, and he *might* have quoted a great deal stronger denunciation from those sturdy old patriots and Christians, as Christians were rated those days, who, in the name of God, burned women in Massachusetts for being witches. The writer cites other authorities and makes some comments of his own. The result and sequence of all is that the mere fact of dancing is not sinful; on the contrary, it is accorded some grace. *But*, it is the enchanting pleasure derived from rational dancing, alienating the thoughts of professors from their theoretical rosaries, and the excesses and abuses of dancing that are condemned. Now, if our ministerial friend holds that rational enjoyment—if he will, a thorough enjoyment so absorbing, so intense, so satisfactory that one forgets for the time that he has a sinful nature which was given him so without his consent or knowledge, and a soul to save by some process over the methods of which holy men have been wrangling and putting each other to death for centuries,—is irreligious and must be barred, we insist upon it that these donation parties, and dogmatic controversies, and steaming dishes of yellow-legged chickens, and marriage, music, literature, all such things that please and make life happier, must be classed with dancing if we consider it in the abstract. That is logical and fair. You assert there are bad associations, that bad people dance, that the better people do not. Is there any man under the sun that ostracised from good society will not seek worse? Your churches place dancing under a ban—you are doing it here in Montana—it is denounced as an ungodly recreation, your people who are the salt of the earth are forbidden to dance under penalty of church punishment, and then you turn about and say, "Behold these sinners; this is the recreation of the wicked!" That is just what you do. The Methodist church owes much of its growth and success to the adoption of a kind of popular music that a century ago was exclusively "appropriated by the Devil," and we do not know that it is any worse than the other churches. Outlawed as dancing has been by the churches it is inherently so sinless that it has withstood the ostracism and is a pure festivity. You have no more right to cite the Can-Can and like dances as a legitimate offspring of the social dance than we have to cite the Pharisee who prayed at the street corner as a typical representative of Christianity. Social dancing does not necessarily "involve undesirable associations" any more than business relations, or church going. But if you Christians will not dance we sinners are without recourse. Suppose you should say to your professors, "You shall not attend public lectures, concerts or social parties." You would have the same plea to urge against their moral average. People, especially the young, must have some diversion. Human nature requires it. Compare a social dance with the frivolous and silly "plays" adopted where dancing is prohibited and any rational unprejudiced person will award the higher place to the dance. The fact is cited that dancing is indulged in by the lower classes. True: It is a recreation within their reach—perhaps one of the very few from which they are not debarred by poverty. But they sing, too. Is singing an evil because they love it? In the "higher altitude" of humanity cited, the rolling carriages, the gilded saloons, the rich tables, the opportunity to indulge in expensive entertainments, perhaps laziness, or intent study, or labor, or ambitious projects, or the fact their "set" do not dance, or the other fact that they do not know how, may have much influence in excluding the dance. And about "gross forms of vice and the dance" being left behind as you go up the scale, suggests that gilded vice is worse than gross and that the "upper ten" are not always sinless. Witness the great scandals, intrigues, corruptions, infamies that break out at the direst heights and flood the world with woe. The best element of America is its middle class, and it dances plenty. Now, in conclusion, the church is liberalizing. It did preach fear God; it does preach, love God. It does not take half the brimstone to supply a pulpit that it did twenty years ago. They used to infuse religion into man with the sword, and torch, and thumb screws, when the phrase,

"Hating each other for the love of God,"

meant death to those who differed from the strongest. The austere lives and cruelly rigorous customs in vogue a few generations ago have given way to happy looking Christians and reasonable requirements. Our rational, graceful, healthful, attainable, social dance is still tabooed through unrelenting, illiberal old notions, its abuses magnified and descanted upon and its virtues ignored. It does not appear to us that in proper quarters, among their associates, with good music and in cool weather, there is anything in a social dance to hurt or harm a warm blooded, practical Christian. Our correspondent has not shown it. And there is much good in them; there would be more if the churches would accord a little more freedom of conscience to lay members.—*New North West, Feb. 5.*

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Manufacturers of

Wrought Iron Pipe,

STEAM PUMPS,

Steam and Gas Fittings.

Steam Warming and Ventilating Apparatus.

Steam Freight and Passenger Elevators, and for Blast Furnaces, Coal and other Mines, Factories, etc.

d133 6m

ESTABLISHED 1850.

PALMER, FULLER & CO.,

Wholesale Manufacturers of

Sash, Doors, Blinds, Mouldings,

STAIRS, STAIR RAILING, BALUSTERS and NEWEL POSTS.

Dealers in

Lumber, Lath & Shingles.

Having doubled our facilities by building our new works, we keep constantly on hand the largest stock of every description of BUILDING MATERIAL there is in the country.

☞ Estimates, Price Lists and Moulding Books sent on application.

Corner West 22nd and Union Sts.,

d140 1y Chicago, Ill.

GILMER & SALISBURY'S

DAILY

Stage Lines

THROUGH

Montana and South-east Nevada

Leave Corinne, Utah, daily, running North to Virginia City, Helena, Fort Benton, Deer Lodge, Cedar Creek Mines, and passing through all the principal towns and mining camps in Montana.

PRINCIPAL OFFICE,

WELLS, FARGO & CO. BUILDING

SALT LAKE CITY.

d3 tf

THE MOST PERFECT MADE.

DR. PRICE'S

CREAM

TRADE MARK

BAKING POWDER

SPECIAL

FLAVORING EXTRACTS

LEMON SUGAR, ETC.

ONE THIRD IS SAVED

in quantity by their perfect purity and great strength; the only kinds made by a practical Chemist and Physician, with scientific care to insure uniformity, healthfulness, delicacy and freedom from all injurious substances. They are far superior to the common adulterated kinds. Obtain the genuine. Observe our Trade Marks as above, "Cream" Baking Powder, "Hand and Cornucopia." Buy the Baking Powder only in cans securely labelled. Many have been deceived in loose or bulk Powder sold as Dr. Price's.

Manufactured only by

STEELE & PRICE,

Chicago, St. Louis and Cincinnati.

A. MINER,

Attorney and Counselor

Office at the Real Estate Agency of Salt Lake City,

EAST TEMPLE STREET.

d261 tf

JOHN. H. McCUTCHEN,

Attorney-at-Law,

[Late of Washington, D. C.]

Office on Main Street, four doors north of the Post Office.

d333tf

D. COOPER,

ATTORNEY AND SOLICITOR,

OFFICE:

Over Mrs. Colebrook's Millinery Store, East Temple Street.

d333tf

J. G. SUTHERLAND, Late Circuit Judge, Michigan. | GEORGE C. BATES, Ex-United States Attorney for Utah.

Sutherland & Bates,

COUNSELORS-AT-LAW,

Fifth Door East of Deseret Bank,

SALT LAKE CITY, ... UTAH

FITS CURED.

C. W. HIGGINS, M.D.,

Microscopic and Analytic Physician.

DR. H. makes a specialty of FITS, Cancers, Deafness, Sore Eyes and Tape Worms, all kinds of Worms. All cases warranted. Dr. H. makes a specialty of

CHRONIC DISEASES,

And by a Microscopical examination of the blood and urine he will tell you at once the nature of your disease, and then, if you wish, he will deal out to you the proper scientific remedies. ☞ Every case warranted.

OFFICE, SECOND DOOR NORTH OF WALKER HOUSE.

P. A. MITCHELL, ... DAVID JAMES.

Mitchell & James

RESPECTFULLY announce to the public that they have

REMOVED

To their new premises on

West Temple Street,

Opposite the City Meat Market.

Where they hope, by strict attention to business and small profits, to merit the continued patronage so liberally bestowed upon them.

Tin, Sheet Iron & Coppersmiths

Furnace Work and Roofing,

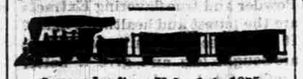
GALVANIZED IRON CORNICE. GAS, WATER and STEAM FITTERS.

WEST TEMPLE ST.,

Opposite City Meat Market.

d194 1y

UTAH SOUTHERN RAILROAD



On and after Feb. 1st, 1875.

Going South.

Name of Station.	No. 1. Passenger.	No. 2. Freight.	No. 5. Freight.	Fare.
Trains leave	A.M.	A.M.	P.M.	
Salt Lake	7 00	6 10	2 30	....
Little Cottonwood	7 28	6 55	3 15	50
Junction	7 48	7 30	3 50	75
Arrive at				
Sandy	7 53	7 40	4 00	1 00
Leave	mxd			
Sandy	8 03			....
Draper	8 18			1 25
Lehi	9 08			1 75
American Fork	9 29			1 90
Pleasant Grove	9 32			2 00
Provo	10 15			2 50
Springville	10 25			2 75
Spanish Fork	10 51			3 00
Arrive at				
Payson	11 23			3 50

Going North.

Trains leave	No. 2. Passenger. P. M.	No. 4. Passenger. A. M.	No. 6. Freight. P. M.	Fare.
Payson	1 17			....
Spanish Fork	1 49			50
Springville	2 05			75
Provo	2 25			1 00
Pleasant Grove	3 08			1 50
American Fork	3 20			1 65
Lehi	3 32			1 75
Draper	4 32			2 25
Arrive at				
Sandy	4 37			2 50
Leave				
Sandy	4 47	9 30	5 00	....
Junction	4 51	9 40	5 10	2 75
Little Cottonw'd	5 11	10 15	5 40	3 00
Arrive at				
Salt Lake	5 40	11 00	6 15	3 50

Nos. 1 and 2 will be run daily.

Nos. 3, 4, 5 and 6 will be run daily, Sundays excepted.

☞ For all information concerning Freight or Passage, apply to

F. LITTLE,
General Superintendent.

JAMES SHARP,
General Freight and Ticket Agent.

UTAH CENTRAL RAILROAD.

Pioneer Line of Utah.

ON AND AFTER JANUARY 1ST, 1874,

Daily Trains

Name of Station.	No. 1. Pass'r.	No. 3. Pass'r.	Fare.
Trains leave Salt Lake.	6 00 AM	3 40 PM	
Woods Cross.	6 26 "	4 06 "	.60
Centreville	6 33 "	4 16 "	.75
Farmington.	6 50 "	4 33 "	1.00
Kaysville.	7 07 "	4 52 "	1.35
Arrive at Ogden.	7 50 "	5 40 "	2.00
	No. 2. Pass'r.	No. 4. Pass'r.	
Trains leave Ogden.	8 40 AM	6 20 PM	
Kaysville,	9 31 "	7 10 "	1.00
Farmington	9 52 "	7 31 "	1.35
Centreville	10 04 "	7 44 "	1.60
Woods Cross.	10 13 "	53 "	1.75
Arrive at Salt Lake.	10 40 "	8 20 "	2.00

MIXED TRAINS

WILL RUN DAILY, Sundays Excepted.

Leaving Salt Lake City at 8.30 a.m. and 5.05 p.m., and Ogden at 5 a.m. and 3.30 p.m.

For all information concerning freight or passage apply to

JAMES SHARP,
Gen. Freight and Ticket Agent.

JOHN SHARP,
GEN. SUPERINTENDENT.

d11-1y

UTAH WESTERN RAILWAY.

ON AND AFTER SUNDAY, FEB. 7th, 1875, and until further notice, the

Utah Western Railway Co

Will run daily trains for passengers and freight, between

SALT LAKE CITY AND CLINTON'S.

Leave Salt Lake City at 7:30 a.m.
Arrive at Clinton's at 9:15 a.m.
Leave Clinton's at 11:45 a.m.
Arrive at Salt Lake City at 1:30 p.m.

The stages of the Western Stage Co. connect with trains at Clinton for Tooele, Stockton, Ophir and Dry Canyon, and street cars at Salt Lake City.

Through tickets can be procured on the train.

All freight for the West will be received at the U. C. Depot, between 8:30 and 5 p.m. daily, Sundays excepted.

H. P. KIMBALL, Supt.

Salt Lake City, Feb. 6, 1875. d116

UTAH NORTHERN RAILROAD.

Trains leave Ogden daily at 8.30 a.m.
" " Franklin, " " 8.50 "
" " Logan, " " 11.00 "

CHAS. NIBLEY,
Gen'l Freight and Ticket Agent.
MOSES THATCHER,
35 tf Gen'l Supt.

THE CHICAGO, ROCK ISLAND AND PACIFIC RAILROAD

THE Great Central Iowa Short Line Overland Route, with its connections East and West, is the

Shortest, Quickest and Best Route between the

PACIFIC & ATLANTIC

Via

Des Moines, Rock Island and Chicago.