THE EVENING NEWS.

Tuesday, - - Feb. 16, 1875.

The Methodists and Dancing.

BY A MINISTER OF THE METHODIST EPISCOPAL CHURCH.

From its earliest history Methodism has carried on a vigorous warfare in defense of Spiritual Christianity. It took at the beginning and has held to this day, what some might regard as extreme positions on the subject of worldly amusements.

But let us not flatter ourselves with the idea of a vantage-ground, which no one else has the wisdom to see nor the grace to occupy. Others, as well as ourselves, see the beauty of holiness. Almost every branch of the church of Christ has taken the alarm, and, by its leading ministers or resolutions passed in Ecclesiastical Councils, has spoken emphatic words of warning. A few extracts from the sources whence they emanate, will show us the sentiments and convictions of the general church in our whole land. The General Assembly of the Presbyterian Church thus spoke half a century ago:

"On the fashionable, though, as we believe, dangerous amusements of theatrical exhibitions and dancing, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. With respect to dancing, we think it necessary to observe that, however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. Let it once be introduced, and it is difficult to give it limits. It steals away precious time, dissipates religious impressions and hardens the heart."

The General Assembly of 1865 reaffirmed the action of the session of 1818, and "affectionately exhorted all the members of the church to avoid all recreations and amusements which are calculated to impair spirituality, lessen Christian influence, or bring discredit upon them in their profession as members of a Christian church."

The late Bishop McIlvaine, of the Protestant Episcopal Church, thus speaks on the same subject: "Let me now turn to two objects in which there is no difficulty or discrimination—the theatre and the dance. *The only line I would draw in regard to these is entire exclusion.* And yet, my brethren, I am well aware how easy it is for the imagination to array both of these in such an abstract and elementary simplicity, so divested of all that gives them their universal character and relish, that no harm could be detected in either."

In 1866 the Young Men's Christian Association held a General Convention in Albany, N. Y. Delegates were present from all parts of the United States, and the British Provinces. The question of amusements was carefully considered, and the conclusion reached was thus set forth:—"That we bear our energetic testimony against dancing * * * as so distinctively worldly in its associations and unspiritual in its influences as to be utterly inconsistent with our profession as the disciples of Christ."

It is presumed that the advocates of dancing will insist, at the outset, that we shall make a distinction among the various fashionable dances of the times. It is not probable that any Christian reader of this article will attempt to defend the round dances. But cotillions and quadrilles, we are told are different — they are modest, graceful and harmless. Doubtless, there is a difference. It is not necessary to prove that the mere motion is sinful in order to condemn it; nor need we assail the personal character of all who plead for dancing as an innocent amusement. The abstract possibility of its being so practical as to render it healthful exercise may be admitted. We will even go so far as to confess the beauty of certain pictures of innocent dancing in the family circle, wherein one daughter presides at the piano and the rest of the children whirl about in their graceful evolutions till father and mother feel the happy contagion and join in the mirth until it is time to call the house to order for evening prayers. We do not happen to know any family where devotion and dancing live together on such excellent terms; nevertheless extraordinary things do occur in the world, and this may be among them. I quote from a recent article in a religious paper—the *Christian Advocate*.

"Dancing — a mere springing, measured motion—is as different from 'the modern dance' as the acting of an animated and unconscious child from an organized theatre. The theatre is acting in a certain way. It is an institution whose captivating and harm-doing power lies in its inseparable incidents. Dancing in itself is a subject of discussion foreign to the dance of society. Dancing is not otherwise harmful than as it takes its inspiration from the ball-room and educates its participants in a sort of knowledge which seems to embolden and enforce the solicitations of the dance. * * Christian people are not much in danger from the solicitations of gross vices. We waste breath when we exhort them not to get drunk, gamble or steal; real peril lies in the license accorded to the mild vices. Without a beginning there can be no end. The wisdom of the ancients aimed at stopping beginnings. To close up the entrance way is to prevent disaster. In the swift declivity of moral deterioration every step accelerates motion and dims the probability of stoppage or return. The polite amusements of the day are the angles of departure from earnest Christian living. Were I to express a deliberate judgment, founded upon a basis of some experience and much observation, it would be this: That thousands of the young members of our churches lose their Christian hope by participating in these questionable festivities. Not for the reason that these forms of indulgence are open and obvious vices, but in part for the reason that they are not. If they were, they would meet with prompt rejection from the classes of whom I am writing. But they are so innocent-looking, so plausibly defended and reputably patronized. Exactly here lies the hiding of their harmfulness. They captivate, capture and graduate to lower stages and styles of self-indulgence a great multitude of victims."

Dancing is essentially an exhibition which addresses the eye of the spectator and craves admiration. It tends directly to cultivate the love of display and of the praise which it elicits, a passion as avaricious in its way as the miser's greed of gold. Introduce dancing generally, and of the youths who attain a degree of proficiency, not a few will soon tire of the approval of the little circle and thirst for the applause of the multitude. And in this form-dancing is detrimental to soul and body. The late hours which it involves are a fatal objection to it. The confined atmosphere in which it is practised is injurious. The style of the refreshments common on such occasions and the untimely hour when they are taken, increase the evil. The undue excitement exhausts instead of invigorating the vital powers. The sudden transitions from the heated ball room to the chill night are not safe, as many an early grave can testify. The dress, the excitement, the confined air, the unseemly hours, are all palpable violations of health laws. But we are told that these can all be regulated. Possibly they can; but we are dealing with facts as they exist and are like'y to remain. Such a reply will hardly meet the difficulty. You say that some of the above statements would apply with equal force to religious services and other public entertainments. Grant this in part, if you please, and still the evil is not obviated. We are not excusing but accusing.

Finally, dancing involves undesirable associations. Here we desire to be especially careful, that we may not offend. We bring no indiscriminate accusations against those who love to dance. It is a prevailing custom in Montana among all classes. Some of my best friends dance. Further, I am looking at this subject from a Christian standpoint. If we are to tell the whole truth, it must be stated that as a rule dancing prevails less as you ascend the scale of virtue, intelligence and religion and more as you go down to explore the realms of ignorance and vice. In our great cities, those sections which are recognized as the homes and dens of vice and degradation, abound in dance-houses, and the sound of the violin and of many trampling feet mingles nightly with the noise of rage and blasphemy. But as you ascend the scale, not only the more gross forms of vice but the dance is left behind long before you reach the highest altitude. In all ages of the church the acknowledged spiritual fathers and mothers have kept aloof, and the *devotedly* pious have had "no fellowship with unfruitful works." Dancing wastes time, destroys health, scatters serious thought, and often *leads to* entangling associations. It is a sure foe to spiritual growth. With these facts and testimonies we leave the subject to the solemn consideration of the reader; believing that the position taken by most of the Evangelical churches is rational, scriptural and safe.—*Deer Lodge, Ma., New North-West.*

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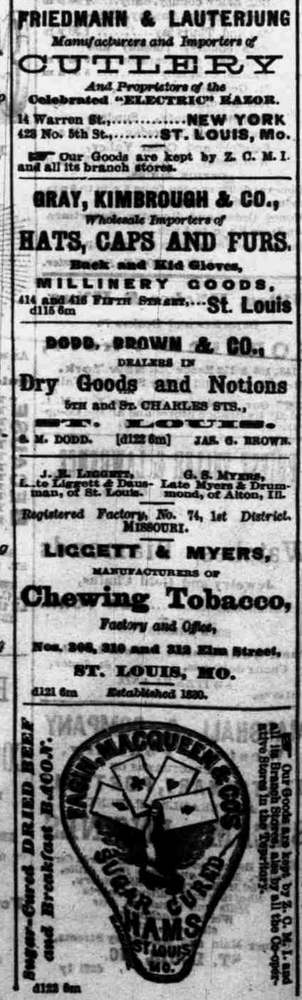

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Leave Corinne, Utah, daily, running North to Virginia City, Helena, Fort Benton, Deer Lodge, Cedar Creek Mines, and passing through all the principal towns and mining camps in Montana.
PRINCIPAL OFFICE,
WELLS, FARGO & CO. BUILDING
SALT LAKE CITY.
d2 tf

THE MOST PERFECT MADE.

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.

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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.
d283tf

D. COOPER,
ATTORNEY AND SOLICITOR,
OFFICE:
Over Mrs. Colebrook's Millinery Store, East Temple Street.
d283tf

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.
F. 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.
d134 1y

UTAH SOUTHERN RAILROAD

On and after Feb. 1st, 1875.
Going South.

Name of Station.	No. 1. Passenger.	No. 3. 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	80
Junction	7 45	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 20			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 60
Lehi	3 32			1 75
Draper	3 48			2 25
Arrive at				
Sandy	4 37			2 50
Leave				
Sandy	4 47	9 20	5 00	....
Junction	4 51	9 40	5 10	2 75
Little Cotton'w'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 03 "	.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 8 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 1:30 and 5 p.m. daily, Sundays excepted.
H. P. KIMBALL, Supt.
Salt Lake City, Feb. 6, 1875. d16

UTAH NORTHERN RAILROAD.
Trains leave Ogden daily at 8.30 a.m.
" " Franklin, " " 8.30 "
" " Logan, " " 11.00 "
CHAS. NIBLEY,
Gen'l Freight and Ticket Agent.
MOSES THATCHER,
Gen'l Supt.
35 tf

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.
The only route carrying the through Overland Letter Mail, making close and reliable connections at
OMAHA,
With trains arriving from the West by Central and Union Pacific Railroads, and at
CHICAGO,
With all Fast Express Trains, East, North and South.
☞ The most elegantly furnished PARLOR SLEEPING CARS ever used on any railroad are now built, owned and run by the Company between
OMAHA AND CHICAGO.
THROUGH TICKETS to all points East can be obtained at Company's Office, 208 Montgomery Street, and at C. P. R. R. offices in San Francisco and Sacramento.
Be sure your tickets read VIA ROCK ISLAND.
A. M. SMITH,
General Passenger Agent, Chicago.