

EDITORIALS.

THE EXPOSITION AT AMSTERDAM.

THE International Exposition to be held at Amsterdam, in 1883, commencing in May and continuing till October, is likely to be of great importance. Its primary object is to extend knowledge and promote peaceable competition in agriculture and trade. But at the same time much attention and space will be devoted to mineral exhibits and industries. Ample preparations have been made to encourage emulation among all nations to make a good showing of their mineral products. The King of Holland is taking a lively interest in the enterprise, and scientific celebrities are assisting to make it one of the most complete exhibitions of the kind ever inaugurated. Utah should not be left out of this grand gathering of samples. A fair exhibit of her mineral products at Amsterdam would be the finest advertisement of her capabilities that could be published to the world. Specimens should be collected and forwarded from all the mining districts of the Territory, and this opportunity to place Utah before the notice of capitalists, investors and the great industrial public, should certainly not be neglected.

A "SUPPLEMENTARY" SUGGESTION.

THE *Eureka Sentinel* commenting on little Johnny Neil's message to the Idaho Legislature, says:

"The Legislature of Idaho has no doubt the right and power to punish polygamy within its borders. The Organic law of the Territories makes it a crime and with a little supplementary legislation juries might be obtained to convict."

Dear me! What wonderful readers these western editors are to be sure. Where did the *Sentinel* obtain its information? There is not a word on the subject of polygamy, or monogamy, or marriage of any kind in any of the Organic Acts of the Territories. With "a little supplementary" legal learning the *Sentinel* man might blossom into a fifth-rate attorney.

WINTER RECREATION.

It is the custom in Utah during the winter season and especially in the holiday times to spend many evenings in dancing parties. The "Mormons" have been in times past notably a dancing people. Not only in days of prosperity, but in the midst of deepest adversity, when driven from their homes and suffering from the assaults of bigotry and intolerance, they have rejoiced in the Lord and praised Him in the dance as well as in song and devotional ceremonies. Latterly entertainments of a more intellectual character have to a great extent superseded the "everlasting dance," and lectures, readings, theatres, concerts, etc., are now much more common among the "Mormons." Dancing is considered sinful by many religious denominations. But the Latter-day Saints have elevated that pleasing exercise above the low level to which it has been reduced by the worldly minded, and given it the sanction of religion and the benefit of religious supervision.

Yet dancing is not a religious duty or sacerdotal ceremony among the "Mormons." It is viewed in the light of a harmless amusement when properly conducted. And the "Mormon" Church recognized the desire and need of recreation both for old and young. Entertainments ought to be provided for the young because it is natural for youth to indulge in them. Young people will have fun and if it is not allowed and directed for them they will find it in forbidden ways, and without that wise control which is needful for their good. Music, dancing and the drama, with other amusements, containing no elements of wrong, are countenanced and approved by the Church, within certain limits. And while freedom is thus given to the buoyant spirits of the young, the old are not excluded from participation in the merry scenes and exercises which give pleasure to their sons and daughters.

Restraint is irksome to all people until they become accustomed to it or recognize its necessity. But experience shows that true liberty and true enjoyment cannot be had without rules and regulations for the government of all, so that no one's rights or privileges may be encroached upon, and that the greatest good may accrue to the greatest number. Amusements need regulating as much as labors and duties. Order is necessary to proper enjoyment. Some people may take pleasure in noise, confusion and ungoverned hilarity, but they are not among the cultivated and refined portions of society. Dancing parties, particularly, require supervision and control, or they are liable to run into excess and dissipation. Therefore the Church, in giving its sanction to these amusements prescribes some rules for their conduct. And we think that they will recommend themselves to all except the reckless, turbulent and thoughtless among our people.

It is advised that dancing parties in the various Wards be conducted under the watchcare of the Ward authorities. That either the Bishop or one of his Counselors, or some competent person appointed for the purpose, be present to take the oversight of the entertainment. That decorum and order be observed. That the party be opened and closed with prayer. That round dancing, giving excuse for close embrace and undue familiarities, be suppressed or only permitted in a becoming manner and that but for two or three times in each evening. That the bold and presuming be not allowed to crowd out the timid and retiring. That no persons of improper character be permitted to take part in the exercises. That intoxicants of every kind be excluded entirely. That social and friendly converse and true courtesy be maintained. That the parties be not extended beyond the hour of midnight.

Those who wish to break through these rules, in our opinion, are not wise. The object is not to prevent proper freedom, but to check license. If people cannot find opportunities enough in places that are sanctioned by the voice of authority in which to indulge in the dance, it argues either that those who have the watchcare of the people are at fault in not providing local amusements, or a desire on the part of the individuals to despise wholesome regulations. It may be fun for young folks to frequent places where all kinds of company congregate and that freedom of association is indulged in that is considered indecorous elsewhere, but it will be found in the sequel that there is more real enjoyment in ways that are not forbidden and less cause for future sorrow and regret.

There are good reasons why "round dancing" is under the ban, some of which cannot be fully entered into in a newspaper article. "To the pure all things are pure." But the impure sometimes mingle with the innocent in public parties, and they should not be assisted to exercise their unhallowed influence over the unsophisticated. The close embrace indulged in by some couples in the waltz, spoils the grace of the poetry of motion and is disgusting to spectators with a due sense of propriety. The incessant whirl, too, is injurious to health, while the near contact of a libertine and a scoundrel with a chaste damsel or virtuous wife is abhorrent to every sense of purity and harmony, and is not sanctified in the least degree by the sound of sweet strains or the permit of general hugging and why should permissible, simply because it is set to music?

When ladies and gentlemen go to a "select ball" on invitation, they naturally expect to meet select company, and even if the affair is arranged with the view to raise money for a charitable or public purpose, they do not anticipate meeting a mixed assembly where everybody is admitted who will pay for a ticket. When the dollar rules instead of principle, it cannot be expected that there will be real enjoyment, or that regulations in other respects will be maintained; and it is an imposition on the parties specially invited to attend, with the understanding that the entertainment is to be select. No gentleman will attempt to intrude into company to which he is not invited or cannot expect to be welcomed, and when such intrusion is attempted, there ought to be energy and determination enough on the part of the managers to prevent it.

Our dancing parties should be so conducted that the old folks as well as the youngsters can participate, and it is a mark of ill-breeding and a very low state of mind when young men and young women act so as to hinder or mar the enjoyment of their elders, crowd them away from convenient places, or clamor for newfangled figures with which the old people are not familiar. Mutual concession, regard for each other's feelings, that true politeness which seeks to promote another's pleasure, social intercourse, the cultivation of friendship, the grace that comes from free movements to the rhythm of tune and time, are some of the proper accompaniments and effects of well ordered dancing parties. And a romping, guffawing, helter skelter rush for places and a jumping stampede, tearing around in a rustling racket, as if in a race to get ahead of the fiddlers, is as far removed from the pleasures of a well conducted ball as pandemonium is from heaven.

The sons and daughters of the Latter-day Saints should be instructed in these things, and should learn the lesson that good order and good government are essentials to happiness, so that they may be willing to yield to proper restraints, and be able to resist the voice of the tempter and the persuasions of the headstrong, who would entice them into by and forbidden paths, which lead to unrest and dissatisfaction, and often to misery, disgrace and ruin.

In the midst of the festive season let us not forget who and what we are, but let us enjoy ourselves and help the young folks to enjoy themselves as the Saints of the Most High God, avoiding even the appearance of evil; and while we join in the song and the dance praise Him in our hearts for all the joy and pleasure that sweeten the cup of life and smooth the path of mortal existence.

THREE BIG ERRORS IN FOUR BRIEF SENTENCES.

THE *Philadelphia American* has the annexed paragraph:

"In Idaho Territory Mr. Singiser, the Republican candidate for Delegate to Congress, is elected. The issue there was Mormon and anti-Mormon, and the candidate for the latter was successful. To some extent the Mormon issue affected the result in Nevada, Mr. Cassidy, Democrat, being elected—a man whom the Mormons specially hate. During the last session he sharply reprimanded his Democratic friends for sustaining Mormonism."

There are several errors in the above short statement. The issue in the Idaho election was not a religious one, and the Republican candidate was not elected because he was an anti-"Mormon." He agreed if elected to work for the annexation of Northern Idaho to Washington Territory, and on that promise captured a great many votes which would otherwise have been given to his opponent. Then the Democratic candidate had already served for two terms, and many Democrats were opposed to a third term. And finally Mr. Ainslie was reported to be in favor of a canal scheme which was looked upon as a land grabbing job, and that broke him. The "Mormon" issue had little or nothing to do with his defeat. He would not have been elected if no "Mormon" had supported his nomination.

In Nevada Cassidy was re-elected simply because he was the Democratic nominee, and the Democrats are in a majority in that State; that is all there is of that.

Lastly the Democrats in Congress do not support "Mormonism" in any shape or form, directly or indirectly. Those who voted against the exclusion of Mr. Cannon or against the now generally despised Edmunds bill, simply acted upon Democratic principles, and in opposition to measures which were alike hostile to those principles and to the Constitution as they understood it. "Mormonism" stands independent of any political support, and will continue in spite of all political antagonism. It is a religion of inherent vitality and irrepressible force, and cannot be destroyed by any human power, because it is built upon the rock of divine revelation and is destined to endure for ever.

So much for the mistakes of the *American*. There are four sentences in the little paragraph and three of them are erroneous.

GAS STILL HOLDS ITS OWN.

EDISON, the noted "inventor," is famous for furnishing disappointments to his admirers. How many times he has been going to make a success of his electric light scheme we are not prepared to state, but the public have been led to rest assured that this time there was no doubt of the lighting up of a large area in the City of New York by the divisible system, permitting of a controllable and economical electric light for household use. The telegraph every few days brought news of the positive triumph of the light, and prepared the public mind for something revolutionary in electric illumination. But alas! it appears that these promises like others of the great "inventor" were but illusory; will-o-the-wisps, so to speak, instead of electric lights. The *Gotham* papers are explaining that the cost of production is so great that the experiment has proved a practical failure. Besides there are grave mechanical difficulties to be surmounted. The *Sun* says, "these relate to the maintenance of the current and to the continuity and uniformity of the electrical supply," and expresses the opinion that "the Company is running against snags, and there is not much chance of its ever realizing the sanguine hopes of those who expected great things for it either as stockholders or consumers."

The progress of electric lighting in any part of the world is not of a character to be alarming to the owners of gas stock. It has not as yet caused any material decrease in the consumption of that tractable and convenient illuminator, nor in the dividends to investors in gas companies. Yet it is on the way to success. As we have maintained from the beginning of the discussion of its merits in this part of the world, the electric light as at present developed is adapted for large open spaces, but for internal household distribution it cannot "hold a candle" to gas, and until some method is adopted to render practical that which Edison has professed to be able to accomplish, but hitherto has not succeeded in producing, gas will continue to hold its own in cities where it has obtained a foothold, and to light up the homes of the people, while it yields fair profits to those engaged in its manufacture.

ROGUERY IN RUSSIA.

At the present moment in Russia the attention of the press and society in all the large towns is concentrated on the daily announcements of bank failures, speculation, embezzlement, frauds and robberies of every kind. Scarcely a day passes without some bank having been found insolvent or in a critical condition, or of some cashier of a government institution or benevolent society having appropriated the funds and "cooked" the accounts. The Municipal Bank of Skopin, in the province of Riazan, has failed for over \$9,000,000. It is a legal point whether in this instance, the whole of the inhabitants, through their municipal authorities, will not be held responsible. It is calculated that the embezzlements and robberies, both private and official, have this year amounted to over \$18,750,000.

IDAHO NEWS.

[Our Special Correspondent at Boise.]

BOISE CITY,
Dec. 26th, 1882.

Editor Deseret News:

This city is now slightly covered with the beautiful. The few members of the Legislature who remain here during the holidays are strolling around to while away the time. The excitement that attended the organization has now died away. The representatives of newspapers from Wood River, Silver City, and other places are returning to their homes, and the departure of your correspondent at an early day is highly probable.

The fantastic tricks played by the Governor during the last few weeks have disgusted his party in the Assembly, several of whom have taken satisfaction in scientifically abusing him, others feel like the man whose apples were all spilled—that they could not do justice to the occasion.

Among other silly notions that took possession of him was the Napoleonic idea *L'etat c'est moi*. He

became so inflated with this notion that he resolved himself into the Legislative Assembly, and appointed himself a committee of the whole on credentials, organization, finance and polygamy. He sat down on all "Mormon" credentials, imported enough Gentiles from Utah to organize both houses, and laid his plans to gobble up all the finances, and crush out polygamy. About this time, however, some members of the Twelfth Session appeared on the scene and inquired for the Legislative Assembly. "Here it is," said Neil, "ce'st moi—here is the State—all is ready, I have got all the offices filled, just sign this slate, fall into line, and I will put you through by daylight."

The most intelligent among the Republican members however, could not appreciate the Governor's proceedings and failed to see how he could be of himself the Legislative Assembly. They supposed the Assembly was composed of thirty-six persons, and that they were a portion of that number and were entitled to have a voice in the organization and all other matters connected with legislative proceedings. As the description of these conflicting claims became animated and determined on the part of the members, the little Governor modified his claim to two-thirds, and contended that he was at least two-thirds of the Assembly, and he wanted his friend E. M. Wilson, of Alturas, to be their Speaker. "We are not responsible for what you want," said one of the members, "and the fact of the matter is, Governor, we claim the whole of the three thirds, and we are committed to the policy of the whole hog in this case or nothing," so Johnnie had to root hog or die, and the last that was seen of his friend Wilson, he was rooting at the tail end of two House committees.

The Governor has started in to reward the sore-headed Gentiles of Utah for their disappointments and sacrifices in fighting the "Mormons" of that Territory, but it is feared he has not enough offices to go round. Some of them came a long way by express invitation and direct promise, but the Governor's State business and affairs did not pan out worth a cent, so they went back disappointed.

The hue and cry made by Neil and his few friends during the last few months is of all things the most foolish and ridiculous, only in view of carrying out their political object. Idaho, of all the Territories, is the least prepared to do without its "Mormon" citizens. They are the most frugal, sober, industrious, moral and intelligent people of the Territory. They own the only woolen factory within the Territory; their numerous grist mills, steam saw mills, planing mills, with many other manufacturing enterprises, with their agricultural and stock-raising interests aided by their frugal and industrious habits are developing wealth that bids fair to make them the most prosperous people in the Territory. And it seems necessary that Idaho should be sustained by the "Mormon" counties to give it tone and respectability both in morality and in population.

To make this plain I submit the following figures: The Territory numbered per the last census returns 32,611 souls. The Delegate-elect has pledged the northern counties to assist in their annexation to Washington Territory, which would take away 6,983. Should Oneida and Bear Lake Counties, to say nothing of Cassia, be restored to the State of Utah—that is to be—from which they were carved when this Territory was organized, it would leave Idaho only 14,429 souls, taking said census returns—hardly enough to make a good-sized city. We do not advocate the segregation of either portion of the Territory, but I submit the above figures to show the insane policy of the Republican part of this Territory.

Our people have no desire for any change in this respect. We have the highest regard for the leading citizens of our Territory, who, as a rule, have always shown a disposition to treat us fairly. And if the general Government would call home the few disreputable carpet-baggers that have run loose among us during the last few years, there would still be a prospect for peace. But while low, pot-house politicians are paid by the Government there will continue to be strife and confusion.

Several affidavits have been received during the last few days from Col. Wood and other non-"Mormon" residents of Cassia County, vindicating Hon. W. C.