

EDITORIALS

SENATOR SARGENT AND THE "MORMONS."

EX-SENATOR SARGENT is receiving very unfair treatment from the press of his own party. He is unjustly assailed by those of his own political household. The ground on which his adversaries take their stand to level their wordy missiles, is an untruthful statement sent over the wires from this city, the press dispatches from which point when they relate directly or indirectly, to "Mormon" affairs, being notoriously incorrect.

The distinguished Californian is accused of being "The defender of polygamy in Utah, on the ground that polygamy is a religious institution." On this charge he is condemned without trial by Republican scribes, who seem afraid lest the celebrated statesman shall gain a seat in the cabinet of the new President. The judgment pronounced upon him is unjust because the accusation is untrue. Senator Sargent has never defended polygamy. On the contrary, he has expressed his hostility to the institution in public and private, in the presence of those who support it, in the Senate chamber of the United States, and in the very correspondence which is distorted by his enemies into a basis for the present attack upon him. The writer has conversed with the Senator on this important question, and knows his hostility to the institution and his desire to see it abolished, and has heard him in the presence of "Mormons" express his aversion to it, and vehemently denounce it, at the same time advancing what he considered strong arguments against its theory and practice.

The only thing in which the gentleman differs from the most violent and unpractical assailants of "Mormon" polygamy, is in the most feasible method for its suppression. He does not favor the policy of force. He has studied history and humanity. He perceives that the means adopted to overturn the "Mormon" marriage system have only served to strengthen and keep it in position. He recognizes the fact that this is in accordance with the experience of ages. Assail a religious institution with violence and its devotees are, and always have been, confirmed in their faith and fortified in their adherence. He sees history repeating itself and deprecates the folly exhibited in the treatment of the "Mormon" question.

"But," his assailants say, "polygamy is not a religious question." The gentleman has the sagacity to perceive that to the people under consideration it is, most emphatically, a matter of religion. And this is the point which so many who want to solve the "Mormon problem" by violence, leave out of their calculations. The question is, in this connection, not what other people consider to be religion, but what is religion to the "Mormons." Supposing they are mistaken in making matrimony a religious institution; that is nevertheless, their view, and one which they support by an array of argument that has never been controverted. And the ex-Senator's position is simply taken on a recognition of the fact that with the "Mormons" plural marriage, as well as marriage in any form, is an integral part of their religion. He therefore disagrees with that method of attack, which history and experience join in proving to be the very worst and least efficacious that can be adopted.

Does this prove the gentleman to be a defender of polygamy? The Sacramento *Record-Union*, which is just as bitterly opposed to the system as the ex-Senator, or any other anti-polygamist, very justly says:

"Mr. Sargent is perfectly right in his conclusion that persecution can never be effective against religion, and in order to show that the suppression of polygamy by force, without regard to its religious implications, was necessary to the maintenance of civilization—which is what we should have to be demonstrated in order to justify such a policy—a good many things would have to be proved which thus far rest only upon naked assertion."

The only thing for which Mr. Sargent can be blamed is, breaking the contemptuous silence of years, in reference to the attacks of a paper with a reputation for blackguardism and unscrupulous falsehood, inferior

to nothing in the lowest ranks of journalism. Those libels were viewed by respectable people as a compliment to him. To notice them now was, in our opinion, a mistake, for which the gentleman is suffering quite sufficient, we should suppose, to deter him from a like act in future. No person of position is required to notice the mud-flinging of literary scavengers, and Senator Sargent's silence under abuse was admirable and consistent, while his recent attempt at vindication was unwise and worse than useless with so vulgar and foul-mouthed an enemy.

As to Mr. Sargent's fitness for a Cabinet appointment we have nothing to say; it would be of no avail if we had. Our only object in touching on this subject is to place it in its true light before the public, that the stand taken by the much-maligned gentleman may be correctly understood. His opponents have the right to differ with his views on the proper treatment of "Mormon" polygamy, but they have not the right to say that he is a defender of the system.

UTAH'S MINERAL PRODUCT.

FROM J. E. Dooley, Esq., agent of Wells, Fargo & Co., in this city, we have received a statement of the mineral product of Utah for the year 1880. After a detailed statement of the bullion handled at the Chicago, Germania, Mingo, Morgan, Old Telegraph and the two Horn Silver Smelters, the report gives totals from which we have summarized and abbreviated the following: Of base bullion, there was a total of 2,892,498 lbs. of unrefined and 26,442,093 of refined lead; 1,403,819 oz. of silver and 2,878 oz. of gold; of bars there was a total of 2,379,747 oz. of silver and 5,142 oz. of gold. The recapitulation shows the total export value of these products here to be \$5,127,999.82, which would be increased, were the gold and silver to be computed at the mint valuation and the lead at its value at the seaboard, to \$6,450,953.70. In the foregoing, however, are included ores received from Idaho, Montana and Nevada, which aggregated 784,450 lbs. of lead and 120,383 oz. of silver. The average prices for the year were as follows: Silver \$1.10 per ounce; for unrefined lead \$50 per ton, and for refined lead 5 cents per pound. Gold of course was \$20 per ounce. The total value of the mineral product for 1879 was \$5,219,747.60. It will be seen that 1880 is behind its predecessor \$91,747.78.

DANCING PARTIES AND KIN-DRED AMUSEMENTS.

UNDER the above heading some pointed instructions and suggestions were given by President John Taylor, in behalf of the Council of the Twelve Apostles, in the fall of 1877, and published in the DESERET EVENING NEWS of November 21st, of that year. The demand for that issue of the paper was such that the supply was soon exhausted, and as there have been many applications for it recently, we now reproduce the article with the approbation of President Taylor, as it applies as well to present circumstances as to those existing at the time of its first publication:

"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 unlawful 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 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 that 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 these gatherings, and to permit no disreputable 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 gatherings, 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, etc., for the benefit of Sunday Schools, Improvement Associations, Missionaries, 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 an 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's and Young Ladies' Mutual Improvement Associations, and of all good Saints to discountenance anything wrong and to assist their Bishops in the furtherance of these desirable objects."

JOHN TAYLOR,

President of the Twelve Apostles.

There can be no misunderstanding

ing of the spirit and meaning of the foregoing counsel; it is plain and simple, and adapted to the Latter-day Saints in all parts of the Territory. And if the instructions and suggestions imparted are carried out, the result cannot fail to be beneficial. "Order," it is said, "is heaven's first law." Certain it is without order there can be no rational enjoyment. And to secure order there must be a responsible head in all public or private 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 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 the 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 gather-

ings 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 around 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 the joyful influences of the Spirit of the Lord, in making our dancing parties what they were designed to be—seasons of genuine pleasure and innocent and rational relaxation.

THE REASON WHY.

THE new-fledged Governor of Idaho, in his message to the Legislature, made a vindictive attack on the "Mormon" part of the population of that Territory, including statements that would puzzle him very much to prove, and which were in fact untrue. He also recommended "Mormon" disfranchisement, and carried his venom to the extreme of advising the punishment of all who believe in as well as those who practice polygamy.

The true reason of the wrath of the Republicans of Idaho on this question is pointedly set forth in the following editorial, which we take from the *Idaho Democrat*. We do not reproduce it as an endorsement of all its views or statements, but as a truthful explanation of the reason why the Republicans of the north are so hostile to the "Mormons in Bear Lake and Oneida Counties. The article is headed "Ainslie, 417 Smith, 000 Crawford, 416 Bennett, 11" Smith and Bennett, it should be understood, were the Republican candidates:

"Having failed with honeyed words of promise to capture the Mormon vote in this Territory, the Republican bosses have at last resorted to threats and intimidation. Gov. Neil, with refreshing presumption devoted a foot or so, of his message (small piece, book measure) to advising the Legislature to disfranchise 417 citizens of Bear Lake County for the reason that they see fit to cast their vote for the Democratic ticket, although he made a feeble attempt to cover his real design by coating it with a paste of abhorrence at the twin relic. Gov. Neil ought to know that the Legislature of a Territory, even if so inclined, would not presume to meddle with an institution that has been fostered by the general Government for forty long years or more. And at the very hour the Governor was telling off his little piece to the Democratic Legislature of Idaho, George Q. Cannon, delegate to congress, and elected by Mormon votes in a Mormon Territory admitted into the Union under a Mormon priesthood, was in Washington City staring a Republican administration in the face with his four polygamous wives hanging upon his arm; but while Cannon, with his wives (not prostitutes) was ogling the Government, there were heads of departments, attaches, senators, members and others in high position and mostly republicans, legally married and single, staring back at the Utah polygamist each with an unsaid number of concubines stowed away in the back-ground. Those at all familiar with life behind the scenes in Washington City know this state-