

The Deseret Musical and Dramatic Society was organized in 1862, and theatrical dance soon became a favorite attraction. Worship services and social activities were usually held in the same place, although at separate times. This practice, which prevailed in the frontier "brush bowery," continues today in LDS meetinghouses, which typically feature a cultural-recreation hall, complete with stage, adjacent to the chapel.

In the early and mid-twentieth century, the Mutual Improvement Association sponsored recreational and theatrical dance training and exhibitions (see *YOUNG MEN* and *YOUNG WOMEN*). Gold and Green Balls were annual social events in each WARD and STAKE. All-Church dance festivals held in Salt Lake City from 1922 to 1973 gained national recognition. After 8,000 dancers in bright costumes participated at the festival in 1959, a national news magazine described the Church as the "dancingest denomination" (Arrington, p. 31). In 1985, 13,000 dancers performed in the Southern California Regional Dance Festival with more than 100,000 viewing the two performances. Dance festivals continued at local levels from 1973 to 1990, when they were finally discontinued as major performances.

Dancing, however, continues as an integral part of youth and adult activities in the Church. It permeates many facets of campus life, entertainment, and performing arts programs at Church-sponsored schools. For example, more than 12,000 Brigham Young University students enroll annually for academic credit in ballet, ballroom, folk, modern, jazz, tap, aerobic, and precision dance courses. Student performing companies in ballet, ballroom, folk, and modern dance have gained national and international recognition.

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## DANIEL, PROPHECIES OF

The Church of Jesus Christ of Latter-day Saints regards the book of Daniel as the writings of Dan-

iel, who was deported from Jerusalem to Babylon (c. 606 B.C.), and accepts the work as SCRIPTURE. It sees in the work significant PROPHECIES about the latter days, including the APOSTASY from and RESTORATION of the GOSPEL OF JESUS CHRIST.

According to Wilford WOODRUFF, the angel Moroni quoted to the Prophet Joseph SMITH from Daniel chapter two which features a prophecy of the latter-day restoration of the gospel in Nebuchadnezzar's dream concerning "what shall be in the latter days" (Dan. 2:28; Whittaker, p. 159). Daniel identified the "head of gold" in the dream as a symbol of Nebuchadnezzar's empire, and latter-day PROPHETS have specified that the stone "cut out without hands" (Dan. 2:34) represents the latter-day KINGDOM OF GOD (D&C 65:2; HC 1:xxxiv-xl). The remaining symbols have been interpreted as follows: The "breast and arms of silver" represent the Persian realm that superseded Babylon. The "belly and thighs of brass" prefigure the succeeding Hellenistic states. The two "legs of iron" point to the Roman Empire, foreshadowing the division between Rome and Constantinople. The feet of the image, "part of iron and part of clay," symbolize the European kingdoms that grew out of the dissolving Roman Empire, beginning in the fifth century. Those kingdoms merged the culture of Rome with that of northern and eastern European tribes; hence, the symbolic mixing of iron and clay.

In the days of those kingdoms, Daniel predicted, "the God of heaven [will] set up a kingdom, which . . . shall stand for ever" (2:44). This final kingdom, represented by the stone "cut out without hands," is The Church of Jesus Christ of Latter-day Saints, restored to the earth in 1830, when European monarchs still ruled. That the Church would spread throughout the world is seen when "the stone that smote the image became a great mountain, and filled the whole earth" (2:34-35; Kimball, p. 8).

Daniel's vision in chapter seven is also interpreted in the context of the LAST DAYS. The "four great beasts" (Dan. 7:3) seem to represent successive empires of Babylon, Persia, Macedonia, and Rome; and the "ten horns" (7:7) of the fourth beast appear to symbolize again the kingdoms that succeeded the Roman Empire. Latter-day prophets identify the "Ancient of Days" (7:22) as Adam, who will preside at a gathering to be held at ADAM-ONDI-AHMAN in Missouri before Jesus' second coming (D&C 116). At that assembly, Jesus, "the

Son of Man,” will appear. Acting for PRIESTHOOD leaders in all DISPENSATIONS, Adam will return to the risen Jesus the priesthood KEYS which represent everlasting dominion.

The prophecy of the “seventy weeks” in chapter nine interests Latter-day Saints because it suggests that the New Testament church would fall into apostasy. The sixty-nine weeks (Dan. 9:24–26) may be symbolic of the period between the Jews’ return to Jerusalem (537 B.C.) and the coming of Jesus the MESSIAH, who would atone (“be cut off”) for his people. Verse 27 reports that the Lord would “confirm the covenant with many for one week.” This seventieth week may typify the decades that Christ’s true church endured, led then by living apostles and prophets, ending shortly after A.D. 100, following the ministry of John the Apostle. The prophecy also notes that Jerusalem and its temple would be destroyed “in the midst of the week” (A.D. 70), mentioning the abomination of desolation and the cessation of temple SACRIFICE (cf. Mark 13:14).

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## DANITES

Following the violence in northwestern Missouri in 1838, the Mormon dissident Sampson Avard, star witness in a court of inquiry weighing evidence against LDS leaders, charged that the Church had organized a band of armed men bound by secret oaths who had engaged in illegal activities against non-Mormon neighbors (*Document*, pp. 97–108). With the 1841 publication of the court proceedings, Avard’s account became the foundation for all subsequent non-Mormon “Danite” accounts. Thus was born the legend of the Danites.

Though no Danite organization was known in Nauvoo or in Utah, the stereotype persisted, be-

coming a part of national discussion about Utah and the Latter-day Saints and for decades a staple of dime novels (see MORMONS, IMAGE OF: IN FICTION). By 1900 at least fifty novels had been published in English using the Avard-type Danite to develop story lines of murder, pillage, and conspiracy against common citizens. Arthur Conan Doyle (*A Study in Scarlet*) created Sherlock Holmes to solve a murder committed by Danites. Zane Grey (*Riders of the Purple Sage*) and Robert Louis Stevenson (*The Dynamiter*) were among the authors who found the image of the evil Danites well suited for popular reading audiences who delighted in sensationalism (Cornwall and Arrington). The image became so pervasive that few readers were willing to question the accuracy of such portrayals.

The reality of Danites in Missouri in 1838 is both less and more than the stereotype. Contemporary records suggest something fundamentally different. In October 1838, Albert Perry Rockwood, an LDS resident of Far West, Missouri, wrote in his journal of a *public* Danite organization that involved the whole Latter-day Saint community. He described in biblical terms companies of tens, fifties, and hundreds (cf. Ex. 18:13–26)—similar to the organization the pioneers later used during the migration to the Great Basin. Here the Danite organization encompassed the full range of activities of a covenant community that viewed itself as a restoration of ancient Israel. Working in groups, with some assigned to defense, others to securing provisions, and still others to constructing dwellings, these Danites served the interests of the whole. This was not the secret organization Avard spoke of; in fact, Rockwood’s letters to friends and family were even more descriptive than his journal (Jessee and Whittaker).

In the fall of 1838, with old settlers in Missouri swearing to drive the Mormons out rather than permit them to become a political majority and with LDS leaders declaring that they would fight before again seeing their rights trampled, northwestern Missouri was in a state of war (see MISSOURI CONFLICT). Sparked by an effort to prevent LDS voting, violence erupted in August and soon spread. On both sides, skirmishes involved members of state-authorized militias. Evidence suggests that during this time of fear, clashes, and confusion, Sampson Avard, probably a captain within the public Danite structure and a militia officer, subverted the ideals of both by persuading