

tion would not be sufficiently before the House to have a ruling upon the point of order. The ruling upon the point made by the gentleman from New York (Mr. Hale) could not be reached if the House refused to consider the resolution.

Mr. DAWES. The Chair then decides that the point of order is not waived by the House agreeing to take the resolution into consideration.

The SPEAKER. The point of order is not thereby waived. The resolution will be subject, of course, to the point of order, whatever weight that may have, after the House passes upon the question of consideration. The point of order is in the nature of debate, and cannot be entertained against the point of consideration, which must be decided *instanter*.

Mr. DAWES. I think the Chair is right in that ruling.

The question being put on considering at this time the resolution reported by the Committee on Elections, there were ayes 22, noes not counted.

So the House refused to consider the resolution at this time.—*Congressional Record*.

Correspondence.

The Gauges.

SALT LAKE CITY,
February 19th, 1875.

Editor Deseret News:

In the *Herald* of the 17th inst., and once or twice in the NEWS, I have read about the "Utah Southern Extension" from the end of the present road to intersect with the second trans-continental road.

The different letters in the papers about railroads brought out by the organization of a company to build a narrow gauge road from Ogden to Salt Lake (although there is a road already built and capable of doing all the business that is likely to be needed for a long time), the assertions of "Narrow Gauge," about the extra cost of the broad gauge, and the figures of "Civil Engineer" showing the working capacity of the different gauges according to their present rolling stock, have induced me to inquire into the probable cost of the building of each road, to see which would be best adapted for a country like the one through which the "Utah Southern Extension" will run, and what will be its prospects, and from what sources its revenue will be derived, for upon these things in some measure the success of the road financially depends. In the first place, let us find the probable cost of the road, both on the broad and narrow gauge principle, which I find to be about as follows:

FOR THE BROAD GAUGE.

| | |
|--|---------------|
| Engineering expenses, per mile, | \$ 200 00 |
| Grading, in average level country | " 1,300 00 |
| 2,640 ties, 6 x 8, 8 feet long, @ 50 cents, | " 1,320 00 |
| 88 tons of 56 lbs. iron, @ \$100 per ton, | " 8,800 00 |
| 352 pair fish plates, 4,576 lbs., @ 6 cents, | " 274 56 |
| 1,408 bolts for plates, 3/4 lb. ea., 1/56 lbs., @ 8 cents, | " 84 48 |
| 10,560 spikes, 1/4 lb. ea., @ 7 cents, | " 184 80 |
| Track laying, | " 250 00 |
| And we find a total of, | " \$12,413 84 |

ON THE NARROW GAUGE.

| | |
|---|------------|
| Engineering, per mile, | \$ 200 00 |
| Grading, average level country, | " 1,000 00 |
| 2,640 ties, 5 x 6, 6 feet long, @ 35 cents, | " 924 00 |
| 47 1-7 tons 30 lbs. iron, @ \$100 per ton, | " 4,714 28 |
| 352 pair fish plates, 2,112 lbs., @ 6 cents, | " 126 72 |
| 1,408 bolts for plates, 402 1/2 lbs., @ 8 cents, | " 32 20 |
| 10,560 spikes, 1/4 lb. ea., @ 7 cents, | " 184 80 |
| Track laying, | " 200 00 |
| Giving a total cost per mile of, or a difference in cost per mile of \$5,031 84 in favor of the narrow gauge. | \$7,382 00 |

The bolts and fish plates are calculated for rails 30 feet long for both gauges, and the grading for level country. In the canyons the cost for grading will be much more, but about in the same proportion. The prices of the different kinds of material fluctuate, being governed by the supply and demand, but the same proportion will exist, no matter what the price.

To the cost of construction must be added the cost of equipment for

both roads, which will be not less than one-third in favor of the narrow gauge. The cost for either road depends upon the number of miles and the business to be done, but judging from the figures of "Civil Engineer," about the different proportions of dead weight to each passenger according to the number accommodated in each car, and the dead weight per ton of paying freight, the estimate of one-third is a very low one.

The distance being about 300 miles at an additional cost of \$5,031.84 per mile will necessitate the expenditure of \$1,509,552.00 in the aggregate for the building of the road with the additional cost for equipment to be added.

This million and a half, at a low rate of interest, say six per cent. per annum, makes ninety thousand dollars annually, or about two hundred and seventy-five dollars per day, interest solely on construction account.

The next question is, can the narrow gauge do all the business for this country? The answer from all would be that it can. But says one, There is a drawback in having to transfer the freight and thus damage it to greater or less extent, and increase the cost of transportation, which would not be the case if carried through without transfer. The transfer of goods, taking one class with the other, with machinery and the latest improvements, can be done at a cost not to exceed ten cents per ton.

But there is an important item not yet considered. The greater portion of the railroads in this country are narrow gauge and may be called feeders to the broad gauge, and these feeders take probably five times more to the broad gauge than they take from it, so that if the main line was narrow gauge there would be no necessity for this transfer, and the distance between the narrow gauge roads being so small, some one is bound to build a road to connect them, for railroad men are not blind to their own interests.

We find the "Utah Southern Extension" passes through an agricultural and mining country only, so that the revenue must come from that source, except a small amount from tourists and pleasure seekers. The farming interests of this country being very expensive on account of irrigation, &c., with no near market for its products, and so many competing States with greater facilities and cheap railroad transportation, the farmers of Utah cannot afford to pay a high tariff on their products to market, and the greater portion of the minerals, being low grade, must be transported cheaply or not at all.

Now we find that the broad gauge costs some \$5,031 84 per mile more than the narrow gauge in its construction alone, and at least one-third more in equipment, which necessitates the expenditure of this much more means by making this extension broad gauge than it would to make it narrow gauge.

But the worst part of all is that this extra capital cannot be obtained from capitalists without some return in the shape of interest. This will of course necessitate an increase of rates for freight and passengers on the broad gauge to enable them to pay the same proportion of interest and dividends as could be paid by the narrow gauge, and the revenue of the company, being derived chiefly from the farmers and miners they of course would suffer the most in consequence.

Perhaps the friends of the broad gauge would say that theirs being the standard gauge the cars of foreign companies could run over their road and carry the freight without their having to buy their own rolling stock, but my answer would be that if the business require cars somebody will have to pay for them, for very few companies buy cars solely for the benefit of others.

I think that capitalists, looking to have some returns for their money invested, would rather put it where it would do the most good, and consequently would rather invest it in a narrow gauge road over the same country.

I understand the charter of the S. L., S. V., & P. R. R. extended south-westerly to Pioche, and that its successor, the Utah Western, intends to complete their road to that point as soon as possible, which, if done, will necessarily take all the traffic furnished by the narrow gauges of Utah.

If the Salt Lake and Ogden R. R.

is built (and I am informed it will be) the narrow gauge will be continuous from Montana in the north to Arizona and Nevada in the south, and of course will do all the local business.

Taking all things into consideration, with the scarcity of money in Utah for interest, much less for principal, I think the Utah Southern extension company would do well to reflect before continuing their road south on the broad gauge principle.

OBSERVER.

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 sinful 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 dizzy 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 quantity, 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.

A lady wrote recently to Mr.—, and remonstrated with him for spending \$1,500 in flowers at his Delmonico dinner party when that sum of money would have done so much good among the poor. Next day the lady received a note containing a check for \$1,500 from Mr.—, and the postscript read: "Persevere in your noble work. Notes similar to the one you so kindly sent me would induce a man to forge, rob, cheat and steal in order to get money with which to aid the poor."—*New York Mail*.

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