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FOR FAIR CONSIDERATION.

We would apologize to our readers for taking up the subject of the franchise for the Utah Light and Railway Company once more, but for the reason that it is necessary because of the attitude taken by our contemporaries in regard to the proposition made by Mr. Newhouse, for the establishment of a new light plant for a small district of this city. To hear their comments and laudations of the latter, and their denunciations and threatenings concerning the former, a person unacquainted with the facts in the case would be led to think that the gentleman soliciting a franchise from the city for 50 years was a great public benefactor, while the existing company, which is simply requiring an eight years extension on its longest present franchise in consideration of benefits and properties which the city desires, was a ravenous monster seeking to devour the whole municipality, without giving any return for its awful gorge.

At the meeting of the committees on streets and municipal laws on Wednesday evening, the franchise asked for by Mr. Newhouse was read and some questions were put and answered frankly. The gentleman declined having a municipal ownership clause in his franchise, also to furnishing any light or power to the city in exchange for the franchise. He further objected to the insertion of a forfeiture clause therein. He also admitted that the plant he desired to establish was for a limited circuit, comprising chiefly the business part of town. As to extending it to other points, he said that would depend upon whether it would pay or not. The only return the gentleman agreed to make for his fifty years franchise was the promised payment of one per cent. of the gross earnings of the company. The rate to be charged to consumers for light was placed at ten cents per kilowatt hour.

The careful investigator of the subject that has been agitated for a long time will readily perceive that the objections offered by Mr. Newhouse to certain provisions in the franchise he desires, are those that have been frankly denounced by our contemporaries when coming or supposed to come from the Utah Light and Railway company. The most inflammatory language has been used in regard to these objections, and public sentiment has been aroused to fever heat among a certain class, who have been invited to take forcible measures to prevent the existing company from obtaining any franchise that did not contain these very provisions, which the new applicant very naturally opposes.

We have repeatedly stated for the public information the advantages to the city which will be acquired by the granting of a consolidated franchise to the Utah Light and Railway Company and an extension thereof for eight years beyond its present limit. However, we will make the matter still plainer, that a comparison may be fairly made between the two propositions. In addition to the conveyance by deed to this municipality of properties that were purchased and are owned by the company, which the city needs, and are placed at a minimum valuation of \$109,000, the company agrees to furnish free lights for the city side of the City and County Building and grounds, for the city jail and police station and for all the fire stations, for the isolation hospital, for the new public library, ten free lights for street lighting and twenty-five additional are lights during the next five days, also thirty-horse power current for elevators and other public purposes, and twenty-five dollars per annum for each street-car operated by the company.

Now, who can tell how much the proposed new company would pay to the city on the one per cent proposition? There is no basis on which to make a definite calculation. It is an airy uncertainty. What its receipts would be is only mere conjecture. That it could not compare with the definite payments and furnishings to the city comprised in the Utah Light and Power Company franchise, must be patent to all reflecting minds. They are not matters of doubt or theory. They are in large measure a present and obvious benefit. They can be seen every day and night by investigators. They are matters of

fact and of profit to the municipality. They will increase as the years roll on. The present company's lines extend to the extreme limits of the city, and all the people within its boundaries may be supplied according to their needs. It is no little, central concern. It does not take the cream of the business and leave the outside districts unsupplied. The circumference receives its benefits as well as the center. It also furnishes street-car transportation as well as lighting and power, about which the new proposition has nothing to say or to do.

But, it will be urged by the specious advocates of the new franchise, it proposes to furnish electric lighting at 10 cents per kilowatt hour. This has been made much of by its supporters, and the great endeavor has been made to blind the eyes of consumers by this wonderfully dazzling proposition. Now let us see. The Utah Light and Railway company is at present charging rates for all lighting purposes, which, throughout the city taken at their average, reach but 8.57 per kilowatt hour, or 15 per cent less than Mr. Newhouse agrees to charge for lighting. Under the franchise proposed for the Utah Light and Railway Company, a still further reduction will be made, and for ordinary lighting, consumers who pay their bills promptly will be furnished for 10 cents per kilowatt hour for incandescent lights, while are light customers who are now being supplied at a less rate than that proposed by Mr. Newhouse, will be charged no more than present rates, and the average for the whole city will be little if any more than 7 cents per kilowatt hour. Where then will be this boasted great advantage to the consumers? It will be as we have previously intimated, all up-in-the-air.

We would like to ask our contemporaries which repeatedly assert that the value of the extension of the franchise proposed for the Utah Light and Railway company is \$5,000,000, how much the fifty years franchise proposed for Mr. Newhouse is worth? If it would be "a crime" to extend the franchise of the existing company for a few years, would it be a virtue to give a franchise to Mr. Newhouse for fifty years? Do not forget that the Utah Light and Railway company is in possession of franchises, many of which are quite liberal and contain no forfeiture clause, and none of them a municipal ownership clause, and that the company would remain in possession thereof for many years, the limit being forty-two years, if nothing is done in relation to the matter. And do not ignore the fact that the consolidation and small extension of time asked for by the company is in return for valuable properties, and increased benefits to the city, and a reduction of cost to consumers. All these facts ought to be considered by reasonable people, and particularly by the men in whose hands are placed the interests of the city, which comprises all its inhabitants, and not merely a few conspiring political schemers.

A great flourish of trumpets is sounded over a large industry which Mr. Newhouse proposes to establish 30 miles distant from this city. We do not doubt the gentleman's ability, financial and otherwise, to accomplish his laudable purpose. But that forms no rational argument for giving to him a franchise of the kind suggested, and is injected into this question without any proper bearing upon it, and for the purpose of throwing mineral dust in the eyes of onlookers.

Mr. Newhouse is able, no doubt, to establish a lighting plant of the kind indicated, but its extent is so limited and its future course so doubtful, and he offers just the same objections to some features proposed in the franchise to those which have aroused the ire of our contemporaries, and caused them to send forth volumes of abuse against the existing company, that it should be reason for pause. And yet they are shouting peans of praise for the new proposition, although it contains the very things which they clamored against in the old. But we need not look for consistency on the part of papers or persons that have started in to bring ruin if possible, upon a company that has been the pioneer in the business which is of so much benefit to the public and furnishes so much employment for the laboring people.

CHRISTIAN MISSIONS.

Someone has calculated that during the 35 years of existence of the American board of commissioners for foreign missions, \$30,000,000 has been entrusted to its care for the conversion of non-Christian peoples. This large sum was made up of small contributions, legacies, and a few gifts of wealthy contributors. To it should be added the millions obtained from native converts and friends in the various mission fields.

The financial showing of this missionary society is quite impressive. What about the results? We do not desire to belittle the benevolent efforts of our fellowmen, or to judge them uncharitably; but we notice that Prof. Starr of the Chicago University, emphatically declares that the philanthropists who give their money to mission

boards for the purpose of converting heathen nations are "malicious meddlers," and that every dollar given sinks the barbarians lower and lower, because of the contact with so-called Anglo-Saxon civilization. The noted anthropologist, in a lecture to his students, declared that the religious rites of the heathen were more tolerant than the Christian religion, which he termed too "intolerant," thereby working injury to the normal state of primitive peoples. Fancy drinks, rum, shoes, stiff shirts and alarm clocks he named as some of the benefits Anglo-Saxon interference had given to heathen nations, and those he declared "the ridiculous monuments of our meddling."

He continued, as quoted in the Chicago Record Herald:

"There is not a barbarous race in the world that we have not tried to enlighten and convert. There is hardly to be found a population so small that we have not carried the torch of learning to it—never failing to bring back the cash. We wish to convert these barbarous peoples. Therefore our religion, which is an intolerant religion, holding that there is nothing but everlasting damnation for those who do not happen to have heard of it, sends its missionaries to foreign shores. It is all a mistake. An African living in an African hut after an African fashion is likely to be a better man than he would be after the Anglo-Saxon introduced his religion, his surface civilization and his rum. We think we are the chosen of God. It is my belief that the real worth of the different races is one and the same. But because we think we are in the lead we teach the heathen a great number of new drinks for which they probably were pining. We are the most meddling race that ever existed. We meddle everywhere, and it is the almighty dollar that is the reason for our meddling. That is the watchword of the Anglo-Saxon. Our missionary work is simply meddling."

That is a severe indictment on the sectarian missionary activity. But anyone familiar with the manner in which that missionary is called, educated, paid, and then has noticed his zeal, very often unwise, to earn his pay, must admit that Prof. Starr is but too near the truth. The missionary, sent to places where he is not wanted and too prejudiced to make friends when he gets there, is certain to become a meddler with affairs that do not concern him, to earn his salary.

Professor Starr charges especially that the evil of drunkenness follows in the wake of the missionaries. Recently a most pathetic appeal was made by an African prince to the "Christian" world in behalf of his country, the Vei territory, on the western coast of Africa. He objects to the European claim that his country is no longer his, because "discovered" by Europeans. But he objects still more to the moral corruption that has set in with "civilization." On this point he argues, in an article in the Century:

"The vices of civilization are as degrading as its virtues are uplifting; yet it is an acknowledged fact that these vices have been introduced in the African continent entirely by European representatives. A white man who has traveled on our continent will bear me out in the assertion that there is a remarkable contrast morally between the natives of the coast and those of the interior. This is owing simply to the fact that the people on the coast have been demoralized by the vices of civilization from European sources. As an instance, in none of the various dialects with which I am acquainted, about eighteen in number, are there any words with which to curse or swear, and which come from a profane word, it is always in English, German, or other foreign language. The absence of these words surely shows a great respect for religion. Arab, however, is practiced just as much by Europeans as by natives, although against their own laws and code of morality. I know that in Europe there are noble men and noble women. I know, too, that the home governments are not aware of these nefarious practices. But I also know that travelers and residents, as well as colonial officers of these governments, are aware of them, and yet nothing, so far, has been done to protect the virtue of our women."

"From actual calculation I find that nearly one-half of the goods imported into my territory is in the form of liquor, and that of the very worst and most injurious kind. The native has no idea that everything the white men import and export must necessarily be good and an essential element in civilization. It is therefore common to find a man who is poor, and not able to get sufficient liquor on which to get drunk, rubbing a drop on his head or his mustache in order that people may smell it and call him civilized. The evil practice has already been introduced into everything. If the present policy continues, we can not fight as men should against the wrong. The poison is fast doing its deadly work, and in a few years there will be none of us left to resist the oppressors. But our blood will be on their heads, and will cry to heaven for vengeance."

An appeal like that ought to give our foreign missionary boards subjects for serious reflection.

There must be some valid reason for the slow progress of Christian missionaries, as compared to Mohammedanism, for instance. Africa, where Christianity flourished in the early centuries, has, it is estimated, 80,000,000 Mohammedans, and the number is daily increasing, while so-called Christian missionaries reap but slight returns. But, the Arabs draw no color line between themselves and negroes. Hence they can be a civilizing force in the Dark Continent. Wherever the mosque rises, the fetish hut falls. Prayers to Allah are recited in place of incantations to idols. Honor, chastity, cleanliness—Moslem virtues—supercede the violence, the treachery, the immorality, the filthiness of savage life. Converts are taught to weave cloth, to work iron, to make earthenware, to cultivate the soil, to engage in trade. They are not taught to drink whisky. It is little wonder, therefore, that intelligent black men who have made the pilgrimage to Mecca, can be found in the swamps of Nigeria as well as on the distant uplands of the Transvaal. The Arab has spread his language, as well as his religion, from the Mediterranean to the equator. Arab traders are found in every village from Senegal to Abyssinia.

It is high time for those interested in missionary work, to look over both methods and motives, and right away may be found to be wrong. Buddhism seems to be at the point of taking a firmer hold than ever over Asia. Mohammedanism is reviving in Africa and in the Turkish dominions. Christianity is being degraded by many of its professed adherents and assailed in its own pulpits. The outlook is not encouraging to the true friends of humanity.

Chicago's saturnalia begins to wane.

Called back—General Davis of Panama.

There is too much Nan Patterson in the dispatches.

When Uncle Sam faces a deficit he should "about face."

The home-seeker usually leaves a good home to seek a change.

A gambler in wheat is entirely different from a gambler in clover.

No doubt La Belle France thinks that Japan doth protest too much.

Mr. Carnegie might establish a pension for poets who have failed.

The man behind the times—the man who doesn't take a trip to Los Angeles.

The Salt Lakers who go to Los Angeles tonight will not be a little lower than the Angeles.

How many grizzlies owe their lives to the great snow, rain and hail storm will never be known.

If Mayor Dume has any very high political aspirations the strike isn't doing them any good.

In driving if you do not keep to the right you will not only go wrong but to the police station as well.

Leona Brook who shared Tax Collector Smith's fortune if not his misfortune, seems to be a sort of babbling Brook.

Russia is to observe May day on the fourteenth. She will never be up to date until she adopts the Gregorian calendar.

The meeting between Rojostevsky and Nebogotoff will be nothing compared with the meeting between Rojostevsky and Togo.

Tax Collector Smith of San Francisco says that it was his friends who ruined him. He should pray to be saved from his friends.

A distinguished German scholar sees an American peril. That's nothing. Some people see perils, others see spooks, and still others see snakes.

Chief of Police Donahue denied absolutely having any knowledge of Pat Crowe's presence in Omaha. That statement will never be doubted by any one.

Professor McMaster of the chair of history at the University of Pennsylvania doesn't like "Carnegie libraries." "Carnegie heroes" or "Carnegie professors." What does "the American Macaulay" like?

ON RELIGIOUS TOPICS.

Springfield Republican.

"For obvious reasons," says the Boston Pilot, "St. Peter is not popular among our separated brethren." This is something heretofore unheard of. Peter is very popular with Protestants—there is no man better liked among the apostles; that rich, impulsive, a trifle hasty, an occasionally erring, but a very honest and energetic Christian of the original sort, is decidedly a favorite in Sunday school classes, and certainly among readers of the histories. The Pilot assumes that he is not popular because legend makers have made him the first pope, and the Roman church claims the primacy of the Christian world because of this. There is no prejudice against Peter on this account. He is not quoted so often as Paul, it is true, but his part was so much smaller in formulating and advancing the doctrinal system of Christianity. In fact, Paul with his Greek learning made that system. His is not so purely a character as John's, but that also is without prejudice. And no Protestant holds Peter responsible for the Roman papacy, cardinals and elaborate hierarchy and precedence—the product of centuries of development. One thinks instead of the man who "wept and wept bitterly" after his great denial of him who first introduced that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him"—may, even if "blessed" drew his sword and cut off the ear of Malchus, "it was so human, Peter was a man."

New York Observer.

The idea of a churchless Christianity is one to which the thought of people of a certain temperament, often social irresponsibilities, dreamy visionaries, or impracticable individualists, often returns. It is perfectly evident to any candid student of the Scripture that such is not the ideal of the Bible, nor does a churchless Christianity—if there could be such a thing—work in practice. The grouping, co-ordination, and co-operation of believers for the social expression of religion is as necessary as that His people should assemble together at stated times for public worship—and of this public worship private prayer, or home worship, however important and useful in its way and time, can never take the place.

New York Outlook.

Is not, then, forgiveness of sin conditioned on repentance? That depends upon what we mean by forgiveness. Forgiveness properly means the remission of sin, the sending away of sin. Man is sick; sin is the disease; forgiveness is the cure. Man is a slave; sin is the slave driver; forgiveness is setting the slave free. This is what the Gospel means by forgiveness; and if this is what we mean by forgiveness, the forgiveness is conditioned on repentance, because not even God can set us free from our sins unless we will let them go. Repentance is letting them go. But if by forgiveness we mean good will towards the wrongdoer, it is not conditioned on repentance. The mother who tells her child, "If you do wrong God will not love you," makes a serious mistake. What she should say is, "God loves you, therefore you should not do wrong."

RECENT PUBLICATIONS.

The May number of The Four-Track News opens with an article entitled "Queensland," descriptive of the primitive inhabitants of the Catskills; "Neath the Palm and the Pine," by Thomas C. Harbaugh, is a poem appropriate to Memorial Day; "The Course of Empire" tells the story of the Lewis and Clark Expedition; Bingham Thoburn Wilson has a poem of merit in this issue, entitled "Genius;" Charles Austin Bates contributes one of his characteristic and clever articles entitled "The Promoter;" "From 2,700 B. C. to Date" is an article by Earl W. Mayo, treating of some of the rare treasures of the New York Historical Society. These are only a few of the numerous features of this magazine.—7 Kent 2nd St. New York.

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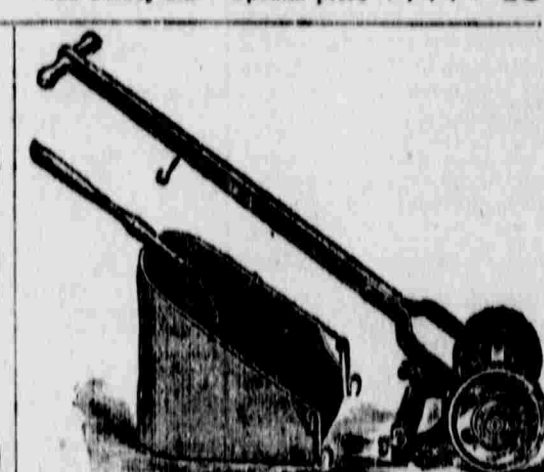
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