

railway, who gave it as his opinion that any conduit system would be too expensive to be adopted in any city in Utah for a long time to come.

Mr. Read courteously favored the "News" with a copy of the Street Railway Journal which contains an elaborate description, profusely illustrated, of the conduit street railway recently put in operation in New York city by the Metropolitan company. A perusal of the article and an examination of the accompanying drawings and engravings show that the cost of constructing such a road is necessarily very heavy, and that only such a traffic as is afforded by a large city would justify the outlay. It does away with poles and overhead wires which is a great object gained; but if the cities of the intermountain states were to forbid the construction in their streets of any but a conduit system, most of them would remain without rapid transit for a good while.

The conduit may be described as a cylinder of iron plate, from a foot to a foot and a half in diameter, lying midway between the rails and from two and a half to three feet below the surface. In its upper side is a slot extending its entire length, through which the mechanism of the car is connected with the wires which are laid within the cylinder. These wires are properly insulated and in connection with them is other necessary apparatus. The expense of constructing and laying the conduit proper, though great, is frequently less than the cost of providing necessary drainage; for the wires in the conduit must be protected from water, all accumulations of which must be quickly drawn off.

When completed and in operation a conduit road resembles a cable road. The absence of the poles and overhead wires is a great advantage; but this luxury is too expensive for any except the larger cities. The broad streets of this city and of most Utah towns afford plenty of room for the present overhead system without serious inconvenience to any one.

THE ORIGINAL CHURCH.

A gentleman residing in Kalkaska, Michigan, who visited this city in 1894, and was the guest of B. Y. Hampton, Esq., writes to the latter under date of the 15th inst., as follows:

"Dear Sir:
"I stopped at your hotel in 1894 and in our conversations we made some reference to a church called 'The Reorganized Church of Jesus Christ of Latter-day Saints.'"

"A question arises here whether it is the same church as the original Church of Jesus Christ of Latter-day Saints? What is your judgment and have you any literature on the subject?"

The sect referred to is not "the same church as the original Church of Jesus Christ of Latter-day Saints," though it claims to be the successor to that body. The Church that was organized by the Prophet Joseph Smith, never became disorganized and consequently was never "reorganized." The death of its first president, Joseph Smith, did not disorganize nor disarrange the order and system of government and succession which had previously been established. On the contrary, the very contingency created by the death of the President of the Church had been fully and specifically provided for by the Prophet Joseph, who, with prophetic foresight, and in obedience to divine command, some time before his martyrdom, conferred upon the quorum of Twelve Apostles the keys of presidency, with full authority to

set and maintain in order the whole Church.

The tragedy of Carthage made the quorum of Twelve Apostles the presiding authority over the whole Church, and that quorum immediately entered upon the active and faithful discharge of its duties as such. There was no interregnum, no break in the succession of full and legitimate authority. The law of the Church, the proper order of its organization, and the specific instructions of its first Prophet and President, all given by divine revelation, were strictly adhered to, and there was neither flaw nor default in maintaining and perpetuating the Church as a perfectly organized body.

The Church, still maintaining its perfect and complete organization, migrated to Utah, and became firmly established among the fastnesses of the mountains. It continued without cessation the work of sending missionaries abroad to preach the Gospel to the nations of the earth, of gathering the Saints, of building Temples, etc., and the blessing, power and Spirit of the Almighty were ever present with it.

A long period after the Church had made its home among the mountains, certain individuals who had been members of it but had lost their faith in it, and at least some of whom had been excommunicated from it for immoral conduct or other transgressions, conceived and in process of time carried out a proposition to effect a "reorganization," but this was not done until many years after the Church, perfect in form and organization as above described, had been engaged in its saving and divinely appointed work "among the tops of the mountains." A small work written by Elder B. H. Roberts, entitled "Succession in the Presidency of the Church of Jesus Christ of Latter-day Saints," will make this whole subject sufficiently clear to the candid reader.

STIR AMONG THE PAPERS.

The article which appeared in these columns a few days ago under the heading "Has Utah a Venal Press?" has given rise to considerable comment among the papers of the State, and the tone characterizing the remarks some of them make is disappointing. Curiosity seems to be the prevailing sentiment created by the article—curiosity to know who was going to spend the money referred to in it, and who were the candidates in or against whose interests it was to be spent. One or two papers affect anger, and one or two others try to be facetious, in treating the subject; but there is not that unanimous and spontaneous condemnation of venality, and of politicians who seek to promote it, that would be better suited to the occasion than are expressions of mere curiosity, or feeble attempts at wit.

Is it to be presumed that full particulars of such a campaign as was foreshadowed in the "News" article would be given to the press, otherwise than in confidence, if at all? Or is it to be supposed that a properly conducted newspaper would print, at the present stage of affairs, the names of the contributors to a fund to be used as stated, or of the candidates interested, even if it had the names? The "News" made no statements of fact on its own responsibility, but cited its authority. It hopes its informant was misinformed, but is not prepared to assert how this may be. His statement was emphatic and unqualified.

The "News" did not say that any of the papers of the State had been bought up; it merely repeated the statement of an informant to the effect that attempts to influence some of them with money would be made later on. The indignation affected by one of them, a

near neighbor, at what it styles a reflection on the press, is expressed in a manner that recalls the Shakespearian comment, "Methinks the lady doth protest too much."

The rumor, for such the "News" prefers to regard the statement, notwithstanding the specific form in which it reached this office, was used by this paper as a text for a protest against venality on the part of the press, and not as a piece of sensational news; and whether true or false it served the purpose of such a text, the only use the "News" cared to make of it. If the papers of the State will carry into practical effect the expressions of feeling on this subject, called forth by the "News" article from members of the Utah Press association, the desire of this paper in the premises will be accomplished.

MISS FRANCES WILLARD.

With the death of Miss Frances E. Willard, one of America's notable women has been removed from this sphere of action. For years she has led the organized forces of temperance against one of the most gigantic evils of our age, and as a result of her labor, she lived to see intemperance condemned and sobriety enthroned among the virtues of the human family. Her death was sudden and unexpected.

The subjoined brief biographical sketch is from a Chicago paper:

"Miss Willard was born in Churchville, near Rochester, N. Y., Sept. 28, 1839. She was the daughter of Josiah F. and Mary Thompson Hill Willard, both of New England stock. Her girlhood was spent in Churchville, Oberlin, O., and Janesville, Wis. From Janesville the family moved to Evanston, which has since been known as the Willards' home suburb. Miss Willard was a graduate of Northwestern university and took the degree of A. M. from Syracuse university. She was for four years professor of natural science at the Northwestern Female college; one year preceptor at the Genesee Wesleyan seminary, Lima, N. Y., two years traveled abroad, studying continental languages and the fine arts; in 1871 became president of the Woman's college and professor of aesthetics in Northwestern university; in 1874, corresponding secretary of the W. C. T. U.; in 1877 was associated with Mr. Moody in evangelistic work in Boston; in 1878 was president of the W. C. T. U. in Illinois and editor of the Chicago Daily Post, and in 1878 was made president of the National W. C. T. U.

"In 1887 Miss Willard was elected president of the Woman's Council of the United States, formed from the confederated societies of women, and in the same year she was elected to the general conference of the Methodist Episcopal church. In 1889 she was chosen to the oecumenical conference of the same church by the Rock River conference, but her name was thrown out by the board of control because she was a woman. She was the originator of the petition against the alcohol and opium trade, started on a tour around the world, and to be presented to all governments. She was from the first one of the directors of the Woman's Temperance Publishing association and also one of the board of directors of the National Temperance hospital and/of the Temperance temple.

"Miss Willard was sometimes called 'America's uncrowned queen.' Besides the multifarious duties connected with the presidency of the world's and national temperance organizations, books, magazines, articles, tracts and editorials followed in quick succession from her busy brain. Even during her year and a half of enforced 'rest' her vitalizing touch continued to be felt in every department of W. C. T. U. work."