

presses some astonishment, as well he might, at "streets with 30 per cent. grades," and wonders what kind of motive power is used in ascending them.

He thinks it would be "somewhat difficult for one buggy to pass another without the occupants holding on and putting their arms around each other to keep their places in the wagon" if the transverse grade exceeds three per cent. He endorses the course of the engineer as explained by the "taxpayer," but regards our city as "laid out on the gridiron plan on the mountain side."

It is very evident that the *Record* editor does not understand the situation here, therefore his commendations go for nothing. The general public regard much of the work now being done on the sidewalks and streets, as the very acme of absurdity and an outrage on the residents of adjacent property.

A sample of this may be seen on First East Street, from the Eagle Gate south to the Theatre corner. We fail to see any propriety in it, any necessity for it, or any improvement effected by it. There has never been any great difficulty in ascending that street, either on the sidewalk or the roadway. The natural grade might have been followed, substantially, in laying the sidewalk pavement, with a little levelling, and the property have been left uninjured. As it is now it is most unsightly and ridiculous, and residents cannot approach their premises for some distance north of the Theatre without a ladder.

We understand the engineer thinks the future inhabitants of the city will approve his work, and we have no doubt that he thinks a rigid conformity to a certain fixed grade is the very thing needed. But nevertheless the present inhabitants are only divided between anger and hilarity. Those who do not laugh at the ridiculous appearance of his work vent their feelings in more or less vigorous expressions of hot indignation.

The taxpayer writing to the *Record*, says that the engineer has "in a few cases deviated" from his arbitrary plan, "much to the satisfaction of the property owners." If that is correct, and, we are advised that it is, a few more such deviations would be very pleasing to the public and would save a vast amount of expense and ill feeling. If it can be done in a few cases it might be done in some others.

We have specially mentioned the work on First East street. There are other places which exhibit similar stupidity, as it certainly appears to the common eye, and while

it may please a man who only looks at the sidewalks and the streets, to one who looks at the houses, either elevated away above the street level or sunk down many feet below it, "preposterous" is a mild term to use about the work, while the effect is destructive of beauty and damaging to real estate.

We believe that a modification of the arbitrary rule established by the railroad engineer of twenty years' experience would be of great benefit to the city as well as to the taxpayers with a personal grievance. Some regard for "the lay of the land" as well as the straight lines and rigid levels which are things of beauty in his trained railroad eye, might be had without violation of any truly scientific principle or essential rule of grading. It is time something was done in the matter, or the expense and dissatisfaction that will be the consequence will be something formidable if nothing worse.

#### WHY "MORMONISM" SURVIVES.

THE Philadelphia *American* in a recent article on "Mormonism" which was very fair in its tone, makes these remarks:

"The survival of Mormonism is a marvel. There is nothing in its creed that essentially differs from any other sect of Christendom, unless the Book of Mormon and Joseph Smith are held to constitute part of the creed. Smith is rated a prophet in that following undoubtedly; and the less informed of the Mormon laity probably rate the Book of Mormon as part of the sacred writings of antiquity. Apart from that, the written creed of the Mormons embraces the dogmas of Christianity and the teachings of the Old Testament. The charge of unbelief cannot be brought against the Mormons. They not only believe all that Christian sects believe, but somewhat more."

If all this were true, why should there be any marvel in the "survival of Mormonism?" It does contain all that "Christian" sects believe which can be substantiated by the commonly recognized standard—the Bible. So if they stand why should not it stand also? It is true that "Mormonism" has been assailed with terrible vehemence. Not only have worldlings fallen upon it with uncommon ferocity, but professors of religion, claiming to be Christians, have attacked it with a unanimity that is surprising when their animosities to each other are considered. And in addition to ridicule, misrepresentation, abuse and both profane and sacerdotal cursings, force of the most violent character has been used against it, in vain.

But is not this a repetition of historic events and consequences? When has persecution accomplished its desired end? Should not experience and the

voice of the past teach the lesson that the weapons used against "Mormonism" would be likely to prove the means of stirring it into greater life, instead of dooming it to speedy death?

"Mormonism" has survived every assault, and its continued survival may be a surprise to many. But that surprise would be lessened if they would only investigate the subject a little more thoroughly. The *American*, for instance, speaks of the Book of Mormon and Joseph Smith as though only "the less informed of the Mormon laity" believed in either. The fact is that Joseph Smith is "rated as a prophet" by the whole Church and that the leaders of the Priesthood, if anything, are more thoroughly convinced than the "less informed" members, of the divine mission of the man and the divine authenticity of the book.

On these two points the whole system of "Mormonism" hinges. For while there are truths that are patent and indisputable in its creed, yet the very life and potency of that system as an organized entity depend on these essential facts. If Joseph Smith is not a Prophet of God, and if the Book of Mormon is not a record revealed from heaven and translated by the gift and power of God, then "Mormonism" as a religious system is a delusion or a fraud, notwithstanding the many grand and admirable principles it contains.

But of these facts there is no doubt in the souls of the people who compose the great body of the "Mormon" Church, including its leading men and active ministers. Here, then, is one point on which they differ essentially with other sects in Christendom. There are many others. For instance there is the question of divine authority. If, as the "Mormons" verily believe, the Apostleship has been restored by those who held it many centuries ago, and is vested in men now living, and the Church which Christ established when on the earth has been organized by Him anew, this constitutes another essential difference.

The doctrines of continued revelation, of vicarious work for the dead, of the possible reformation and conversion of departed spirits, of the eternal marriage covenant and the perpetual increase of exalted and deified humanity, and many other principles that enter into "Mormonism" which would take numerous articles to explain, are all points of essential difference from the creeds of Christendom, and yet are Biblical and Christian and rational.

It is perfectly true that unbelief cannot be charged, truthfully, against the