

pany. If the object in view is simply the public benefit, that, we think, can be secured by a rational and truthful statement of defects and a respectful demand for what is needed to remedy them.

We are gratified to know that the persistent and ridiculous abuse of the company, in which some badly balanced scribblers indulge, is not approved by the traveling public, except perhaps a very few chronic grumblers and persons who delight in that kind of senseless "fun." It is a common thing to hear respectable "Gentiles" express their disapprobation of the exaggerated and uncalled for denunciations of a street car system that is at least as good as can be found in other cities of a similar size to ours.

Now what are the real and substantial causes of complaint against the street car company. So far as we know they are these: The drivers, in some instances at least, are inattentive to passengers. That is a real grievance. It is a fact that people will often run up or down a street when a car is passing a street that intersects, and yell at the top of their voices but all to no purpose. The driver rushes on without turning his head to the right or the left, and so passengers are left and the company loses the fares.

This is no groundless grumble. We know by personal observation that it is a fact, and we have heard no end of complaints of a similar character. This is an evil that can be remedied. We believe the drivers work long hours, and that their position is not to be envied. But they are not engaged to read books or papers while on duty, and they ought to look for passengers at every crossing. This fault might occur under any system and with any company. It is not peculiar to Salt Lake City, as any traveler must know.

New York City is now kicking against the "bobtail" car, because it has no conductor to take fares and watch for passengers. Washington D. C. makes a similar complaint, but the press state facts in a fair way and without abuse. The Washington Post, for instance, speaks in this way:

The residents of Washington, as well as strangers within our gates, have been very tolerant of the bobtail car, or it would, ere this date, have disappeared from all the prominent lines of street railways. It is a device that need not be contemptuously spoken of, for it has been greatly useful in the past in many localities and will continue to be used for many years to come.

Whenever the business to be done by a street railway will not justify the putting on of two-horse cars and conductors, so that it is a choice between bobtail or none, those ugly little contrivances must be respected. Whenever the business will warrant better facilities the bobtails should be run off without delay.

In the east the bobtail car has usually but one horse. It has no conductor. Passengers have to put their fares in the box. Two-horse cars have a conductor, who watches for passengers and collects fares. That is a much better plan than the bobtail system. But it is almost doubly expensive. Cities of much larger population than Salt Lake are glad to have even the one-horse car lines.

The cars do not run often enough to suit some people. That can be remedied if it is necessary. It is not right to charge that they have no schedule time. They must have, to pass each other on the switches, which they do usually with steady regularity, as people living near those switches can testify. Every half hour they meet and they are rarely out of the schedule time. Three times an hour is the service on First South Street East and down to the D. & R. G. depot. If the business part of the city was greatly extended, more frequent cars might be a public necessity; as it is now, the demand is not pressing, and it is very doubtful if it would pay expenses to increase the number of trips, requiring more cars, teams and drivers.

"The cars look shabby." That is, perhaps, correct and they might be made more presentable. But it is not reason sufficient for condemning the service and consigning the company to everlasting woe. More attention might be paid to both internal and external appearances but some allowances should be made for the dry season and this extremely dusty city.

Cars are not put on to meet the late trains, it is said. Well there may be something in that. Perhaps the company would make special arrangements for the late bathing trains, or, on anything like a decent inquiry, explain the reason why this special demand cannot be met. This requirement must not be treated, however, as a public necessity; it is a want felt but by comparatively few individuals.

In large and populous cities street cars run till midnight and in some cases after that time. This necessitates a double gang of drivers. It is not likely that such a system would pay expenses here. The public have to be reasonably accommodated, but the company should be allowed to make a reasonable profit on their investment.

One improvement that might be made and which the traveling public would appreciate is the transfer system. It is in operation in almost every city of any pretensions. Passengers for instance from the 21st, 20th, 11th

and 12th wards ought to be able to change at Main Street for the Utah Central depot, and other points west and northwest and vice versa, without paying double fare. This could be easily arranged and in such a way that the company would be secured from imposition and the public better accommodated. This is wanted by the people more than any other change, but the daily growlers do not make any mention of it. Perhaps that would not be exactly what they are after.

When the hue and cry that has been raised is toned down to the notes of common sense, the valid objections against our present street car service do not sound very formidable. We are of the opinion that there is speculation behind the tumult. If the present company, which has done this city good service by introducing the street railroad, can be driven off the track, outside capital may be induced to make a new investment, not, perhaps, to the profit of the investors, but of the manipulators of the scheme. The selling of franchises is no new way of making a raise. We do not think speculators of that character are entitled to any special favors. The public interest should be first, and next, if any one is considered it should be, in our opinion, those who have served the public in the past and whose interest it is to continue the work and improve and progress with the times.

There is no big boom on in this city at present. There is no reason to expect a sudden expansion of our town or a great rush of population. Gradual growth we expect and should provide for. But there is no occasion for excitement on the street car question. If there is to be a change of methods in transit, let the best modes be well considered, and when the change comes, make it for the permanent good of the permanent citizens. But don't let a senseless tirade against any company influence the action of public men. Most of the daily diags-dongs about "kicking mules" and "hourly cars" and "no service" and "disregard of the public," is little else than a mixture of malice and idioecy.

THE LATTER-DAY SAINTS.

Their Work.

BY J. M. S.

The Latter-day Saints have been called upon to accomplish a work, the magnitude of which is not easily comprehended, but which we ought to always keep before our minds. This work is nothing less than the regeneration of the human race, the paligenesia, spoken of by our Lord, Matthew 19: 28.

The work is somewhat similar to that of Noah and his family, for they, too, were called out from a wicked and corrupted world in order to form a nucleus or a new and righteous generation. But our work is even greater than that of Noah, since it has been commenced never to be overthrown, until the purposes of God with the human race have been all accomplished and the Lord reigns supreme upon the earth. Ours is a work in which are employed the same divine agencies that once were working to bring chaos to order in the morning of creation.

Anyone who reviews the world as it is today must, if his mind is open to truth, admit that a regeneration—a total renewal, is what is needed. Partial reforms are insufficient. They have been attempted repeatedly without success. The reformers have frequently found themselves in the same predicament, as certain engineers who were constructing a vault. They made their calculations with the greatest precision and with the arches according to established rules. But to no purpose. As soon as the support was pulled down, down came the whole building with a crash. The builders tried again and curved the arches still more. But the result was the same. None of those engineers was able to find out where the fault was. Finally, a practical mason came along, and told them that the fault was not in their calculations, but in the material. Picking up a brick, he crushed it between his fingers, remarking: "It is new material you want." And this is exactly the case with the world at the present time. "You want new material." We have had reforms enough.

Let us, for instance, look at the sciences a moment. We are told that the progress made in every direction is wonderful. But is it not humiliating to find that all this boasted progress seems to have a tendency to lead mankind not towards light but towards spiritual darkness. Scepticism and infidelity in its various forms are reclaimed to be the unavoidable results of scientific researches. It will soon be a curiosity to find an astronomer, a geologist, a physician, a philosopher, that is not a more or less openly professed atheist. The time is past, when you find a Pascal, a Sir Isaac Newton, a John Locke, humbly worshipping at the altar of God. How is this? What is the matter with modern science and scientists? Only one answer is possible. Paul gives it, Romans 1, 21, 22: "Because when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools." Next, think of the social difficulties that disturb every civilized nation, more or less. Capital and labor

stand against each other in deadly combat. Some individuals accumulate wealth at an incalculable rate, adding millions to millions, while others grow poorer every day. The result is violent outbreaks in the form of many horrible crimes. Nihilism, socialism, anarchism and kindred "isms" grow out of the soil of corrupted society, like mushrooms out of damp ground. And their growth appears to be as natural as was the French revolution after centuries of corruption and tyranny. The very existence of many of the combinations, before which the wealthier classes tremble, is a clear proof that something is fundamentally wrong in modern society. When no man can lawfully rob his fellow-man of the necessities of life, the working classes have no longer any cause for complaint, and unscrupulous demagogues will have no material to work with. But as long as any society tolerates corruption in any form, it bears in its own bosom the germ of death and dissolution. And this is the case with modern society to a very alarming extent.

Again, the political status of the world is no better than its social condition. The leading powers seem to thirst for spoil and stand ready to throw themselves over their weaker neighbors, checked only by the fear of being in their turn devoured by stronger nations. The policy of many powers is the policy of wild beasts, resting on the maxim: "Might is right." And there is not a crime in the whole catalogue of sin, that has not been defended by politicians. Wholesale murder, wholesale robbery, with all accompanying evils, have been advocated as meritorious works, under the name of war. Hence the nations have been and are still compelled to spend millions of dollars and a vast amount of energy and precious time in learning how to destroy lives and property on scientific principles.

Is it not heart sickening to see this condition of affairs in a world which professes to believe in Him, who was Love personified and whose whole life was devoted to save (not to destroy) the lost human race.

But the true cause of all this is to be found in the fact that man has voluntarily deviated from the truth. Without correct knowledge of a Creator, a Redeemer and a "Rewarder of those that seek Him," everything connected with human life must be wrong. Man without this knowledge is on the ocean of time as badly off as a ship without a compass. He will lose his way; the currents will carry him off, and he will finally be crushed upon the rocks.

This is the lamentable condition of the present generation. Religiously, it is drifting on the tides of error. Politically it is broken up into factions, breathing enmity against each other. Socially it is at the point of destruction by lawlessness. Scientifically, it is groping in darkness. Morally (it may be added), it is corrupt.

The work that lies before the Latter-day Saints is to renew the world in every respect. We do not propose to do this by putting a patch here and there on the old cloth, nor to pour the new wine into the old bottles. We are not allowed to attempt this old experiment. The reformers have tried it and failed. The hole became greater; the bottles burst. We have been commanded to effect a total removal.

First of all, our mission is to proclaim the truth to the world, concerning God and the way of salvation, thereby laying a firm and solid basis for all knowledge. As Parley P. Pratt puts it:

"Theology is the science of all other sciences and useful arts, being, in fact, the very foundation from whence they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact, in every branch of art or of research. It includes also all the scientific discoveries and inventions, agriculture, the mechanical arts, shipbuilding, the properties and application of the mariner's compass, navigation and music. All that is useful, great and good. All that is calculated to sustain, comfort, instruct, edify, purify, refine or exalt intelligences originated by this science, and this science alone, all other sciences being but branches growing out of this, the root."

Without this science, "the root of all sciences," our work would clearly be in vain. We have a theology, the doctrines of which are in many respects as different from those of the world as light is from darkness, truth from error, or heaven from hell. But this theology is a necessary factor in the regeneration of the world and can neither be dispensed with nor modified. It must be given as it has been received.

Secondly, we have been called upon to introduce another social condition than that which exists in the world. We are taught that all men are brethren in more than a figurative sense of that word. When this fact shall be realized among men, then the rich can no longer oppress the poor; women will no longer be regarded as inferior beings, the tools of brutes; one man will no longer inflict sufferings or injuries of any kind upon another. All will love each other as they are all loved by our common Father. And when this is no longer merely a happy dream but an accomplished fact, our mission is ended. For no social question will then ever arise but can be solved in perfect unity and peace.

Thirdly, we must teach the nations of the earth that there is a "better way," a policy of peace and happiness,

to be followed by all men, that wars and bloodshed are the inventions of the devil, and must be abolished during the reign of the Son of God.

Finally, we are called upon to lead every science into purer channels than those in which they at present flow. We must see them cleansed from all the filth of infidelity, and purify them, until the power and wisdom and love of God are clearly seen reflected on all the works of His hands.

This, then, is the great work of the Latter-day Saints, a work in which every individual should be concerned.

The nature of this great work, here very feebly outlined, suggests what we as a people need, and what God will give us, if we keep His commandments. We need theologians who, like Paul of old, are familiar with God's dealings with man, and are filled with the Holy Spirit and faith. We need statesmen whose superiority must be recognized by the most prominent men of our globe. We need scientists to whom all the mysteries of nature are clear as if recorded in an open book.

It may be asked, is not this after all imagination? Is it probable or even possible that a people so small, so despised as the Latter-day Saints, can have a work to perform, the magnitude of which is here suggested? It is contended that the majority of the "Mormons" consist of the "lowest classes" of men gathered from all quarters of the earth. They were found in poverty, without learning. What wild fancy can expect these "nobodies" to be the regenerators of the world?

It would be a sufficient answer to all these questions to say, that such have always been the workings of Providence. Joseph was a prisoner in Egypt, but God made him the savior of that country. Daniel was a captive in Babylon, but through his instrumentality the affairs of the empire were totally changed. Jesus of Nazareth died as a traitor, but his death changed the whole world.

There is superhuman wisdom displayed in the choosing of "the foolish, the weak and the base things of the world," as instrumentalities of the divine purposes.

Were the "Mormons" ignorant when they embraced the gospel? If so, the less errors had they imbibed from the schools of the world. The more fit they would be to learn from God. Were they taken out of the "lower classes?" If so, the less immorality were they corrupted by, for it is a notorious fact that the vilest corruption is more abundant among what are termed the upper classes than lower down. Were they poor? If so, their consciences were free from the marks of oppression and tyranny which brand most of the wealthier classes. So that in choosing the "weak and low things of the world," God has really chosen those whom he could best use for this great work.

God has not chosen this people as His instruments with a view of keeping them in the same condition as He found them. By no means. We have been gathered together that we, under the guidance of God's Holy Spirit, should progress in everything that is good. And as years roll on, it will finally be apparent that from this once despised people a power has sprung, mighty in the hands of God to renew the world. Star upon star will rise, until the millennial day in all its splendor has come, when our mission will be fulfilled, our work completed.

SUMMIT COUNTY CONVENTION.

Minutes of the People's Convention of Summit County, held in Cluff's Hall, Coalville, July 28, 1888.

Convention called to order by W. W. Cluff, in behalf of the Central Committee.

On motion E. R. Young was elected temporary chairman and Thomas Alston temporary secretary.

On motion the chair appointed T. L. Allen, John Clark, John Pack, Wm. Archibald and R. J. Redden, a committee on credentials.

While the committee were preparing their report, W. W. Cluff made a brief and timely speech.

The committee reported the following gentlemen entitled to seats in the convention:

From Kamas, C. Larsen, John Pack and S. F. Atwood; Rockport, John Horton; Wanship, E. R. Young; Park City, Elliot Hartwell and James Rasband; Parley's Park, William Archibald; Hoytsville, William Sargent and R. J. Redden; Coalville, T. L. Allen, W. W. Cluff, J. H. Williams, J. A. Smith and William Allison; Upton, John Clark and L. L. Randall; Hennefer, Stephen Board and R. A. Jones.

On motion chair appointed W. W. Cluff, S. F. Atwood and Wm. Archibald committee on permanent organization.

During the deliberations of the committee, speeches were made by John Pack and R. J. Redden.

Committee on permanent organization reported as follows: For chairman, E. R. Young; for secretary, Thomas Alston; for chaplain, Robert Salmon; for sergeant-at-arms, E. M. Allison.

Thomas Alston was admitted as proxy to E. Hartwell, of Park City, absent; and William Hodson to act for James Rasband, of Park City, absent.

Roll called, all delegates present. Prayer by the chaplain.

Chair announced nominations for County officers to be in order. Thomas Alston was nominated for

county clerk, and no other names being presented, voted on by acclamation. Carried unanimously.

The names of George M. Pace, John Clark, M. F. Hams and W. W. Cluff were presented for selection. On motion proceeded to ballot, and M. Pace receiving a majority of the votes cast, was declared the nominee. The nomination was made unanimous.

The following gentlemen were unanimously nominated by acclamation: For assessor and collector, George M. Young; treasurer, Thomas Ball; recorder, John Boyden; prosecuting attorney, Edward M. Allison, Jr.; sheriff, Edward M. Allison; coroner, William Archibald; surveyor, Frederick A. Mitchell; superintendent of schools, Charles A. Short.

The following gentlemen were elected members of the central committee for the ensuing year:

A. E. Keeler, John Pack, S. F. Atwood, O. F. Lyons, Oscar Wilkins, John M. Mallin, Elliot Hartwell, Wm. Archibald, E. R. Young, Wm. Cook, Alonzo Winters, Freeman Mallin, Alma Eldredge, W. W. Cluff, T. L. Allen, John Boyden, William Allison, L. L. Randall, James Judd, Jacob James, Richard Wickle, Robert A. Jones and Lehi Hennefer.

Adjourned sine die. THOMAS ALSTON, Secretary.

LAND REVIEW.

Land Scrips—Names—Values—How Useful.

Editor Deseret News:

The various warrants, certificates and scrips which may be used in the acquirement of title to public lands are known under the general term of "Land Scrips."

The most common of these are Revolutionary Bounty Land Scrip, issued in satisfaction of Virginia Land Warrants; Military Bounty Land Warrants, issued for service in wars prior to March 3, 1855; Agricultural College Scrip, issued to the several states to aid in the establishment of institutions for teaching agriculture and mechanics; Supreme Court and Surveyor-General's Scrips, issued in lieu of southern private grants sold by the government.

These warrants or scrips can be used in the purchase of lands just as cash might be used, and fees to registers and receivers are required upon the location of all of them except the Revolutionary Bounty Scrip. They are therefore actually below par—that is while the face value is \$1.25 per acre, they cannot be sold for quite that much.

Another class of scrip, known as Certificate of Deposit, is that issued on deposits for surveys. The face value is \$1.25 per acre, but as they cannot now be used outside of the state in which the land surveyed is situated, they cannot be sold for that amount. They can be used only where cash would serve.

Several scrips of private character not locatable outside certain named states—principally Florida—have been issued, but are not considered of sufficient general interest to merit specific description.

Soldier's Additional Homestead Certificates will take any vacant unappropriated, unreserved public land that has been surveyed. These certificates were issued to soldiers, sailors and marines, who had made homesteads of less than 160 acres prior to June 22, 1874, that they might be placed on an equal footing with their comrades who were by law allowed to enter 160 acres. The issuance of the same was discontinued in 1883, and persons entitled to additional lands are now required to go to the local land office and make their additional entries in person. The law forbids the transfer of these certificates, but the provision is evaded by means of two powers of attorney—one to locate and another to sell the land. The value of these certificates is \$20 and upward per acre.

There are several private scrips, varying in quantity from 40 to 640 acres, that sell from \$30 to \$50 per acre, and one—Girard Scrip—that will take only offered or unoffered surveyed land, because of peculiar wording of the law under which it was issued, is held at \$30 per acre.

Sloux Half Breed Scrip will take unsurveyed public land. Improvement of the land is a condition precedent to location. A large amount of this scrip was stolen from the General Land Office some years ago after it had been located, and when one of the stolen pieces makes its appearance now, the scrip is canceled and the location declared void.

In numerous cases it has been ascertained that powers of attorney have been obtained from the Indians through fraud, and the locations have thus been defeated. Notwithstanding these circumstances it is worth from \$35 to \$45 per acre.

Porterfield Scrip is the only scrip that will take land within an incorporated city or town. A decision by the Land Department to the effect that it would take unappropriated lands, with improvements thereon, caused this scrip to bring very high prices. Sales at \$100 per acre have been made. Valentine Scrip will take surveyed or unsurveyed, offered or unoffered, unappropriated, non-mineral public land generally, and can be located on mineral land in Minnesota, Michigan and Wisconsin. Neither residence nor improvement is required. Valentine Scrip is generally used to take unsurveyed public land, because it is legally assignable and free from objectionable features. It is worth about \$30 per acre. HENRY N. COPP.