

ber, Sarah Rosser, Della Hughes, Martha Young, Mary Ann Evans, Mary L. Jones, Mary A. Pitman, Wm. Moore, S. J. Harkness, Mattie Harkness, Wm. Edwards, A. H. Earl, A. Forrester, A. Mearweather, Henry J. Hughes, Wm. Bird, Jos. Williams, Daniel Pitman, Meshach Pitman, William Street, John T. Williams, Wm. H. Williams, Edward Thomas, Wm. Thomas Robert Davis, George Watson, Mary Watson, Christiana Padfield, Mrs. J. M. Beattie, Jos. Nealon, Edward Jones, James Wallace, Sen.; Jas. McNabb, David Evans, Mathias Patinson, John Haddon, David Haddon, John Pitman, Walter Donaldson, Samuel Radfield, Jun.; Thomas E. Edwards, Wm. Rosser, Julius Bearson, John A. Christean, Samuel Padfield, Sen.

If the foregoing is not sufficient evidence of the untruth of the story which has been so extensively copied as proof of the intolerance of the "Mormons," we think the following will satisfy the most incredulous:

SCOFFIELD, Emery Co., Utah,
April 3, 1871.

Editor Deseret News:

Dear Sir:—I wish to correct the statement published in the eastern papers of the troubles of a family by the name of Thomas, said to be from Salt Lake City. The above family lived at Winter Quarters coal mine, Scofield, Emery County, Utah, about four years and a half, where the man Thomas and his son worked in the mines, and in the early part of February he decided to return to Wales with his family. Mr. Thomas expressed himself in that way ever since the last advance in the wages of miners made in South Wales, and on the night before he left camp a Mormon gave him a present of nine shillings of the English money, for which the Mormon had no use in this country.

Mr. Thomas and family started for Wales the last Wednesday in February. The occasion was one that showed respect to the family, who shook hands with all their surrounding friends both Mormons and non-Mormons. The story that the Mormons demanded that they should join the Church, and on their refusal to do so the Mormons threatened to kill them and made life unbearable to them, is false and without foundation, and a lie. The following postal card was received last night, addressed to William E. Edwards, Scofield, Emery Co., Utah, dated March 28, 1871:

398 WEST STREET, New York.

Yours to hand this day. Thomas Thomas and wife, and four children left and gone to Wales. They sailed two weeks ago.

ENOCH EVANS.

Yours truly, EVAN S. THOMAS.

Thus, it turns out that not only is the story about the persecution of this family untrue, but that the man did not commit suicide as related, as he with his family sailed from New York for his old home in Wales about three weeks ago.

Will some of the papers that published the falsehoods, now kindly find space for the truth? We doubt it. The practice is to publish any absurdity that reflects unfavorably on the "Mormons," and suppress any refutation of the falsehood no matter how positive and reasonable and well substantiated it may be. Most of the anti-"Mormon" tales that are told by the newspapers

with such gusto, and by some sectarian preachers with so much affected honor and shocked piety, have as little foundation in fact as the terrible tale of woe made up by reporters about the Thomas family.

THE POPE AND DEMOCRACY.

THE pastoral address issued by the Roman Catholic Archbishop of Montreal and Ottawa, in relation to public schools, is naturally enough evoking comments from newspapers, from citizens, and from educationalists in general. The address was read in all the churches of the Archbishop's diocese last Sunday. The author of the address is a Cardinal as well as a Bishop. He is one of the highest dignitaries of the Church of Rome. The College of Cardinals is supposed to be composed of seventy persons, though it is rarely up to its full strength. A place in this college is the highest round in the church ladder of Rome. The papal chair, of course, is the acme of all church dignity, but the candidate for this chair must be a member of the seventy. Cardinal Taschereau is eligible for the Popedom, therefore his utterances in a church signification embody the will of Rome.

The pastoral referred to was promulgated because of an act recently passed by the legislature of the province of Manitoba, abolishing sectarian and parochial schools. The Roman Catholic Church has taken a decided stand in opposition to this act, and the Dominion government is asked to veto it. On the other hand, the Protestants throughout the length and breadth of Canada are fighting to sustain the Manitoba school act. Sir John Macdonald is placed in a rather delicate position. His party owes its victory of a few weeks ago to the active support of the French-Canadian priests and people. Will he sustain them in this demand to veto the Manitoba law? But the Catholics demand its abrogation on the ground that the right to maintain parochial schools was accorded to the provinces at the time of the confederation. This places the matter in a rather peculiar situation, if such is the case. The Canadian province, to a certain extent, is analogous to our State, and this Manitoba law raises a question of State rights in Canada.

The complication, politically and religiously in Canada, is not reassuring. The Catholic Church is composed of French Canadians, almost entirely. They speak French, and even teach it in their schools. They are well organized politically and religiously. They form perhaps a fourth of the total population of Canada, while in some

provinces they are far in the ascendant. The Canadian Protestants are composed largely of Orangemen. They are a stubborn, belligerent crowd. Antipathy to Rome is intermingled with the granules of their blood, as Froude would say. The prospect in Canada is not the most reassuring.

In addition to this comes dispatches from Rome stating that the Pope is gradually coming to the democracy, and giving the cold shoulder to the dynasties and royal families of Europe. The French republic has been recognized by the Roman church as the legitimate government of France. This throws aside the aid of Rome from royal pretenders.

The dispatch says: "The Pope sees that the future belongs to the democracy. He is convinced that the United States will furnish the form of the conclusions of European society, as well as ecclesiastic questions. He believes sincerely that Europe is marching towards democracy, with republican institutions as the predestined goal."

These statements with regard to the policy of Rome are based on speeches made by Cardinal Lavigerie, and on letters written by Cardinal Rampolla, both of whom are chief counselors of Leo XIII. It is also said that Rome is thoroughly conversant with the drift of political thought in every country both in Europe and in America. The church is certainly taking the aggressive on this continent. Already, there are two Cardinals and the probability is that another will soon be appointed for the Latin-American countries. The cry that the church is revolutionizing itself, and espousing the cause of democracy, may bring to it adherents who are not now in harmony with any religious sect.

SENATOR EDMUNDS STEPS OUT.

THE resignation of Senator Edmunds is one of the subjects of popular comment. The reasons for this resignation are not very clear. But it is generally understood that Edmunds has been disgruntled with his party for some time, over its choice of candidates for the Presidency, to which the ambitious Vermonter himself aspired. He received no encouragement whatever, and his views as to others were not honored, and so he has taken no active part in recent presidential campaigns.

Then his power in the Senate, where he has been almost supreme, has lately received a severe check, and it may be said to have been effectually broken during the last session of Congress. He is shrewd enough to perceive what