

but wish and pray for the day when the hands of oppression and darkness may be broken and the servants of the Lord be allowed to travel here also without purse and scrip. But we realize that the Lord knows best, and in His own due time the way will be opened for every honest heart to hear and receive the Gospel. But at present there is little prospect of the Elders traveling here as in America. In many places they are not even allowed to go from house to house to give out tracts, and they are also forbidden to hold public meetings. Should they travel as do most of the Elders in the United States, ere many hours they would be taken care of at the state's expense, with sleeping apartments whose windows are burglar proof.

This unfavorable aspect is, however, not universal. On the contrary, there seems to be a marked change for the better, judging from the reports of the brethren from various parts. We believe the leavening spirit of religious tolerance is working, and hope it will soon bring about a propitious season for those engaged in pruning the vineyard for the last time.

Of the seven cities where Elders are laboring in this conference, in four we have the privilege of holding public meetings. In one of the three others we have also comparative freedom. In the other two, Chemnitz and Sorau, we are forbidden to hold meetings, and the brethren are watched as if they were dangerous characters. But in those very places is where the greatest success is achieved. In the last month there were four baptized in each place, and there are many others investigating the truth. On the whole, the prospects for the coming season are very favorable.

Upon entering a city in Germany to remain any length of time, one must be registered—angemeldet—telling his age, occupation, time and place of birth, time of arrival, present business, how long he expects to remain, etc. This costs usually 50 pfennigs, or about 12 cents. This is a great country for red tape. You can scarcely sneeze but some official is there to record it—location and time of day, violent or otherwise, probable cause, direction of wind, etc.

In Germany, as in most monarchical governments, there is a very wide gulf between the rich and the poor. We will not mention the ultra-rich, the nobility, the mere millionaires are often more haughty and proud than they.

Between these two extremes are numerous grades, from the wealthy monopolist or retired merchant to the poor, old woman who trudges along the street with a monstrous load on her back, on her way to her fourth or fifth story attic chamber, where, often alone she struggles "beneath a multitude of cares" to keep the grim wolf from the door; among the common people especially, the women are very little respected in this land. It is common to hear of men beating their wives, and it is not looked upon with much disrespect. What the poor children suffer in such families can better be imagined than described. There is not that tender and loving respect which is so common

among the Latter-day Saints. Of course there are many noble exceptions.

The youth of Zion may be thankful that their lot is cast on the best spot and among the best people on the earth. This cannot be called over-enthusiasm nor prejudice either. It is the experience of every Elder when he comes in contact with the people of the world, and the longer he remains with them as a missionary, notwithstanding he becomes somewhat "accustomed," the more he is convinced that there is no spot in the world comparable to his "dear old mountain home."

There are some poor people among the saints, but as a whole we are quite free from the want, poverty and wretchedness, which stalks like a phantom among the lower classes in this and many other lands. When we tell such that most families in Utah own their own houses and gardens, they can hardly grasp it, and speak of it as a dream—too good to be true. All the people, even in moderately sized cities, except the very rich, have rented apartments, with scarcely room to turn around.

Among the common people, there is little or no comfort, and the children grow up in the midst of baleful influences—poverty, wretchedness, sin and crime. To the young Mormon missionary, who has been reared under the sacred banner of Gospel truths, and by the humble fireside among pure and noble virtues, the very atmosphere of the world's society is shocking. A hint at the real moral condition of European society, is sufficient; it is enough to say—virtue in its specific sense, is all but a forgotten word, yet there are many virtues even in the sunken society of modern Europe. There are many lofty spirits who cannot be entirely drawn into that whirlpool or slough, though these souls are often "blinded by the craftiness of men," and cannot understand the simple truths of the Gospel. Here and there is one whom the Gospel message reaches, but the greater part of those who lend an attentive ear, as in the days of Christ, is the honest poor.

As a country, Germany is very beautiful. Dresden, the capital of Saxony, is perhaps one of the most beautiful cities of Europe. There are many magnificent and also renowned buildings here. The royal opera house is among the finest in the world; the royal art gallery, it is said, contains a collection of paintings second to none in the world. The original world-renowned Madonna and Child by Raphael is a part of the collection, bought in Italy in 1758, for 20,000 ducats, or about \$50,000. It is now held beyond price. Within a stone's throw of these are the king's castle and the renowned old Catholic church, all near the banks of the Elbe, which flows through the central part of the city. This is one of the pleasantest features of Dresden. The river is spanned by four magnificent bridges. It is a grand sight to stand, on a pleasant summer evening, on one of them, the Carola, and, looking at the thousands of various colored lights, with their shimmering reflection in the water beneath, hear the rush and roar of a great city's life. Surround-

ing the city is some pretty scenery, hills covered with dense forests and many places of interest.

Dresden is made doubly interesting to the writer, because it was here that the great and good man, Dr. Karl G. Maeser, first heard the Gospel, and where he received it and was baptized. He was the first person baptized in this kingdom (Saxony), and for aught I know, in Germany. It took place Oct. 14th, 1855, some distance down the river. On the same occasion were baptized Bro. Edward Schoenfeld and Edward Martin, and several others were baptized a few days later.

The conversion of Bro. Maeser was a remarkable one. He covenanted with the Lord that, if He would reveal to him that this was the true Gospel, come again with all its gifts and blessings, he would henceforth devote his life to the service of the Lord. The Lord granted his heart's desire. Walking along the street in company with Elder William Budge and Apostle Franklin D. Richards, though the latter had not learned German, and Brother Maeser could not understand English, they were able to converse with each other, unaided by Elder Budge as interpreter. Shortly after, they were unable to understand each other at all.

In those times the Elders found very little freedom in preaching the Gospel in this land, and conditions have not changed so very much. The king of Saxony is Catholic, though the mass of the people profess the Lutheran Evangelical faith. Religion dominates in everything, and the church and government are about the same thing.

Most of the missionary work done in Germany, is in a private way, the opportunity of holding open public meetings being very few. From a stationary point in the city the Elders travel about and seek to get acquainted with the people, visiting and talking on the Gospel. Now and then we take a trip into a neighboring village or in the suburbs. Few, however, will listen, so soon as they find we are Mormons. The prejudice against us is very deep rooted, and it will take much labor to dislodge it. Outdoor meetings here are an impossibility—are unknown. Should we even get the privilege of holding one, the people would think we were crazy or cranks. We would doubtless have a large audience, but it would be one merely to ridicule.

I fidelity has taken hold of the German people much more than is generally realized. The social democrat, who are mostly unbelievers, are now a great power in the land.

On May 5th a Priesthood meeting of this conference was held in Freiberg, at which were present ten Elders. It was a time of rejoicing and spiritual feasting, and was doubtless the largest company of Elders ever gathered together in the kingdom of Saxony.

Below are the addresses of the Elders of this conference for the present. It is earnestly solicited that all readers who have friends or relatives in these cities or vicinity, send their addresses to the local Elders, who will be glad of the privilege of visiting them. If a letter of introduction could be sent, all the better:

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