

## EDITORIALS.

## ENGLAND'S EMBARRASSMENT.

The following, from the Chicago News, shows that it views the position of Senator Edmunds in regard to the state of trade in Great Britain pretty much as expressed by this journal:

"Senator Edmunds, of Vermont, has just returned from England, where he had been a witness before the House of Lords in an important litigation. On being interviewed by a New York reporter on the condition of trade in that country, he said that it was very much depressed; that he had made inquiries on that point wherever he went, and the reply was everywhere the same. He adds that the cause is undoubtedly over-production; that England has gone on manufacturing until she has glutted all the markets; that there is already a widespread feeling in that country that she can only save herself and prevent starvation or emigration among her working people by following the example of the United States and adopting a protective tariff policy; and finally that he thinks she will be compelled to do so.

"Senator Edmunds has the reputation of being the ablest lawyer in the United States Senate. But when he talks of Great Britain's overproduction and of her 'glutting the markets of the world' he exhibits a strange ignorance of not only the laws of political economy but even of trade statistics. Thus the exports of British manufacturers have largely declined since 1880. During the last six months the decline has been nearly ten per cent. as compared with the corresponding period of last year, while the imports were but 3 1/2 per cent. less. Now, the moral of these figures is that, although Great Britain, instead of glutting the world's markets, is selling less to them than formerly, her purchasing or importing power, which is the evidence of her wealth and staying ability, has not been materially lessened. Consequently, instead of glutting the world's markets, she is still relieving them of their surplus, her imports for the last six months exceeding her exports by the enormous sum of \$300,000,000. How is this for an exporting glut?"

## A PARADISE FOR EVIL DOERS.

This is how the United States Democrat puts it:

"Bear Lake County, Idaho Territory, is, under the law, a paradise for evil doers. It is ruled by seven Republicans. Last year, at the November election, it gave 401 Democratic and 7 Republican votes. Under the catch laws of the last Republican legislature, the entire government of the country rests with the seven Republican officials. Owing to the unconstitutional test oaths, the district court is unable to get a jury, as none but qualified electors, that is, others than Mormons, can sit as jurors. The majority of voters being Mormons, they are declared to be debarred from their actual rights as citizens. Thieves, murderers, etc., are there safe from trial, as their attorneys rise in court, apply the test oath, and thus prevent honest jurors. The idea is under a 'Civil Service' snap, to prevent any change of officials in that Territory, on the ground that none other than Republicans are qualified voters. More than 1,300 citizens of that county have petitioned President Cleveland for a redress of their grievances. If he is a true Democrat it will be granted at once."

## FROM A MISSIONARY IN GERMANY.

By courtesy of Apostle F. D. Richards we are permitted to publish the following extracts from a private letter received by him from Elder L. F. Monch, now on a mission in Germany:

I have now had three months' practical experience in spreading the principles of our holy religion among the German people, and I can truthfully say they are the three most eventful months in my life. As we are informed again and again in our Church works, we cannot appreciate the beauty of our holy religion until we compare it with the man-made doctrines of the world, and witness the fruits of the two.

As you are aware, the task of spreading the truth is much more difficult now than it was a few years ago; then the net was simply cast, and the fisherman would often draw up his net full to the shore, but now it is a different story.

It appears that wickedness of all kinds has succeeded in blinding the eyes of all mankind and totally closing their ears to the truth. I doubt if there ever was a time when we were so lied about and so foully misrepresented as at the present time. Nearly every sect and every denomination of the world is now more or less patronized and also being sustained from the public treasury, and the press, a car-

ried into every house; the distribution is also so arranged that each family receives it on Sunday, so that each one shall have plenty of time to read it. These papers teem with the most wicked and false reports of all classes imaginable against us; and the truthfulness of these wicked lies is confirmed by the general press and sensational books sold by all book agents. The result is that many of our weak brethren who have not had the principles of our religion firmly rooted in their hearts, are becoming ashamed of their religion, and falling a prey to the enemy of the Kingdom of God.

On my arrival I was completely lost to know how and where to commence my labors, so that I could do the greatest amount of good. I realized that we were not permitted to hold meetings and could not if we wanted to, for no one would come to hear us if we did; I soon found also that in consequence of these lying reports many of the saints were either afraid or ashamed to have us come into their houses. In times past the brethren held meetings with the saints to which strangers and friends would be invited; while through letters of introduction and names given by friends in Utah and here, many others could be found and perhaps added to the Church. But this had all gradually died out, and the missionaries now are left to follow the beaten track where yet a little life remains.

Realizing this state of things, and being unable by my own wisdom to find another way, I determined to

## CALL UPON THE LORD

to show me a way by which I could accomplish something.

In answer to my prayer came the message "by their fruits ye shall know them;" and again "The true life of a Saint is to visit the widows and fatherless in their distress." This gave me the key to my labors, for I knew I would be able to find sick and afflicted and widows and fatherless in every hamlet, where I could readily find out who administered to their wants and visited them in their distress.

Accordingly with a thankful heart to my Father in Heaven for this pleasing information or key, I started out upon my mission of mercy and love.

My first town was Degerloch, which has about 1,000 inhabitants, about three or four miles from Stuttgart. Having had but a meager breakfast, I determined to call at a farm house, and purchase a pint of milk and a piece of bread, which would also furnish me an excuse to ascertain if there were any sick or afflicted or poor in the town. While I was taking my milk (which was real good) I commenced to bear a faithful testimony to the good lady, who was sitting by, sewing; she dropped her work, and listened to me with profound attention. When I was ready to go, I asked if there were any poor, afflicted people in the town, but was informed there were none. But the lady had become so interested in my remarks that she begged of me to visit her brother, who was a very religious man, that he might hear me also. It is needless to say the milk and bread cost me nothing, and I felt to bless her in my heart for it.

Accordingly, I went to the house; but on telling him the object of my visit, I was very abruptly informed that he had the Gospel, and therefore had no need of another. As before, I asked him if there were any poor, afflicted people in town, but was again informed there were none. However, after maturer reflection, he said he believed there was a sick man, who was also very poor a short distance from his house, which was subsequently confirmed by his wife, as he did not know positively. From the window he easily pointed out the house to me, and as he had no use for the Gospel and was reported to me to be a very good, religious man, I made my stay short, and proceeded to the house of this man. On entering,

## A SIGHT MET MY GAZE

which if I live to be a thousand years of age, I shall never forget. Upon a bed with soiled linen and most miserable and wretched surroundings, lay an aged man with white flowing hair and long white whiskers, apparently out of his mind, as plainly shown by the hollow wandering eyes. Appearances indicated that the sufferer's spirit might at any moment take its flight to that unknown world "whence no traveler returns."

By his side sat a poor, wretched looking woman, clad in rags, every lineament of whose face indicated a long period of suffering and care. The two were the only occupants of the room. A small table, partly supported by the walls of the house, a cupboard and two three-legged benches in place of chairs, were all the furniture visible. The walls were filthy, plainly showing that no whitewash brush had removed the cobwebs nor covered the fly specks for years, which, as a natural consequence, gave the whole a dismal and wretched appearance, being still more augmented by old ragged clothing suspended upon the walls.

As soon as I told the good lady that I was sent of God to visit the sick and preach the Gospel to the poor, she burst into bitter tears and related to me the most

transpiring around him. During that time the minister had come over every week to pray for his release through death; but there was no change either for the better or worse. She herself had prayed that our Savior might call and take him to Himself, but it all had done no good; it appeared as though death had left him. She had also sent for the doctor, but in consequence of being poor, he came but once, six months ago, and that he then said he could do nothing for him except to give him medicine to hasten his death, which he accordingly furnished her he left, with instructions how to administer it. As soon as he had taken a couple of doses he had become unconscious and lost control of his bodily powers. In this condition he had remained ever since, while the doctor had utterly refused to see him again.

All the support she had was about 60 cents a day, 35 from her boy and 25 was given her from the public treasury; with this she had to pay the rent and support her sick husband and family. In consequence of his being very restless at night, she was compelled to sit up with him nearly the whole night, yet no person had offered her assistance, or even been in the house to visit her within the last six months, excepting the minister under the circumstances described. Neither had she received as much as a plate of soup from anyone, much less money. The minister had once given her twenty-five cents during those six months, and that was all she had received outside of the 25 cents a day from the public fund, as already stated.

At the conclusion of this sad, heart-rending story, during the recital of which, as a natural consequence, she shed the most bitter tears, I told her if she had faith the Lord could give her relief, either by taking her husband to himself or making him better.

At this she again burst into a flood of tears, exclaiming,

"I BELIEVE, I BELIEVE."

Accordingly we knelt down by the bedside, and I engaged in prayer. After prayer, I laid my hands upon him and blessed him. I designed to ask the Lord to take him, because to all human appearances, age being taken into consideration, it seemed an impossibility for him to live; but what was my surprise when I removed my hands from him to realize that I had blessed him with health and strength instead of asking the Lord to take him to Himself as I intended. With considerable anxiety of mind, I departed from the house, for, as already observed, I could not see how my prayer could be fulfilled. Still I felt the Lord was more mighty than I, and after consoling the poor woman as best I could, I left her.

I was gone just one week, during which time I ever remembered him in my prayer. I entered the town again with considerable trepidation of mind, fearful and wondering in what condition I would find my aged patient again. Eagerly I watched the house as I approached it, to see if the outside appearance would indicate what had transpired within those sombre walls during my absence, but all was silent as the grave.

At last I stood before the door, and after the usual rap, I opened it in response to the invitation from within, but what was

## MY SURPRISE

to behold my aged, dying patient standing in the middle of the floor with both hands extended at full length, to bid me welcome to his house. I stood riveted to the spot, for I could hardly believe my senses. As I grasped his outstretched hands, the tears flowed down his cheeks as he attempted to express to me the gratitude of his heart for thus being

## BROUGHT TO LIFE AGAIN.

The good old lady stood by his side with both hands clasped as is the custom here in prayer, shedding tears of joy. At the sight of this, I could control myself no longer; and for a few moments we all three stood with bowed heads and silent tongues, expressing our gratitude to God in tears of joy.

It appears they had seen my approach and thus prepared to receive me; whether understood or from impulse I know not, but I certainly shall never forget it.

As soon as the good old lady could collect her thoughts and speak, she informed me that upon the afternoon of my visit he obtained control over his bodily powers and that night he rested as calm as a child. The next day she was compelled to go out to get something for him, and on her return was surprised to find him sitting up in bed. A few days after that he expressed a desire to get up, and from that time he had been up each day.

## THE MINISTER

came as usual to pray for his death, but was surprised beyond measure to find him getting well. Not being able to account for this remarkable change at once, he desired to know in what mysterious manner it was brought about, for he said he knew that no natural human means could accomplish it. The good lady at first refused to tell him, but afterwards refused to tell him, but being finally accused of employing witchcraft, she was compelled to relate to him the whole circumstance as it occurred.

He was greatly surprised, and expressed an earnest desire to see me when I returned again, agreeing to come there if she would send for him.

thankful hearts expressed our gratitude to Him for thus answering and acknowledging our prayers and restoring this aged servant.

Since then he has been out upon the street, to the wonder and amazement of all who knew of his sad condition; and the day previous to my last visit there he had spent nearly the whole of that day in the garden.

Thus has God manifested His power through one of those weak servants whom the world despise and look down upon with contempt, deeming them fit only for prison walls, spoliation and death; and thus has he shown to the world how weak and powerless are the prayers of these proud and puffed up priests who go round in long clothing, and love to sit in the highest places in the synagogues and at the head of tables.

## About three weeks ago I

## VISITED THE MINISTER.

He received me very cordially, expressing his joy and heartfelt thanks for the great blessing, through the mercy of God, I had conferred upon that family. In the course of our conversation, I asked him for permission to hold a meeting in the school house. He asked me what church I represented, upon which I gave him our true name, omitting "Mormon," as I did not think it necessary to add it, since I had agreed to only speak upon prayer and the proper observance of the Sabbath, believing that if there were any of the "elect" present they would acknowledge the true voice of the shepherd and investigate further afterwards. He informed me that he knew of no objections, but requested me to call again in a day or two, and he would arrange for it in the meantime, and give me definite information as to the time I could have it.

Accordingly two days after that I returned.

## THE RECEPTION WAS ENTIRELY

## DIFFERENT,

and of course, I suspected the cause. I had no sooner seated myself than he very abruptly informed me that he had since learned that I was a "Mormon," and that prevented me from all possibility of speaking in the meeting or school house; upbraiding me also for not telling him at first that I was a "Mormon."

I told him that was not our right name, and as I had agreed to speak upon two subjects which formed the basis of all religious denominations, I did not think it necessary to give our nickname. He told me that all reason was out of question, the fact of my being a "Mormon" debarred me from the privilege of speaking in their houses.

I informed him that he was a personal witness that God was with me; and that if he prevented the people from hearing the word of the Lord, I would place the responsibility upon his own shoulders, and would leave it between him and God. This seemed to prick him in the heart, for he began to excuse himself, saying that he personally would have no objection, but that if it should be known that he permitted a "Mormon" to speak in either of those houses, he would lose his position, which he could not afford to do, as he was a man of a family and needed the means for his support. (They preach for hire and divine for money.)

He next commenced to assail me upon polygamy, claiming that it was against the Bible and the word of God. I asked him to take the Bible, and I would take one, and we would prove from it whether it was scriptural or not. We had just seated ourselves comfortably, and I had commenced to quote from the 16th chapter of Genesis when he was called away to attend the last rites for a sick person, but not, however, without first asking me to visit him privately, unbeknown to anybody, (Nicodemus-like) that he might become acquainted with our doctrines without endangering his position, and thus our interview was drawn to a close.

Dear Brother Richards, I did not design to relate this when I started to write, but it seemed in the providence of God to present itself to my mind.

I ever cherish with great pleasure the kind, fatherly counsel you gave me while in your society, and especially the blessings you conferred upon me through the Spirit of God, and the promises you gave me at sundry times. Some of these have been a source of joy to me and given me much comfort since I have started upon my mission. I also appreciate with full heart the many kind words and deeds of love you and Sister Richards have bestowed upon my wife. I realize that while you have been a father to me, Sister Richards has also been a mother to Ruthinda. She has written to me of the many kind words of counsel and good deeds of love conferred upon her since my departure; and realizing her lonely condition and her care for five small, fatherless children, I can assure you I appreciate such deeds, and shall ever remember them as bright flowers by the wayside of life, planted by kind friends. And I pray that God may bless you both and your dear family and reward you many fold.

SHAKING IN OFFICIAL SHOES.

There is a visible shaking in Federal official shoes in this quality just now. The symptoms have become more apparent of late, because of an alleged movement among Democrats to effect at least one special change

In consequence there is a species of protest, something between a warning and a wall from the Republican side. It is a plea for the retention in office of men of that party. The "Mormon" question is made the basis of it. The specious claim is put forth that the Republican officers are doing good work, in an initiatory way, toward the solution of the subject. They have got the ropes and are much more capable of carrying the crusade forward to a successful issue than new hands at the bellows which blow up the fire of the anti-"Mormon" raid would be. It is pleadingly asked that if the Republicans in office here be not allowed to hold an indefinite and protracted tenure, or until the work of squeezing the "Mormons" and "Mormonism" as flat as a pancake is completed, that they at least be officially undisturbed until they have carried the matter sufficiently along to insure its unqualified success.

Formulators and promulgators of this species of reasoning doubtless imagine it to be highly ingenious. On the contrary, however, it is exceedingly transparent, if not clumsy, from a political standpoint. Such thin sophistry does not give the Democrats credit for either penetration or capacity. If the former quality were attributed to them from the Republican side, no such gauzy subterfuge would be deemed sufficient to obscure their vision so as to prevent them comprehending the real purpose of their political opponents. Again, if the Republican reason were assumed to be the real one, it simply says, denuded of superfluous verbiage, that Democrats cannot be found who are capable of carrying on a special work that has been undertaken. It must be done by Republicans, who alone have the sagacity and capability of coping with its problematic situations.

We may here interpolate that Republicans have shown that whatever of the elements of injustice and utter unscrupulousness have been needed they have been able to supply without stint. Indeed, these have been the chief weapons they have handled in manipulating the subject upon which they exhibit such deep anxiety.

What is called the "Mormon" question has become a matter of national significance, and is therefore a strong political factor. It has been purposely foisted into that position by the most nefarious system of falsification ever adopted toward any people on earth, save perhaps the early Christians, who were similarly treated, the cause in both cases being the same. Thus has the flame of popular fury been kindled and fanned against the Saints. It is imagined that whichever party shall succeed in forever settling the "Mormon" question, will increase in power, prestige and popularity. The Republican Federal office-holders here, and their supporters, announce, in effect, that they have got the animal by the tail and are gradually creeping up upon its corpus, with a flattering prospect of reaching its head and putting a muzzle upon it by means of which it will be starved to death.

What then is the Republican position on the matter to-day? It is this as plainly as if they uttered it:

If we can, by hook or crook, manage to keep our Utah Federal officials in office a sufficient length of time to show to the country either that we have done the chief work of settling the "Mormon" question or have even accomplished its solution, then our party can go to the country at the next Presidential election and use the fact with the populace as a lever to again lift it into power and place, and insure the defeat of the Democrats. If they are deposed at this stage, either the prestige of settling the subject will belong to the Democratic party, or the attempts that we have made in that direction will be so far removed from date that the desired effect will be lost in the forthcoming canvass.

If the Democrats are unable to see the design, which crops out at every corner, they must be dull indeed. Yet so far they have acted as if they were unaware of it. Probably judging from recent reports, they are beginning to awake to the fact of the true inwardness of the Republican anxiety to keep the representatives of that party in office in Utah.

Of course we have not the slightest anticipation of such a solution of the "Mormon" question, as it is called, as appears to impregnate the popular expectation and desire, but those who imagine that we are unable to comprehend the political game that is being played in relation to the subject, reckon without their host. It is clear enough to the thoughtful onlooker.

## ANTI-MORMON VIOLENCE.

INCIDENTS of violent persecutions of Latter-day Saints have heretofore been exceedingly rare in England. If recent information is to be relied upon a change in this respect must be coming over the spirit of the British people; notably those of London. The holy zeal of that great city appears to have been awakened suddenly. Ridiculously false tales about the "Mormons" appear to have aroused a mob to acts of violence. When the high order of morality that prevails among the Latter-day Saints is considered, and one reflects upon the condition of London