

of higher aims of life and citizenship are on the decline. It is not pessimism to state this; it is to point out a fact which no amount of sophistry can conceal.

But after all, there is hope in the fact that a question of this kind receives attention, for it proves that the world is growing conscious of possible danger; and this can be averted if it be pointed out clearly, fearlessly and in time.

#### HOW THE COUNTRY IS ROBBED.

The fact that the country is being held up and robbed of from \$6,000,000 to \$8,000,000 annually as a consequence of fraudulent practices by those carrying the mails, is again stated with great emphasis and widely commented upon. If the charge is true, no wonder there always is a deficit in the postoffice department!

The cost of transportation is calculated entirely by weight. To ascertain this the country is divided into four divisions, each of which is taken up once every four years. For two months men are kept busy weighing the mails and noting the distance they are being carried, and the rates of pay to the railroads for four years are based on the calculations made during these two months. It follows if the mails can be made extra heavy for a short period the pay for four years' will be correspondingly heavy.

One method of swindling is said to be this: A and B are towns 100 miles apart. Midway between them is a branch road. The mail for this branch is taken during the weighing months past the junction and carried say thirty miles, until the train going in the opposite direction is met, to which it is delivered to be carried back. The road gets credit for the whole distance back and forth, but drops the mail at the junction as soon as the weighing months are over.

Another method is thus described: A road will make arrangements with a patent medicine concern to pay the postage on their circulars, if they will send them during the weighing months. As many as fourteen carloads of this kind of matter have been sent at a single shipment. The road probably paid \$5,600 in postage, but the value of the consignment to the road would be over \$200,000 a year for four years. And yet no law has been violated; the advertiser has the right to send his mail whenever he chooses.

There would seem to be occasion for earnest investigation by men not open to corrupting influences. Even if the railroads cannot carry mail matter at the rate the express companies charge for packages, but must be paid more than the service actually is worth, there is no reason for practices which according to all standards of morals must be designated as wholesale thieving.

#### A GREAT MISTAKE.

At intervals during several years, the statement has been made in different papers published in different states, that the Mormons have resumed the practice of polygamy. Within a few days this allegation has appeared several times in eastern journals, and such a process of "damnable iteration" requires to be met with frequent denials. This is the justification for directing attention to the great mistake made by the Springfield Republican in the following paragraph:

"The Mormons are not only showing a revival of their old spirit in Utah, and, as all intelligent observers agree, practicing polygamy as well as reasserting the doctrine, but they are

proselyting to an extent perhaps never exceeded by them. Their missionaries are dispersed widely over the Southern states, mainly in the country, and their greatest success is among the mountain people of Tennessee, northern Alabama, North Carolina and Virginia."

Polygamy is not being practiced by the Mormons, nor is the doctrine being reasserted by them, in the sense intended by the Republican. "Intelligent observers" who claim to know to the contrary, never, strange to say, appear before a magistrate or grand jury in Utah, as witnesses, but content themselves with showing up anonymously in some newspaper published a long way from the scenes of the offenses they testify to.

As a rule, men who had more than one wife before the Mormon Church adopted a law forbidding future marriages in violation of the civil statute, are caring for them and their children. Is there anything amiss in their doing this? Would it be a good thing for the husbands of polygamous wives and the fathers of polygamous children to abandon them and leave them without support and protection? What would become of these helpless ones if their husbands and fathers should take a course so heartless? What would the Springfield Republican itself say of former Mormon polygamists who would throw upon the world the women who became their wives under a covenant as sacred as mortal can know, and leave the children of those wives to become homeless waifs? No polygamous marriages have been solemnized in Utah, by the authority or with the approval of the Mormon Church, since the Manifesto abolishing them was adopted by that Church. But the heads of polygamous families are taking a manly attitude in caring for the wives and children who are dependent upon them. They refuse to be guilty of the cowardice, the inhumanity and the dishonor that would follow the opposite course. If this be treason, the carpers and bigots may make the most of it.

#### A MODERN MIRACLE.

Thousands of Latter-day Saints can testify to the fact that the power of God is manifest in our age in the beginning of the history of the Church, through signs and wonders following the believers in the Gospel. The healing of the sick and even the raising up of persons to all appearances dead have been witnessed. But the world is slow to accept the testimony because it is felt that its acceptance requires logically to admit the truth of the claims of Joseph the Prophet as to the divinity of his mission. The following article is a testimony from outside the Church, impartial and unimpeachable. It appears in the Zanesville, O., Daily Signal of December 20th, under the caption "A Modern Miracle." It relates to an event mentioned in a letter to the "Desert News" and published among recent missionary correspondence, but it gives the remarkable occurrence in greater detail, and will be read with much interest. It is as follows:

"Mr. Matthew Gray of the Seventh ward is perhaps the happiest person in Zanesville today; so he seemed, at least, when seen at his pleasant Abington avenue home by a Signal representative at an early hour this morning.

"And, too, there is nothing strange or remarkable about Mr. Gray's happiness, though it was the result of one of the strangest and most remarkable faith tests ever enacted in this city; and the story of Mr. Gray's miraculous

cure of a relentless affliction will be read with much interest.

In October, three years ago, Matthew Gray was stricken with paralysis the terrible disease affecting his entire left side. For a year to the month Mr. Gray was able to walk with the help of crutches, but during the following October, two years ago, he was the recipient of a second stroke of paralysis, and from that time until yesterday Mr. Gray had been deprived of all use of his left side, the entire left portion of his body being apparently dead, his left arm being limp and raised at his side and his left foot and leg was in the same inanimate condition.

"Such, in brief, has been Matthew Gray's condition for more than three years, and two years of that time he has either sat helplessly in his large arm chair or has laid in bed, seemingly waiting for the death angel to relieve him of his suffering.

"Last Thursday two visitors, peculiarly clad, knocked at the Gray, home-stead and were granted admission to the afflicted man's chamber. These visitors were two Mormon Elders who have been in Zanesville for the past few weeks, and whose mission to the Gray city has been regarded with only passing interest. They have apparently contented themselves with the performance of the simple task of distributing tracts and making a house-to-house canvass of the city, in the interest of their peculiar and rather degenerate creed—Mormonism. In no instance, however, did either of the strange visitors intrude themselves upon any person or make themselves obnoxious. Be it said to their credit, they visited only where a welcome was extended them and where their earnest efforts bade fair to meet with some sort of success. To many homes they have been admitted out of curiosity; from some, doubtless, they have been barred, and in some instances doubtless they have been treated kindly. They came here for the mere purpose of performing a peculiar duty. The names of four of these disciples of polygamy are: Elder Fred J. Wadsworth of Taylor, Idaho; Elder J. E. Wilson Jr. of Logan, Utah, Elder Edward F. Turley of Colonia Juarez, Chihuahua, Mexico, and Elder E. F. Malan, Ogden.

"Now for the interesting part of the story, related to a Signal reporter by Mr. Gray himself, and given as near as possible in his own words:

"Last Friday these four Mormon Elders called at my home here. They were very genteel in appearance and actions and asked me if I wouldn't like to look over some of their tracts, etc., and also asked me if I would not let them cure me by faith. I consented and they impressed upon me very strongly that I should not have faith in them but should place all my faith in God as it was through Him and not them that my cure would be accomplished. This liberal statement on their part and their own sincerity aided me materially, for I always knew that God alone could cure me, and, do you know, I have always thought that God would cure me.

"As I said before, I consented and they set Sunday afternoon at 2 o'clock for the time of holding the meeting, and additionally stated that from then, Friday morning, until after the faith meeting they would not eat anything, as a period of fasting seemed necessary.

"Sunday afternoon, or yesterday afternoon, at 2 o'clock the four Elders came here to my home and after repeatedly instructing me to put my faith in God they knelt at my bedside in prayer, my wife being the sixth occupant of the room.