

to keep these out, for in the busy thoroughfares selected for the route of the procession the volume of traffic was checked for a time, and then bore itself forward with irresistible force into the first breach that presented itself. London is a grand place to draw immense crowds, but a funeral procession is a dismal failure.

But the penny programme feature is but a drop in the great cataract of money-making schemes that were worked. It will be sufficient to mention one other scene, that occurred at the Olympia Theatre last evening. This place was built for Barnum's great show, and will seat 24,000 people. Barnum, with all his skill as a showman, never gave such an exhibition as that of last night. The place was packed to suffocation, and many who desired admission turned away because of the jam. Could anybody come? Oh yes; if he had a sixpence or a shilling. At one door was the sign, "Seats, one shilling." At another which led to a more distant part of the auditorium was "seats, sixpence." There was a small door admitting to standing room in a still less favorable part of the building where no charge was made, and the space for people was commensurately small. But even here the contribution box made its way.

The scene within beggars description. A vast sea of heads, some scarcely distinguishable in the mass, others more prominent, and still others reaching up like the tallest stalks in a field of sugar cane; the swaying and shifting too and fro of thousands of forms; a multitudinous din of sounds without harmony; the merry rattle of money in collection boxes as the people were urged to "drop a copper;" the Babel of voices in all the provincial dialects shouting programmes and prices, refreshments and reserved seats, drinks and donations, fruits and funeral songs; the solemn exercises were in progress, yet overwhelmed by the merry greetings, the cheerful chatterings, and the hearty laughter.

A great memorial service was being performed, with sacred music, mournful prayers and fervent exhortations, but beyond a small circle near to the bier, a stranger could never have ascertained that fact from the scene presented. But thus it was till the last hymn was sung, the last prayer offered, and the bands in attendance poured forth their melody. The demise of Mrs. Booth was a great loss to her grief stricken family, but to the Salvation Army her funeral brought great financial gain. Possibly it is not the first, but it certainly is the most extensive and successful of all money making memorial meetings.

The religious phase of the Salvation Army presents a number of peculiarities and inconsistencies. But in this regard it is inferior to the Church of England, as was once more shown last Sabbath. It will be remembered by the readers of the

News that a short time since a man shot himself in St. Paul's Cathedral. It was at first attempted to prove that at the moment of death the suicide was outside of the walls. This, it was claimed, would avert the "defilement of the edifice," but it did not prove to be the case. So two weeks later services were announced for a re-consecration of the national cathedral. The proclamation was that there would be "A service of reconciliation, or act of reparation to Almighty God for the dishonor recently done to His sanctuary." The Bishop of London officiated, and he said to those present that "they all knew that all of them alike were partakers in the sin" of the dead man, and for this cause was the "sentence of reconciliation" read, signed and placed among the Cathedral records. This is the first time such a service has been held in St. Paul's, though there have been five suicides there within the past forty years. Those of the clergy of the Church of England, who have been uneasy on this score are now content because "St. Paul's has been set all right." But when the Gospel of Christ, which they falsely pretend to teach, is offered to them they decline to set themselves right, and revile against and persecute the disciples of the Lord Jesus. They are of those of whom the Master spoke when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Dr. Duncan is still engaged in his lectures against "Mormonism." He said in one of them that he was willing to be set right if he had made any misstatement, so on Monday, the 12th inst., two Elders called upon him and called attention to an error about the death of the Prophet Joseph, whom the reverend Duncan led the people to believe was arrested for having been engaged in a rebellion, and was shot while endeavoring to escape from the officers. At first he denied making any statement of the circumstances connected with the Prophet's death, but finally admitted that he said "Joseph Smith was at the head of an army of four thousand men, and appeared in military uniform. No government will permit a hostile force within its borders, so he was arrested, and was killed while making his escape." He added "I did not say that the body of men he commanded was a hostile force, or that he was escaping from the officers. I merely stated the broad principle that a government would not allow a hostile force within its borders, and if by the association of ideas the people thought I referred to Joseph Smith as being hostile to the government, I cannot help that. I did not mean to say so. I put a period after the word 'uniform.'"

This contemptible manner of crawling out of the falsehood he had told is characteristic of this very reverend minister. Several other untruths that he had told were cited to him; some of which he denied making, though he was confronted by witnesses, and others he tried to evade, but he was not allowed to do

so, and this snake-in-the-grass individual was thoroughly exposed to view. Then he cringed and protested against anything being published about him. He wanted to malign the people and to denounce the principles of the Gospel, and at the same time be exempt from censure lest his hypocrisy would become public.

During the interview he frequently protested that he had been investigating "Mormonism" from an unprejudiced standpoint. He declared that his effort had been to treat it fairly. He was asked why he had not condemned the murder of Joseph Smith, and his reply was "It did not suit my purpose." He had "a purpose," then, and what was it? He said he was dealing honestly, but he "protested too much," and, being closely questioned, he finally admitted that his purpose had been to oppose the doctrines of the Latter-day Saints. With this object he had started out, intending to use "Mormon" literature against themselves. This was the self-confessed purpose of this "honest," "disinterested," "unprejudiced" fraud who weekly belches forth streams of falsehoods concerning the Latter-day Saints and their doctrines, and who at the same time poses as an exemplar and expounder of Christianity. He is truly one of those who love and make a lie, and who, except he repents and turns unto righteousness, will be kept without the gates of the holy city, with the "dogs, and sorcerers, and whoremongers, and murderers and idolaters." J. H. A.

LONDON, Oct. 14, 1890.

CITY COUNCIL.

The City Council met in regular session November 4th. The roll call showed ten members present, and the following business was transacted:

F. S. Richards and others asked that an electric light be placed at the intersection of A and Fourth Streets. Referred to the committee on streets.

The board of education asked for an extension of water mains on Second West Street, from First to Second South Streets. Referred to the committee on waterworks.

E. F. Ryan asked to be protected from injury to his property caused by an overflowing well adjoining his property. The petition was tabled.

Burton, Gardner & Company asked to have John T. Williams appointed a special policeman. Referred to the committee on police.

Mount & Griffin asked for an appropriation of \$1200 on their sprinkling contract.

A. F. Spayde asked to have his restaurant license transferred to Miss C. L. Niemyer. Referred to the committee on license.

The petition of James Chesney for repairs on Fourth South Street for lowering flumes and removing sewer embankments was referred to the committee on streets.

Morgan H. Williams asked privi-