

of April. This gives me one more month in London. While here I have contracted numerous warm friendships, and it is not without regret that I contemplate so soon being separated from the society of those whom I have learned to regard with deep affection. But duty is always the first consideration with a "Mormon" Elder, and when it appears, all other sentiments must give way.

Simultaneous or nearly so to my departure for Liverpool will be that of my intimate friend and fellow-laborer, Elder John Q. Cannon, for Germany, where he goes to take the place of his brother Abram, the latter, after an extended and oft-times thrilling experience in Switzerland and the northern cities of the Teutonic empire, having been released to return home by the second ship, which sails from Liverpool on the 23d of May. Elder John Q. Cannon will leave London with the prayers and blessings of all who have formed his acquaintance. He has won a host of friends, who deeply regret his early departure from their midst, and all who have witnessed his energy, faithfulness and humility in performing the varied duties devolving upon him in this part of the vineyard, can confidently predict a continuation of his useful and honorable career wherever he may be called to go. Elder W. H. King, now in the Nottingham Conference, a young man well fitted for the position, will succeed Elder Cannon as clerk of the London Conference. Elder Farr, my late travelling companion, who is expecting to return home by the second ship, has received permission to travel on the continent for several weeks, and will probably accompany Brother Cannon as far as Switzerland.

As for myself, notwithstanding the gloomy prophecies, anxieties and other "notes of dreadful preparation" which many kind-hearted consoers, with the best of intentions no doubt, repeatedly sounded in my ears before leaving home, I am thankful to God to be able to say that I never enjoyed better health in my life, and am perfectly satisfied and contented with the prospect ahead. I would, however, kindly advise all well-wishers of departing missionaries to refrain while in their presence, from the expression of ideas that tend to discourage and weaken the faith which they are struggling to cherish and keep alive in their hearts. Some persons seem to imagine that by picturing an Elder's future dark and gloomy before him, that they are doing God service and assisting the missionary to accomplish his destiny, but such persons are very much mistaken. They are simply adding to his burden, and throwing cold water upon the flame which should be fed with the fuel of hope and encouragement. He generally has about as much to stand under as he cares for without having his friends "of little faith" pile a mountain of additional discomfort upon his back. If they would but utilize the time which is spent in predicting disaster, in humble prayers to God for his safety and welfare, it would be much wiser and better for all concerned.

Affairs here are moving along smoothly. The Elders are all alive to the work, and are rather impatiently awaiting the coming of spring to prosecute their open air labors more vigorously than ever. There have been no mobbings of our Elders in London, as has been twice reported. The Josephites have been pretty roughly handled once or twice of late and have been confounded by the newspapers with genuine "Mormons."

Last night a reporter of the *Pall Mall Gazette* attended our North London meeting and subsequently interviewed Elder Cooper at considerable length.

With fervent prayers for Zion and her interests in all the world, I remain, your brother in the Gospel of Christ.

ORSON F. WHITNEY.

A fishing schooner from George's Bank reports seeing two fishing vessels go down, with all on board, in a gale on Saturday last.

Truth says that Don Philippe de Bourbon, second son of Count de Arquila, is about to marry Miss Mackey, an American heiress.

Judge Cox, St. Paul, was found guilty on seven of the sixteen counts against him, the Senate by a majority ranging from 12 to 22, so deciding.

UNPALATABLE TRUTHS.

The following letter appears in the New York Sun of Feb. 20. It contains indisputable facts and figures which, however, will prove anything but palatable to rabid anti-"Mormons."

MORMON VIRTUES—GENTILE VICES—FIGURES EXULTINGLY QUOTED BY MORMON BELIEVERS.

To the Editor of the Sun.

SIR: In Salt Lake City the proportion between Mormons and Gentiles is 75 to 25. In the city prison there were 29 convicts, all non-Mormons. In Salt Lake County the proportion is 80 to 20, and in the county prison there were six convicts, all non-mormons. For the past five years all the county convicts have been non-Mormons except three.

In Utah Territory there are, according to the United States census and church statistical reports, 83 Mormons to 17 non-Mormons. In the Utah penitentiary there were (in 1881) 51 prisoners, only five of whom were Mormons, and two of these were imprisoned for imitating Abraham in their domestic practices. So that the 17 per cent outsiders had 46 convicts in the penitentiary while the 85 per cent Mormons had but five.

The total number of lock-ups including the penitentiary, is 14. These aggregate 125 inmates; of these 125 not over 17 are Mormons, several of whom were incarcerated by Methodist Judges for minor offences and polygamy, while it is notorious that if all the criminal class in the 17 per cent. non-Mormon population were imprisoned, more jails would be necessary.

Of the 200 saloon, billiard, bowling alley, and pool table keepers in Utah, not over a dozen even profess to be Mormons. All the bagnios and other disreputable concerns now in the Territory are run, fostered, and sustained by non-Mormons. Ninety-eight per cent of the gamblers in Utah are non-mormons. Ninety-five per cent of the Utah lawyers are Gentiles, and 80 per cent. of all the litigation is of outside growth and promotion.

Of the 250 cities, towns, villages, and wards in Utah, over 200 have no gaudy sepulchre of departed virtue of any sort, for the very obvious reason that these two hundred and odd towns are almost exclusively occupied by Mormons.

Ninety-five per cent. of the Mormons live in their own houses, on their own land, which they have bought from the United States Government.

Of the suicides in Utah, 90 odd per cent, are non-Mormons, and of the Utah homicides and infanticides, over 80 per cent. are perpetrated by the 17 per cent. outsiders.

The number of Mormon men having more than one wife may be estimated at from 7 to 10 per cent. of the total adult Mormon male population, while for a Mormon to practice Beecherism is a sin rarely heard of. The States east of the Missouri River produce over twenty divorces to Utah's one, in proportion to respective population.

Salt Lake City, equal in size to Poughkeepsie, Elmira, or Oswego, from Jan. 1 to Dec. 8 1881, had 1,020 arrests

Men.....	782
Women.....	238
Boys.....	18—1,020
Mormon men and boys.....	163
Mormon Women.....	8—108
Non-Mormon men and boys.....	857
Non-Mormon Women.....	194—851
	1,020

A number of the Mormon arrests were for chicken, cow, and water trespass and petty larceny. The arrests of the non-Mormons were, in most cases, for prostitution, gambling, fornication, indecency, drunkenness, unlawful rum selling, assault and battery, and shooting.

If the 75 per cent. Mormons were as lawless and corrupt as the 25 per cent. non-Mormons, there would have been 2,443 arrests made from their ranks during the year 1881, instead of the comparatively trifling number of 109, as the records show; and if the 25 per cent. non-Mormons were as law abiding and orderly as the 75 per cent. Mormons, instead of the startling number of 851 non-Mormon arrests during the year, there would have been but 56 made!

D. D. L.

NEW YORK, Feb. 18.

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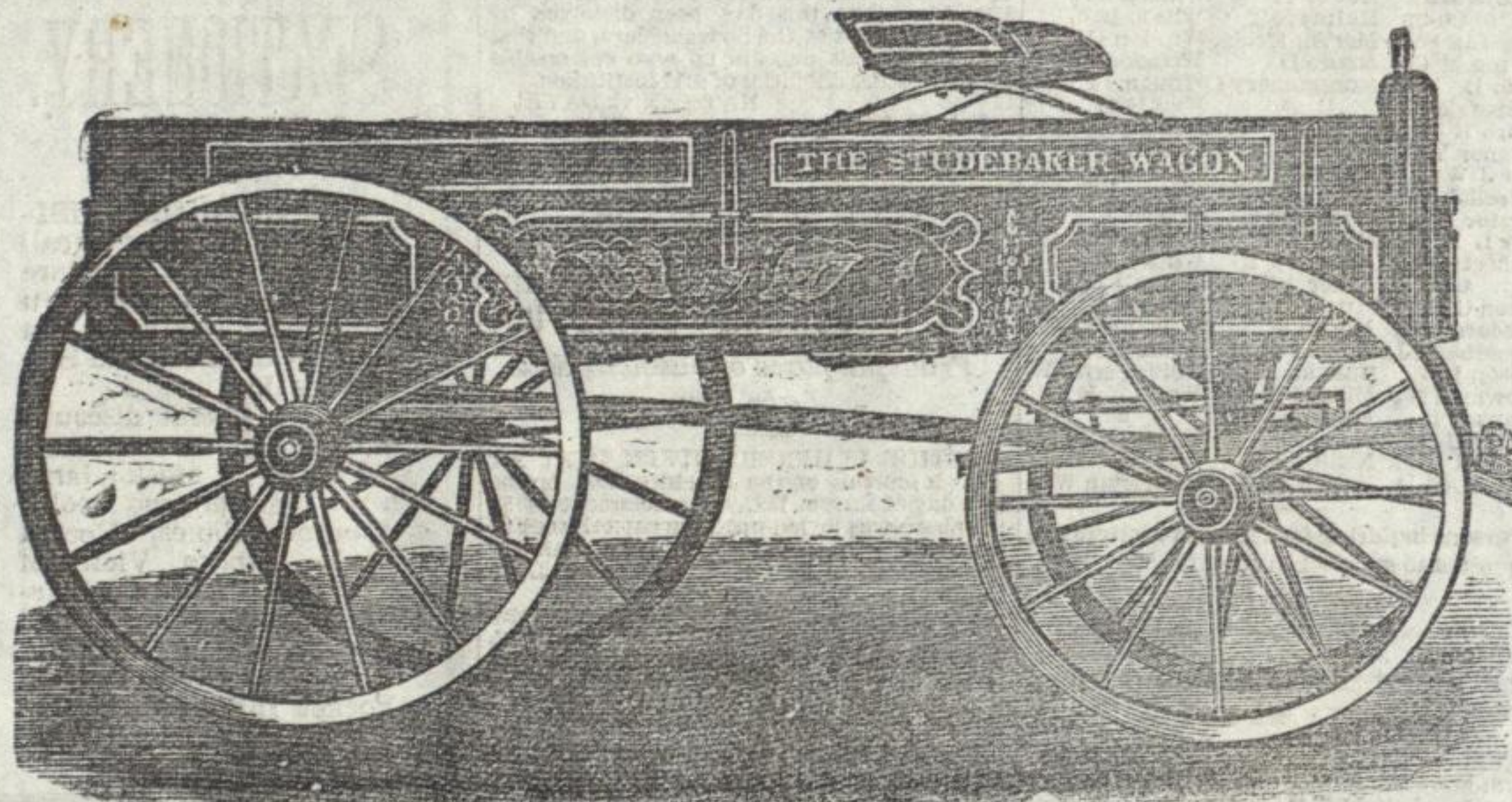
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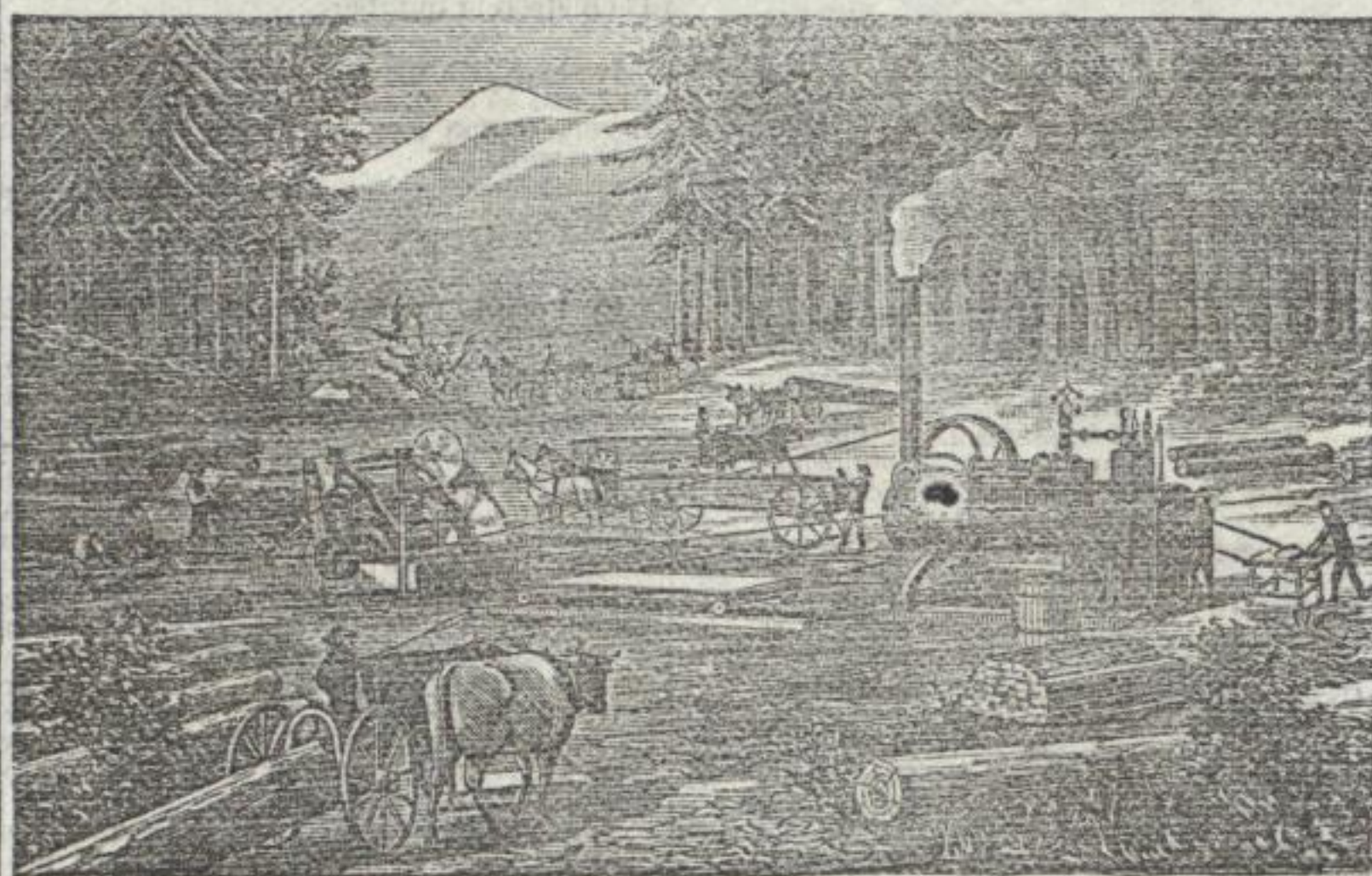
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