

and we try to practice what we preach."

"What will be the effect of the abolition of polygamy on the growth of the Church?"

"I think it will help it rather than otherwise," replied Delegate Caine. "Polygamy has been more of a clog to us than an aid. The Church got along during its first years without it and prospered. It will prosper now."

"You have never been a polygamist?" said I.

"No, not in practice. I have had but one wife, and one family was all that I could support. I have had ten children, and the Mormons believe in having children. We believe that the greatest of crimes is that of taking away a human life and we believe that there is no hope of salvation for the murderer, whether his victim be an unborn babe or a grown man. We have, in short, what I consider to be the best religion on the face of the globe, and if the rest of the United States really understood it I don't think that the present opposition to us would exist."

FRANK G. CARPENTER.

LETTER FROM LONDON.

This season has beheld in the great city of London many visitors from Utah; a large proportion of this number being from Salt Lake City. As winter draws nigh, however, they take their departure for home, so that now there are in the city but three—Mr. and Mrs. John James, of Salt Lake, who intend remaining in England until spring, and Mr. James Cunningham, of the Mammoth mine, who will probably make a trip to Scotland and another to Paris before turning his face westward. This year tourists have in a general way possessed an advantage over those of a number of years past, owing to the delightful weather which has prevailed. Judging by that of the past few weeks, one would hardly think it possible for a real old-fashioned "London fog" to maintain its hold for any length of time. But as the summer passes, and the damp and chilly atmosphere causes overcoats to be brought out even in the glad sunshine, there is the premonition that a comparatively brief period would suffice for a change to the inky blackness of a fog which would obscure the light of the sun at noonday.

Whether it is because of the presence here of an unusual number from the beautiful mountain homes of the Latter-day Saints, or whether it is because of other conditions, it is a fact of note that there are many here who are affected with a virulent disease that claims its victims among the pharisaical professors of modern Christianity everywhere. This disease is frequently called "Anti-Mormon Rabies," and among its most certain effects are the substitution in the mind of bigotry for reason, and in the heart of hatred toward instead of love and sympathy for those whose views are not in accord with the ideas of individuals affected with the disorder.

That class upon which the malady seems most to thrive are the clergy of the day, whose hypocrisy in departing by their practice from the theory of life which they teach; bares them to its malevolent influences. One of these "sick ones" now in London, who thinks he will "be heard for his much speaking," is a Baptist minister, Dr. Duncan. The disease which he has cultivated in his mind has extended to his heart, and in its metastasis has impregnated his whole being with the virus. Thus he bubbles over with a desire to make himself famous by his assaults on the "Mormons." With this in view he advertised a series of lectures against the Book of Mormon. His claim was that he would condemn it from its own utterances, and upon this proposition he started out and gave two lectures. At the first he made the admission that he was willing to believe that the book contained a truthful record of a people who formerly lived on the American continent, and that they were what the record said, a part of the house of Israel. He also admitted that the historic portion of the book had been authenticated by the researches of archaeologists among the ruined palaces and cities of Central America, and the ancient mounds and forts of North America. He accepted all this; but he could not admit the idea that one esteemed as a Prophet on the western hemisphere could express the same truism in almost the same language, when translated into English as did one esteemed as a Prophet on the eastern hemisphere. He could not believe that a historian in ancient America could refer to the grave as a place whence none returned to this sphere, because, forsooth, a father of literature on the eastern hemisphere had referred to the place of the dead as the bourne from which no traveler returns. This eccentric vassal of a defunct faith accepts and proclaims as true the history of the Book of Mormon, but he could not receive its doctrines because they were the same as those of the New Testament, which he professed to believe in. He complained that the Prophet Nephi foretold that the Redeemer of the world would be called Jesus Christ. This, said Dr. Duncan, could not be believed by him. Jesus had been called the Messiah, and had been given many other titles by the Old Testament Prophets, and the names had been applied to Him, but it could not be the truth that a Prophet in America could foretell that he would be called Jesus Christ, for the Prophets in Asia had not so designated Him. This, the Dr. declared, was only a "trick of those Yankee Jews" to show that they were equally favored with those who dwelt in Palestine. Here was the point of his argument, if such it may be termed, and with each feature of harmony between the Book of Mormon and the Bible that he took up he made the same comment. Of course his reference to the "Yankee Jews" took well with his audience, as does every scornful remark made here pertaining to

Americans. The Dr.'s second lecture was a repetition of the first, with the exception that he mainly used new quotations from the Book of Mormon to show that its doctrinal part harmonized with, or as he put it, "was interpolated from the New Testament."

By a pretense of being fair, he made a statement that he believed the historic part of the book to be true, but stultified himself by rejecting the stronger evidence of the authenticity of the doctrines it promulgates. There is a reason for his peculiarly inconsistent position, and it probably exists in that portion of the record which was the chief point of attack, where Nephi says of the commandments of the Lord. "He commandeth that there shall be no priestcrafts; for behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world; but they seek not the welfare of Zion."

There is a subject that is now attracting the attention of the ministers of the Church of England. It arises from the act of a suicide. Last Sunday Edward Easton, a surveyor's clerk, went into St. Paul's Cathedral, London, and ended his life by putting a pistol ball into his head. The shot attracted the attendants, and they hastened to remove the dying man from the building, but it is claimed that he expired before the door was reached. At any rate, he was dead when he was carried down the steps. He left a letter saying that "false Christianity" was the cause of his ruin. He had changed his membership from one denomination to another, but in neither did he find the Christianity that was taught being carried into practice. But the matter that is under discussion is a provision in the ecclesiastical law, that if a suicide takes place in a church, that act necessitates its reconsecration. It is not disputed that the shooting was done within the building, but Cannon Scott-Holland claims that Easton died just after he passed outside of the door, and thus relieved St. Paul's of the odium of a suicide having been committed there. But if the other view prevails, or it is shown that Easton died in the building, the national cathedral will have to be consecrated again before services can be held in it.

This city is the stronghold of the Salvation Army, and the present is called "Self Denial Week," when the Salvationists deny themselves of all the necessities of life, and donate what they thus save for the promulgation of their cause. Gen. Booth, their leader, is now receiving the praise instead of the ridicule of the press; and the papers declare that while "Bishops are eloquent, Booth is practical." The Salvationists propose to establish "houses of refuge," and the poor and outcast are to be brought there and encouraged to a better life by being taught some useful branch of trade. The conditions are that they will "work and obey orders." If the scheme is carried out as projected, it will doubtless benefit many. It is,