



GEORGE Q. CANNON.....EDITOR

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## SECOND INTERVIEW WITH ELDER BRIGHAM YOUNG, JUN.

The report of the interview, which one of the staff of the Philadelphia *Morning Post* had with Elder Brigham Young, Jr., has proved so interesting, and excited so much comment, that a second one has been solicited, with the object of obtaining views on certain matters which had escaped the attention of the reporter during the first interview. The reporter says that he has had a great deal of interesting knowledge relative to the belief of the Latter-day Saints imparted to him; but it would be entirely too voluminous for the columns of a newspaper. He omits everything that would not be of public interest, and many points that, doubtless, would be very readable, he cannot give for want of space.

The first subject talked upon was Patriarchal marriage, about the moral effect of which the reporter was anxious to obtain some information. He was assured the effect was most excellent, as a lewd woman is a thing unknown in Utah, there being no houses of prostitution nor any of the evils attendant thereon. The next question was in relation to the conduct of the United States officers; to which an appropriate answer was given.

Then came the enquiry how it was that the people of Utah came to sympathize with the Southern Confederacy. The reporter seems to have been under the impression that we leaned to the side of the Confederates during the war. He was told that "We did not sympathize with the rebellion;" but on the contrary, earnestly and persistently refused all overtures made to us to take sides with the South.

Then followed a series of questions as to "the relative proportion of the sexes in Utah;" "admittance as a State;" "the question of Government taxation;" "of Government interference;" and also as to the probability of our going to Jackson county. We give the language of Elder Young as given by the *Post* in reply to this:—

"And mark my words, we will reach it [Jackson county, Missouri], if it takes us forty years, as it did the Israelites before they entered Canaan. Our children are daily taught to look upon the place as their Zion, where we are to build the temple of the New Jerusalem, the corner stone of which was laid in 1834 by Joseph Smith. And remember, these children are continually increasing, and soon will number tens of thousands. Jackson county was revealed to us as the place, and there we intend to build the city and the temple. Our eyes have ever been fixed upon the place as our Zion. I, from the early age of four years, have always kept my eyes on it."

Questions then followed in relation to our views about the Fifteenth Amendment; about our police force, the health of the rising generation, the removal of the national capital, woman suffrage, the Quaker Indian policy, foreign war, the Alabama claims, his opinion of Congress, foreign interference and about the condition of affairs in Utah generally, the report of which occupies nearly four columns.

The conversation is, we imagine, fairly reported and will doubtless do a great deal of good in removing prejudice from the public mind, and in giving newspaper readers a more just conception of our true feelings.

The reporter expresses himself as being highly satisfied with the interview. He gives Elder Young credit for being a man of more than ordinary ability, who has traveled a great deal and has profited thereby, and also, says that he has a forcible style of delivery which rivets his hearer's attention and gives weight to his words.

## HOME THE SPIRITUALIST AND HIS WONDERWORKING POWERS.

Home, the great spiritualist medium, has been giving wonderful seances lately

in the presence of several noblemen and ladies and gentlemen in England. One of them—Viscount Adare, has written a book, for private circulation, giving descriptions of the remarkable things which he and others saw and heard. He informs his readers that his object has been to divest his accounts of all sensational elements, and to simply record the bare facts witnessed. In this book the author gives the names of fifty persons as witnesses of these spiritual manifestations, who are well known and responsible. Some belong to the aristocracy, some are scientists, some are eminent in the pursuits of literature, and others in the law, physics and the military department. The writer of the editorial correspondence of the *Chicago Universe*, from which we glean these particulars, while thrilled with some remarkable experiences of this character which had been related to him exclaims:

"Oh! that this great throbbing, doubting world could witness these wonderful phenomena!"

We do not know, of course, what effect the witnessing of the phenomena would have on the world; but from a perusal of those which Viscount Adare records we can not see that the world would have been in the least improved by the sight.

In *seance* No. 1, the table vibrated with great rapidity and danced around the room in various directions. It was tilted up to an angle of forty-five degrees, and though the surface was polished mahogany, yet the candles, paper and pencil did not move. A chair standing about five yards distant from Viscount Adare suddenly placed itself beside him. A lady present saw a shadowy form standing between Home and Viscount Adare, and the latter says he was touched lightly on the head. An accordion was also brought and a tune was played upon it of perfect melody and beautiful expression, without visible hands.

Another time, in the presence of several persons whose names were given, curious sounds were heard, something between the chirping of a bird and the "whistling produced by a bird's wings." Soon after the spirit voice was heard distinctly. While these sounds were heard Mr. Home engaged in conversation to show that he was not practicing ventiloquism.

At another *seance* a very large table cut some curious capers, and music was heard, and other manifestations, "demonstrating," as asserted, "the reality of a future existence." But how this music established the fact of a future existence we are not informed. During this sitting "Mr. Home was entranced, spoke beautifully and was elongated from his natural height five feet ten inches, to six feet four." One of the noble lords present held Home's feet, and satisfied himself they were fairly on the floor. Others unbuttoned his coat, and there was a space between his vest and the waistband of his pantaloons of four or five inches. He grew in breadth and size all over. We are not told what became of his suspenders or buttons during this stretching process. Spirit voices were also heard and spirit forms were seen.

On one occasion the party went to an abbey, and while standing near the altar, Home was entranced, and by the expression of his face appeared in great agony. An owl, probably scared at Home's looks, flew round the old abbey screeching. Adare thought it must be Home that made the noise; but the latter "said in a most awful voice, 'No, it is not me, you are mistaken.'" He then knelt upon the ground, waved his hands and appeared in great distress. He was again entranced, and they saw him approaching, and evidently raised from off the ground, for he floated by them in a horizontal position and was carried over a broken wall which was about two feet high. When he came out of the trance he said he had seen an old monk, who told him that he could not leave the earth; but Home told his friends that he thought the old fellow would be better and happier for what had transpired that night; probably he thought, when he saw Home's face and actions, that his own case was not so bad a one after all.

Another time Adah Menken, the notorious circus rider, gave Home manifestations, entranced him and spoke through his organism. What she said must, we suppose, have been edifying. After this he was taken up in the air, and was carried out of one window and brought into the window of another room. Afterwards there was heard a rushing sound of wind, the chirping of a bird, and luminous emanations were seen around Home's head which, at times, changed into the form of tongues

or jets of flame. Then, entranced again, he spoke in an unknown tongue. After this was over, the spirits said they had been discussing the subject of the miracles of the day of Pentecost, and that the spirits present, aided by higher intelligences, had produced these various wonders to show that the same phenomena could occur now that did in the uncorrupted Christian ages.

These are a few of the phenomena which are extracted from a book of 200 pages, issued only for private circulation. After reading them the inquiry naturally arises: Of what benefit can these wonders be to the performer or the witnesses? If there is a wonder, among all that Home is said to have worked, that would be of advantage to the world if they should see it, we fail to appreciate it. Though we can not see any advantage that can follow from these phenomena, we perceive that great injury must attend their exhibition. Who, after seeing and hearing what these people say they saw and heard in imitation of the day of Pentecost, would obey the doctrine and submit to the ordinances which Jesus taught? Jesus, in his desire "to fulfil all righteousness," willingly went and was baptized of John in Jordan. But Home and his party can have these powers which they exercise without obeying any ordinance. What necessity, therefore, they think, in conforming to ordinances? This is precisely the end that the evil one wishes to accomplish. If he can destroy faith in the gospel and in its ordinances and in the priesthood which administers them, he has accomplished the object he has in view.

For years after the Church of Jesus Christ of Latter-day Saints was organized the doctrine of revelation and the bestowal of the gifts as enjoyed by the people of God in ancient days were derided and denounced. The early persecutors of the Church assigned as a justification for their lawlessness and cruelty the belief of the people in these doctrines. But no sooner did the counterfeit power appear, than "spiritual phenomena" were hailed with delight by hundreds and thousands to whom the truth had been preached, but who rejected it. They have been offered these phenomena on easy terms. No necessity of believing in Jesus, of repenting, of being baptized, of obeying those who hold the priesthood, of submitting to persecution; but every one can do that which is right in his own eyes, and can get revelations in any number and in any desirable form. A cunning trick of the evil one to counteract and render of non-effect the work of God! And this power will doubtless increase, for we are told that a time will come when great wonders shall be done, and fire shall be made to come down from heaven on the earth in the sight of men, and they will be deceived by means of those miracles which shall be performed; and if it were possible the very elect will be led away. The day has already arrived when these predictions are beginning to be fulfilled. The elect, however, know that God has a priesthood upon the earth, to whom He has given the power to guide. By strictly following its counsels and clinging to its examples, they have escaped in the past and will escape in the future all the deceptions, the snares and the wonders which may be wrought by irreligious, or professed religious, false prophets.

## PLUTOCRACY—CO-OPERATION.

The article which appears in another column, under the head of "The Millionaires of New York," though exaggerated in tone, contains many ideas which demand reflection, and which, to the Latter Day Saints, are especially suggestive. It would be an evil of almost incalculable magnitude, in our opinion, for a plutocracy such as exists in the East ever to grow up in our society. The perpetuity of our system would be greatly endangered by the agglomeration of capital in a few hands, and we, as a people, should never rest, contented until some wise plan is put into operation to prevent such a consummation. There should be no class in our community separated by interest and sympathy from the mass of the people. The concentration of wealth in the hands of a few individuals would inevitably produce such a class, and all the evils which abound in countries where a conflict between labor and capital exists would be reproduced here. Already we have seen some of the fruits of this system of doing business, and it is easy to perceive how dire would be the result to the church of God, were it carried on for any length of time.

It was with the view of checking the growth of these evils, and bringing about a condition of society where one class of men would not be mere wealth producing machines for another that co-operation was inaugurated in this Territory. And, though the principle has had difficulties to contend with, its friends view its success and the results which have attended it with more than an ordinary degree of satisfaction. Not only has it been beneficial to the people of the Territory; but it has been the means of saving thousands of dollars to eastern and western wholesale houses. Outside dealers have disliked our system of co-operation; they have thought that they did not have such good opportunities of securing patronage as under the old system. The fact is, however, they really owe it a debt of gratitude; for, had it not been for co-operation, this country would have been filled with merchants, who would have brought in immense stocks of goods for which they would have been indebted to merchants East. The character of the trade was such as to induce dealers in merchandise to flock here. The people were liberal traders, were punctual, and the prospect was very flattering that money would be very abundant. Of this scarcely a business man entertained a doubt, and so sanguine were Eastern and Western wholesale houses in relation to this that merchants in this city, however doubtful their reputation, would have had no difficulty in purchasing large stocks of goods. Indeed, the eagerness with which they wished to sell goods has been exemplified in several instances where they have suffered loss.

We repeat, therefore, that wholesale dealers are under obligations to the system of co-operation which has been established in this Territory; for, we are confident, it has saved them from disastrous consequences.

It is surprising how much attention this system of co-operation is receiving among men of reflection on this and the other side of the Atlantic. In a state of barbarism man is enslaved by his more powerful fellowman; but as knowledge and enlightenment advance this serfdom disappears, and he receives his pay for his labor. But laboring men have reached such a point at the present day that they are not content to receive the wages of capital. They view capital as a tyrannical master which would enslave them and make them its mere tools; and, to check its tyranny, they associate themselves together in societies, and not unfrequently exercise an oppression over one another that is as odious as that which they revolt against in the shape of capital. It is now felt by advanced, philanthropic minds that the wages system is a failure, and is not adapted to the progress of the age. The laboring man is admittedly the wealth-producer, and, it is claimed, he should have a higher interest in the material prosperity which his labor creates than his daily wages gives; he should have some interest in, and some control over, the work in which he is employed.

Co-operation is only the stepping-stone to that more perfect condition of society which we wish to reach; but as a stepping-stone, we should not despise its aid. Properly carried out we will find it useful, not only in the selling of goods, for this is one of its least beneficial forms; but in the cultivation of the ground, in the care of stock, in the carrying on of factories, and in the conducting of mechanical pursuits. The principle can be applied to advantage in various ways, and it should be used as far as possible, that wealth be not concentrated in the hands of a few, but be distributed throughout the entire people and each one partake, according to his industry and thrift, of its blessings, and the elevation which is the result of its judicious management.

## RECONSTRUCTION IN THE SOUTH.

MR. Parker Pillsbury, the veteran abolitionist, has lately been on a tour through the Southern Atlantic States, and in the last *Independent*, he reviews their condition. He pronounces reconstruction a failure. Ignorance, intemperance, demagogues and preachers are the evils, according to his account, most conspicuous at the South. Respecting ignorance he says:

"A majority of the Legislature of South Carolina are colored men, and many of them can neither write nor read. But several of their very best friends assured me they should never support such again for the sake of the colored race itself—not even to save the State from the Democratic party. Such a burlesque on the very name of government, they declared, was never before seen. I have witnessed enough my-