

the Giant's Parlor, the wishing chair and other such interesting places were visited while we were at the Causeway. Descending the mountain by another route we were soon in the rural Irish jaunting car again and juggling towards Port Rush, when a heavy shower overtook us and we were quite "damp" on reaching our destination. We left Port Rush after a short stay and returned to Belfast.

In that city we went to Mount Pathinger and held meetings. The opposition was very strong. The crowd made such a noise that we could hardly hear Brother Petersen announce the opening hymn. Brother Stowell was the speaker. He dealt out scripture to them in fine shape. The crowd increased until I supposed there were nearly a thousand when we closed. Some were very bitter, others indifferent and a few even endeavored to quiet the crowd. After the benediction the people became better disposed and some approached and shook hands with us.

Among my other experiences in which there was a considerable admixture of the unpleasant, was that of delivering tracts from door to door. Some of the receptions met with while I was so occupied were not strictly cordial, and the anxiety of numbers of the people waited upon to hear the Gospel explained was not sufficiently strong to give much encouragement to the faithful missionary.

After a brief sojourn in Belfast I took a steamer for Glasgow.

LE ROIE C. SNOW.

BELFAST, June, 1896.

### THE COUNTY BONDS.

SALT LAKE CITY, July 2, 1896.

I have read your article of Wednesday's issue (July 1) and find in it much which appeals to public interest and common sense. I have a suggestion or so to offer in connection with this county bond sale which if carried out—nothing could be lost.

1st.—For Mr. Whittemore to visit the East for the purpose of negotiating the sale of these bonds (presumably at public expense) is a piece of extravagance pure and simple, as every bond-buyer of any consequence in the United States is constantly on the lookout through their army of agents for issues of this kind. And again, the simple statement through the local press is fully sufficient, as these matters are always reported East from local circles at some such as banks, brokers, commercial agencies, etc. All that is necessary is for the county to issue a printed official circular relating such facts as bear upon the legality of the bonds, the date and amount of the issue, and the term of years and rate of interest. The only cost would be a little printer's ink. The bond buyers would do the rest, and as vultures gather around carrion they would be here through their agents or correspondents at the date of sale.

During the past six years there have been sold by the city and board of education combined upwards of two millions of bonds, and the necessity never arose to send any one east to place them—even those bonds that were issued payable in "lawful currency." So I believe that our being

deprived of Mr. Whittemore's absence from his post will bear no more fruit than his last trip. Mr. Whittemore should stay home and saw wood.

Again I have an abiding faith that to receive bids for small amounts, would be a good idea, and not have the large issue of \$350,000 gobbled up by one concern. There is probably no one person in our State, nor any private estate, that could buy this large an issue; but it is a fact that never in the history of Utah has there been so much Utah capital lying uninvested, which might easily be drawn forth from bank vaults in the way of county bond investments. The sale of bonds at home should be encouraged.

The idea of issuing the bonds and reducing the interest on the county indebtedness I believe to be meritorious. Issuing them payable in "lawful currency" instead of "gold" is even more so. But there is evidently vast room for economy and improvement in the manner of advertising and selling them, if the present plan of the county selectmen is to be carried out. The recent sale of government bonds at popular subscription, as all know, proved highly profitable for the government and struck a popular chord, such as we locally should not ignore in disposing of the present issue.

Very respectfully,

J. B. WALDEN.

### INTERVIEW WITH JOSEPH SMITH.

CHICAGO, June 6th, 1896.

By the request of many of our Elders and interested friends, and, at the suggestion of Elder Joshua R. Clark, who has been presiding over the Northern States mission, I herewith respectfully submit a verbatim copy of an interview between myself and Joseph Smith, president of the "Reorganized church," March 18th, 1896, at Independence, Jackson county, Mo., in the house of Mr. Luff, one of the Reorganization's apostles.

There were present Elders Wm. E. Crittite, Eugene S. Hart, Archibald G. Young, of the Church of Jesus Christ of Latter-day Saints, besides Joseph Luff, Joseph Smith and myself.

The questions and replies made were as follows:

Q.—Do you claim to be a Prophet?

A.—Yes—I claim the same authority as my father.

Q.—Did your father ordain you to be a Prophet and lead the Church?

A.—No, he did not. He blessed me but did not ordain me to any office that I know of.

Q.—You say a "voice" told you to "join the Reorganized church;" is it not possible that the "voice" was from a "seducing spirit"—a transformed devil—instead of from God?

A.—I heard a voice—but will not say whether it could be deceptive or not.

Here Joseph endeavored to explain to us that it would be unfair for us to expect him to say that it "could be possible" for the voice to have been deceptive, after his relying upon it for so many years, etc., etc.

Q.—Who ordained you unto the apostleship?

A.—Marks, Blair and Gurley ordained me a High Priest.

Q.—Did they hold the office of an Apostle?

A.—Marks was not an Apostle.

Q.—If not, how could he give something he never had?

A.—I think one holding an office in the Melchisedek Priesthood can do so.

Q.—Have you had any visions?

A.—Yes, sir; numbers of them.

Q.—Have you ever seen an angel or heavenly personage?

A.—I have seen angels—one came as a man, and sat by my bed, and gave me instructions about sickness—as to whether to get a doctor or not.

When closely questioned Joseph admitted that the "angel might have been a man"—perhaps one of the "Nephites," he could not say—he did not shake hands with the individual. He came in at the "open door and went out the same way."

Q.—Did your mother ever deny that your father entered polygamy?

A.—Yes, sir; more than once.

Q.—Did she ever deny to you that he had the revelation on celestial marriage?

A.—She said that she did not believe that he did; I do not believe that he did, but I do not know.

Mr. Luff here interrupted: "Can't you give more that a belief; don't you remember that revelation you said you had?"

Here Joseph endeavored to satisfy his apostle by calling to mind an answer of the "spirit" in reference to this subject, which, seemingly, he had failed to remember until cited (in a very peculiar way) by Mr. Luff.

Q.—Do you believe that this principle will be practiced during the Millennium?

A.—I do not believe that it will, but I have no objections individually.

Q.—If it is not, what will those do who have married one, two and three who have died?

A.—I do not know how that will be; I know nothing about whether we will have a wife there or not.

Q.—Do you believe that you will assist us in building this grand temple, to be built in Jackson county, Mo.; in other words, do you believe the church you represent will ever unite with the original Church of Utah?

A.—I have no opinion to express. I am perfectly willing that the people of God should build it, and if I am permitted to help build it, all right.

Q.—Can you honestly say before all men, and your Prophet-father (if you could meet him) and your G. D., that you know that the people of Utah are without authority to administer the Gospel ordinances?

A.—I believe that there are many in the Utah Church who have authority to administer in the Gospel, and the people whom they administer unto, I would not be surprised if they also held authority.

Q.—Does President Woodruff hold authority?

A.—I do not like to pass upon individuals.

Q.—Dare you say that you have authority to administer the ordinances of the Gospel?

A.—I believe that I have authority.

Q.—Who would lead your church if you and one of your counselors should die?

A.—I have a theory that it would be upon the apostles.