

ANSWERS TO STRICTURES ON  
MORMONISM.

We have been permitted to peruse the following letter, from a resident of this city to a prominent citizen in Boston—

S. L. CITY,  
Sept'r 7th.

Dear Sir:

Yours of August 31st reached me September 7th. Accept my thanks for the courtesy of both letter and paper, and permit me to say that I was somewhat amused with your views, as also your groupings of Scripture, moral ethics, and "Cal. Forbes."

If my answer is a little pungent you must still give me credit for kind feelings and respect. You say "that another man will not hold our people together," etc. In this you entertain the popular idea that existed when Joseph Smith was martyred, and that is general to-day in view of the death of our lamented co-worker, Brigham Young. Why should this feeling be so prominent? Did Washington's or Lincoln's death collapse a nation? Did Christ's crucifixion weaken any principle of life? Did Luther's demise put out living fire in the hearts of emancipated reformers? No more will the death of Brigham Young disintegrate our people or weaken one element of the power and growth of our institutions, for they are founded in truth, not on man.

The great fact this generation has to learn is that "Mormonism" (as they call it) is God's and not man's work, and will grow without Joseph Smith, Brigham Young, or the patronage of any power but God's. If this generation was open to the conviction of facts, this is already proven by the deluge of persecution, and the opposition of press and pulpit, that have hounded every footstep of their progress. Still, while hedged and opposed, their progress in this desert has astonished the world. Why does Christendom attribute this to Brigham Young, instead of the gospel of Jesus Christ? Surely not out of any love for Mr. Young, for they accuse him of "all manner of evil." The great mystery of "Mormonism" is that it is God's truth, polygamy and all, and this generation has to accept it or measure arms with the great Jehovah.

We are fully aware of the prejudice and pretended holy horror with which professing Christians raise their hands against polygamy. We are as well aware that almost the entire physical veins of the nation are tainted with the poison of a social life wholly the offspring of monogamy. That infanticide, feticide and the concomitants of so-called Christian civilization, are fast drying up the issues of American life.

Now, Sir, accept the testimony of the son of your old friend, that for thirteen years of the first settlement of this Territory, when the Mormons had their own way, and were mostly "weak folks," I never heard the name of God taken in vain, never saw one man intoxicated or heard of one case of illicit intercourse, infanticide or adultery. It was for a gospel and a government producing these results that brought your old Massachusetts acquaintance to Utah, has brought thousands of other families, and will yet bring thousands more.

What has your civilization to offer that we should disorganize, and fall to pieces because one of our leaders is dead? You truthfully say that we can sustain our position by the old Testament, but remind me that Christ ushered in a "new era." In this sir, lies our hope and strength. In trying to appease the wrath of the Jews, he said, "I did not come to do away but to fulfil the law (the law and the custom was polygamy.) The Jews had backsliders, hence we find him in the temple scourging out the hypocrite with thongs. Again, he says, "If ye were the children of Abraham ye would do the works of Abraham," and many more quotations might be made from the "New Era." But significant to this generation, is the fact, that on the mother's side, Christ descended from an old polygamous lineage, and never uttered one word reprehending polygamy. The nearest approach that the cultured ministers of the age have made to finding a sentence against polygamy in the New Testament, is the words of St. Paul, that "a Bishop must be the husband of one wife," which simply means, he must be married.

You will excuse my astonishment, that a gentleman having so many avenues to learning the laws of physical health, should ask an ostracised "Mormon," living in Utah from boyhood up, why a woman should not have a plurality of husbands, as well as a man a plurality of wives? A little thought and enquiry of what is meant by that passage of Scripture which states, that "the sins of the fathers are visited upon the children to the third and fourth generations," would be an ample answer to any physician in your city of Boston.

My dear friend, the American people must disabuse their minds respecting us, and accept us in the spirit of the Constitution of our common country, and we would to God they would help us quench the surging rivers of fiery impurities that are blackening our old landmarks of religious faith, purity and national honesty.

With the kindest remembrances of myself and family to Mrs. —, and hopeful wishes for your afflicted son, and hoping some day to see you all in our Utah home.

I remain,  
Respectfully yours,

## MORMONISM.

HORACE GREELEY'S INTERVIEW  
WITH BRIGHAM YOUNG.

Horace Greeley's noted interview with Brigham Young was reported by himself as follows. It took place in 1859, when Mr. Greeley was on his way to California. It is now being reproduced in several papers which copy from the New York Tribune.

My friend, Dr. Bernhisel, M. C., took me this afternoon, by appointment, to meet Brigham Young, President of the Mormon Church, who had expressed a willingness to receive me at 2 p.m. We were very cordially welcomed at the door by the President, who led us into the second story parlor of his houses (he has three), where I was introduced to Heber C. Kimball, Gen. Wells, Gen. Ferguson, Albert Carrington, Elias Smith, and several other leading men in the church, with two full grown sons of the President. After some unimportant conversation on general topics, I stated that I had come in quest of fuller knowledge respecting the doctrines and polity of the Mormon church, and would like to ask some questions bearing on these if there were no objections. President Young avowing his willingness to respond to all pertinent inquiries, the conversation proceeded, substantially, as follows:

H. G. Am I to regard Mormonism (so called) as a new religion, or as simply a new development of Christianity?

B. Y. We hold that there can be no true Christian Church without a priesthood directly commissioned by, and in immediate communication with the Son of God and Saviour of mankind. Such a church is that of the Latter-day Saints, called by their enemies Mormons. We know no other that even pretends to have present and direct revelations of God's will.

H. G. Then I am to understand that you regard all other churches, professing to be Christian, as the Church of Rome regards all churches not in communion with itself—as schismatic, heretical and out of the way of salvation.

B. Y. Yes, substantially.

H. G. Apart from this, in what respects do your doctrines differ essentially from those of our orthodox Protestant churches—the Baptist and Methodist for instance.

B. Y. We hold the doctrines of Christianity as revealed in the Old and New Testament, also the Book of Mormon, which teaches the same cardinal truths and those only.

H. G. Do you believe in the doctrine of the Trinity?

B. Y. We do; but not exactly as it is held by all churches. We believe in the Father, the Son and the Holy Ghost, as equal, but not identical—not as one person (being). We believe in all the Bible teaches on the subject.

H. G. Do you believe in a personal devil, a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil?

B. Y. We do.

H. G. Do you hold the doctrine of eternal punishment?

B. Y. We do, though perhaps not exactly as other churches do.

We believe it as the Bible teaches it.

H. G. I understand that you regard baptism by immersion as essential?

B. Y. We do.

H. G. Do you practice infant baptism?

B. Y. No.

H. G. Do you make removal to these valleys obligatory on your converts?

B. Y. They would consider themselves greatly aggrieved if they were not invited hither. We hold to such a gathering together of God's people as the Bible foretells, and that this is the place and now is the time appointed for its consummation.

H. G. The predictions to which you refer have usually, I think, been understood to indicate Jerusalem (or Judea) as the place of such gathering?

B. Y. Yes, for the Jews, not for others.

H. G. What is the position of your church with respect to slavery?

B. Y. We consider it of Divine institution, and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants.

H. G. Are any slaves now held in this Territory?

B. Y. There are.

H. G. Do your Territorial laws uphold slavery?

B. Y. Those laws are printed—you can read for yourself. If slaves are brought here by those who owned them in the States, we do not favor their escape from the service of those owners.

H. G. Am I to infer that Utah, if admitted as a member of the Federal Union, will be a slave State?

B. Y. No; she will be a free State. Slavery here would prove useless and unprofitable. I regard it generally as a curse to the masters. I myself hire many laborers, and pay them fair wages; I could not afford to own them; I can do better than subject myself to an obligation to feed and clothe their families, to provide and care for them in sickness and health. Utah is not adapted to slave labor.

H. G. Let me now be enlightened with regard more especially to your Church polity. I understand that you require each member to pay over one-tenth of all he produces or earns to the Church.

B. Y. That is a requirement of our faith. There is no compulsion as to the payment. Each member acts in the premises according to his pleasure, under the dictates of his own conscience.

H. G. What is done with the proceeds of this tithing?

B. Y. Part of it is devoted to building temples and other places of worship; part to helping the poor and needy converts on their way to this country; and the largest portion to the support of the poor among the Saints.

H. G. Is none of it paid to Bishops and other dignitaries of the church?

B. Y. Not one penny. No Bishop, no Elder, no Deacon, or other church officer, receives any compensation for his official services. A Bishop is often required to put his hand into his own pocket, and provide therefrom for the poor of his charge; but he never receives anything for his services.

H. G. How, then, do your ministers live?

B. Y. By the labor of their own hands, like the first Apostles. Every Bishop, every Elder, may be daily seen at work in the field or the shop, like his neighbors; every minister of the church has his proper calling, by which he earns the bread of his family, he who can not or will not do the church's work for nothing is not wanted in her service. Even our lawyers [pointing to General Ferguson and another present, who are the regular lawyers of the church] are paid nothing for their services; I am the only person in the church who has not a regular calling apart from the church's service, and I never received one farthing from the treasury; if I obtain anything from the tithing-house, I am charged with and pay for it, just as any one else would; the clerks in the tithing store are paid like any other clerks, but no one is ever paid for any service pertaining to the ministry. We think a man who cannot make his living aside from the ministry of Christ unsuited to that office. I am called rich, and consider myself worth \$250,000; but no dollar of it was ever paid me by the church, or for any service as a

minister of the everlasting gospel. I lost nearly all I had when we were broken up in Missouri and driven from that State. I was nearly stripped again when Joseph Smith was murdered, and we were driven from Illinois; but nothing was ever made up to me by the church, nor by any one. I believe I know how to acquire property, and how to take care of it.

H. G. Can you give me any rational explanation of the aversion and hatred with which your people are generally regarded by those among whom they have lived, and with whom they have been brought directly in contact?

B. Y. No other explanation than is afforded by the crucifixion of Christ and the kindred treatment of God's ministers, prophets and Saints in all ages.

H. G. I know that a new sect is always decried and traduced; that it is hardly deemed respectable to belong to one; that the Baptists, Quakers, Methodists, Universalists, etc., have each in their turn been regarded, in the infancy of their sect, as the offscouring of the earth; yet I cannot remember that either of them was ever generally represented and regarded, by the other sects of their earlier days as thieves, robbers, murderers.

B. Y. If you will consult the contemporary Jewish account of the life and acts of Jesus Christ, you will find that he and his disciples were accused of every abominable deed and purpose, robbery and murder included. Such a work is still extant, and may be found by those who seek it.

H. G. What do you say of the so-called Danites, or Destroying Angels, belonging to your Church?

B. Y. What do you say? I know of no such band, no such persons or organization. I hear of them only in the slanders of our enemies.

H. G. With regard to the grave question on which your doctrines and practices are avowedly at war with those of the Christian world—that of a plurality of wives—is the system of your church acceptable to the majority of its women?

B. Y. They could not be more averse to it than I was when it was first revealed to me as the Divine will. I think they generally accept it, as I do, as the will of God?

H. G. How general is polygamy among you?

B. Y. I could not say. Some of those present [heads of the Church] have each but one wife; others have none; each determines what is his individual duty.

H. G. What is the largest number of wives belonging to any one man?

B. Y. I have fifteen; I know of no one who has more; but some of those sealed to me are ladies whom I regard rather as mothers than wives, but whom I have taken home to cherish and support.

H. G. Does not the Apostle Paul say that a bishop should be husband of one wife?

B. Y. So we hold. We do not regard any but a married man as fitted for the office of Bishop. But the Apostle does not forbid a Bishop having more wives than one.

H. G. Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?

B. Y. Yes, and I hold that no man should ever put away a wife except for adultery—not always even for that. Such is my individual view of the matter. I do not always say that wives have never been put away in our church, but that I do not approve of their practice.

H. G. How do you regard what is commonly termed the Christian Sabbath?

B. Y. As a divinely appointed day of rest. We enjoin all to rest from secular labor on that day. We would have no man enslaved to the Sabbath. But we enjoin on all to respect and enjoy it.

A Bloomfield boy prayed, "Give us this day our home-made bread."

The Pope loves music, and is sung to sleep by the Vatican choir boys.

A Frenchman engaged in studying the English language declares that, inasmuch as a number of cows are called cattle, why a number of cats are not called cowtles is a thing that he can't understand.

There is an Englishman who is said to be so fond of green peas that he goes down to Algeria every January to meet them, and he follows the growth until he winds up at Aberdeen in the autumn.

A little boy who was kicked by a mule did not say naughty words or go home crying to his mother. He just tied the mule within five feet of a beehive, backed him around to it and let him kick.—Richmond Dispatch.

## CORRESPONDENCE.

HEBRON, Washington Co., Utah,  
September 3rd.

Editors Deseret News:

The people of this place assembled at the usual place of meeting and attended the funeral of our beloved President, B. Young, at 12 o'clock yesterday.

It was with deep interest we listened to the remarks of Father Z. Parker, J. Pulsipher, T. S. Terry and Bishop G. H. Crosby as they related many of the incidents of his noble, profitable and eventful life. They knew for a certainty that he was called of God to succeed the great Prophet Joseph Smith in the presidency of the Church of Jesus Christ in this generation. And that he has faithfully performed that duty to the acceptance of God, angels and men and has now gone to continue his works in the society of his fellow laborers, prophets and apostles that have gone before in a more glorious existence, we have no doubt. Peace to his ashes and may his wise counsels be remembered.

The season here in the south-west corner of the great basin has been dry and windy with occasional frosts through the summer, yet the health of the people is pretty good. The stock, the dairy, and the farming business is prosperous. The desert places, by the blessing of the Lord and the toils of the people have become fruitful and the laborer is rewarded for his works. The people here generally are comfortable and happy and awake to their duties in the various institutions, societies, school, Temple work, &c.

We are thankful for the visits and instructions of the Elders and missionaries in their travels among the people. President of Stake, McAllister, and counsel were with us a short time ago, and effected a more thorough organization. Last Wednesday Elder Erastus Snow and company held meeting with us and taught plainly the duties of the Saints. When the sorrowful news of the death of President Young reached us by telegraph, Brother Snow started for Salt Lake; and we feel to ask of the Lord to comfort the bereaved family and the Saints in all the world.

As ever, JOHN PULSIPHER.

## Cure For Cholera Morbus

PORTERVILLE, Morgan Co.,  
Utah, Sept. 10th, 1877.

Editors Deseret News:

Dear sirs—I forward you a receipt for the cholera morbus, which I hope you will publish. Quarter of an oz. of juniper, 1/4 oz. Cayenne pepper, 1/2 oz. tincture of myrrh, 1/2 oz. cloves, ground. When mixed, put on about 1 pint of boiling water, let it get cold, and drink a wineglass full every five minutes. This, with a vapor bath, will cure the cramp, and if purged give 1/2 oz. oak bark with the above, or 1/2 oz. acorns, or 1/2 oz. oak apples grated. Either of these will do. If not sick and purged, then the oak bark is not needed. Be sure not to forget the vapor bath, and this is the way I have made them: Get two bricks red hot, and a kettle of boiling water ready; strip naked in a cane bottom chair with a towel over it, cover the patient all over, but the head, with blankets, put a vessel that will hold water and the bricks about four inches apart, pour down the side of the vessel, letting the water flow gently up the brick, and if the bath is too hot open the blankets a little. When the patient comes out of the bath rub all over with vinegar and water, then wipe with a dry towel till there is a glaze on the skin, put into bed, then put the wet towels around the bricks and put them to the patient's feet, give plenty of raspberry leaf tea while in bed. This treatment never fails if applied as soon as the patient is seized. I cured a woman when her teeth, gums and tongue had gone black, and I have followed the best of doctors, where they have failed, and by the blessings of God have succeeded with this treatment, and now give it for the benefit of those who wish to try it. Reduce it with water for children.

This same remedy will do for colds, diphtheria and croup.

Respectfully,  
E. W. PHILLIPS.

Hair-dye is the best thing you can use to ring on paralysis.