

have people quarreling about the personality of the devil as about anything else, for it is only an inspiration of evil that leads men and women to quarrel about anything.

THE TEMPLE LOT SUIT.

The following additional particulars in the decision of Judge Phillips of Kansas City, Missouri, regarding the Independence Temple lot suit, were received here on Saturday, March 3, but too late for publication in that day's issue:

In Judge Phillips's decision deeds, receipts and other papers are quoted to show that the Church of which Joseph Smith was the Prophet was the true Church and the owner of the Temple lot. After the killing of Smith at Carthage, Ill., in June, 1844, disintegration set in, and the Church split into factions. The true Church, under Joseph Smith, was established at Lamoni, Ia., another branch went with Brigham Young, and a third, the Hedrickites, remained at Independence.

Incidentally to the decision Judge Phillips unmercifully scored the Utah Church. He says: "Among the quorum of the Twelve, representing the Apostles, was Brigham Young, a man of intellectual power and aggressive, if not audacious. He led the greater portion of the Mormons to Salt Lake. From this settlement sprang a powerful body known as the Salt Lake, or Utah, Church."

"There can be no question that Brigham Young's assumption of the presidency was a bold usurpation. The Book of Doctrine gave Joseph Smith to be president of the Church. The book taught clearly that the succession should descend lineally, and go to the first born. Joseph Smith so taught, and before his taking off, publicly proclaimed his son his successor, and he was so announced. Young's assumption of the office was itself a departure from the law of the Church. The Book of Mormon pronounced the severest anathema against the crime of polygamy."

The Saints in these valleys have naturally taken some interest in the legal proceedings regarding the ownership of that piece of property, on account of its connection with early Church history, and they will be somewhat surprised, because the bulk of the evidence of legal possession seemed to be on the other side, that the judge should give the property to the "Josephites," holding that this organization, according to certain "deeds, receipts and other papers," are entitled thereto.

Had the judicial pronouncement been confined to this point, however, no further commentary on our part would have been called for. But the judge has gone out of his way to decide a question not understood to be at issue, and clearly not within his jurisdiction. What relevancy to the case at bar have the declarations against Brigham Young and the Saints in Utah? The question was simply as to the legal ownership of the piece of property known as the Temple lot. The Hedrickites claimed it by virtue of purchase and continued possession; and the "Josephites" as the successors of the original Church. This, at least, is the general understanding of the case. It would seem that the position of the former is the only one that had any claim to judicial

recognition. If they could prove that they had legally bought the property, and had held it, it was theirs legally, whatever their status might be in the great family of religious denominations. At all events the position of the Church in these valleys was not before the court? And we need hardly say that the Saints here are not in the habit of running around seeking the opinion of courts—least of all, Missouri courts—as to the divinity of our organization and its connection with and perpetuation of the Church founded in 1830 by the martyred Prophet.

Fortunately there are other means of ascertaining this. The Saints have a more firm foundation to stand on. Any one who will read with impartiality the revelations on the subject—which Judge Phillips evidently has not read—or listen to the evidence of those who were once the intimate friends and associates of the martyred Prophet,—which Judge Phillips evidently has also denied himself—will find that the course of Brigham Young and the brave band that followed him was marked out and guided by God Almighty. The question of succession in an office like that of Joseph Smith does not rest with any one man, not even with the incumbent himself, as the Missouri judge seems to think. In the first instance it rests with God. He alone can call and inspire and direct men and qualify them for that high office. All scripture, both ancient and modern, prove this. And in the second place, the acceptance of such men, when called of God, rests with the people. The Church of God is not theocratic but theo-democratic. On both these principles Brigham Young was the true successor of Joseph the Prophet. He was called of God, through Joseph himself, being the president of the Twelve and sustained by the Almighty throughout a most remarkable career. The power from on high rested on him in all his work, as it had rested on Joseph. The mantle of the first Prophet fell upon him as surely as the mantle of Elijah enwrapped his faithful servant Elisha; and he was accepted by the great majority of the people, who had a testimony in their hearts that he was a Prophet of God.

In the face of these facts, the statement that Joseph had appointed a successor, unknown to the people, partakes of the element of absurdity. No one knew better than Joseph that any appointment to office in the Church of God is to be accepted by the people. Besides, the claim itself was not put forth until some fifteen or sixteen years after the martyrdom. How would Judge Phillips explain the hiatus?

The Saints in Utah regard the Temple lot in Independence, as they regard in a certain sense "the earth and the fullness thereof," as the Lord's, to be disposed of as He in His providence sees fit. Certain promises apply particularly to that sacred spot, and they will all be fulfilled in the Lord's own due time, for His plans and purposes are never known to have failed. There is no likelihood that the Church will enter into any legal controversy on the subject with the "Josephites" or any

one else. It has kept out of it thus far, and probably will continue to do so. But when the time comes for the building of Zion and the Temple in Jackson County, the Latter-day Saints will be ready to perform the glorious work and the Lord will open the way.

EXIT GLADSTONE, ENTER ROSEBERRY.

With the resignation of Mr. Gladstone as the premier of the British government, one of the most remarkable men of this age passes to the back of the political stage of Europe. As his decision is more calmly considered, it becomes evident that there were reasons for it not yet known to the public. His last speech in the commons, in which he so vigorously delineated the policy of the government that even the ministers were amazed and trembled, gave no evidence of that growing infirmity, bodily or mental, which was supposed to be the real cause. Rather, the old warrior, in sheathing his sword did it in such a manner as plainly to indicate that he was still in the fight and that a change of tactics was necessary for the insurance of a more speedy victory. His farewell was a call to his party to rally and to direct a tremendous attack against the house of lords.

Archibald Philip Primrose, earl of Roseberry, the successor of Mr. Gladstone, although but 46 years old, has already had twenty-one years' experience in public life. He was born in 1847 and succeeded to the title and estates of the fifth earl of Roseberry in 1868. Since 1871 he has been before the public constantly. In 1886 with Gladstone's return to power he became chief of the foreign office and during the last term of Gladstone's premiership he was minister of foreign affairs. In 1878 he married a daughter of Baron Rothschild, an event that brought him much wealth and some unpopularity, but on the whole he has succeeded in retaining the esteem of his own class and the confidence of the laboring classes, a fact which makes him one of the most influential men in the kingdom.

The new premier is said to possess a remarkable capacity for hard work. No amount of drudging appalls him, if thereby he can augment his stock of knowledge of public affairs. While presiding over the London council for twelve months he attended forty-four public sittings, 280 regular meetings of committees and as many informal ones, or nearly two meetings every day, and he brought the municipal affairs to a high degree of perfection. As a debater he is considered a formidable opponent. The following is quoted from a dispatch to the *San Francisco Chronicle*, illustrating his sense of humor and skill at repartee:

In a recent campaign he said of Mr. Chamberlain: "If you could only keep his head straight he would be the horse for my money." When a conservative in the last gasp of his party pleaded that the Straits settlements were unanimously determined that Salisbury must be kept in office he replied: "As the Straits Settlements are populated by Malays and a Tory governor-general supported by British