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## THE RIGHT OF SUCCESSION.

We publish today in another part of this paper a statement made under oath by John W. Higdon, the son of Sidney Rigdon, who was at one time a counselor to the Prophet Joseph Smith, and was held in high esteem as a theological speaker and writer of great ability. He was falsely charged with being a party to the manipulation of "The Manuscript Found," by Solomon Spaulding, and its fabrication into the Book of Mormon. The stupid story found its way into numerous anti-Mormon publications, and notwithstanding its complete refutation, leaving not a shadow of doubt as to its falsehood, is still proclaimed from numerous sectarian pulpits and repeated in newspaper articles and religious pamphlets.

The affidavit which we publish today bears directly on this matter, and also on a story which has about as much foundation as the Spaulding romance, to the effect that Joseph Smith, the Prophet, ordained and appointed his son Joseph to succeed him as President and Prophet of the Church of Jesus Christ of Latter-day Saints. When the promulgators of this idle tale are pressed for proofs, and also for a statement of the time and place when the alleged incident occurred, the answer is that it was at the time when the Prophet Joseph was incarcerated in Liberty Jail, Missouri. There were other "Mormon" prisoners with him, and none of them has ever confirmed the story, but all have denied it so far as their knowledge extended. Now comes John W. Higdon and gives most positive evidence explosive of the tale that has been told, and clears away the smoke and fog of the falsehood that surrounded it on its inception. Read Mr. Higdon's statement. It will be found thorough, direct and satisfactory. This gives occasion for some remarks on the principle involved in the succession to the Presidency of the Church, as revealed through the Prophet Joseph and established in the Church of Jesus Christ of Latter-day Saints.

When the Church was in its incipient state, for it was a growth and not an instantaneous production in its fulness, revelations were given from time to time for the government of its members and officers, as occasion and circumstances required. On the day of its organization under the laws of the State of New York, April 6, 1830, a revelation was given that a record should be kept in a book, a translation of the prophet, an apostle of Jesus Christ, an elder of the Church. And the Church was admonished to give heed unto all his words and commandments which he shall give unto them, and were told, "for his words ye shall receive as if from mine own mouth, with all patience and faith." (Doc. and Cov. Sec. 21).

In September, 1830, it was revealed that "no one shall be appointed to receive commandments and revelations in this Church, excepting my servant Joseph Smith, Jun." This was to establish order in the Church and to prevent confusion, and the Lord said, further, that no one in the Church should command him who is at the head, for, said the Lord, "I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead," and further he said, "neither shall anything be appointed unto any of this Church contrary to the Church covenants." (Sec. 28). In February, 1831, a further revelation on this subject was given, in which the Lord said concerning the one man appointed to receive commandments and revelations for the Church:

"And this ye shall know assuredly that there is none other appointed unto this gift except it be through him, for it is taken from him, he shall not have power except to appoint another in his stead." (Sec. 42).

These conditional promises were made, as their dates show, at the time when Joseph was being tested by the Lord, and when the powers vested in him were to be perpetuated if he proved faithful and true to the covenants he had made. But on March 8, 1832, a revelation was given to him containing these words:

"Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come."

"Nevertheless, through you shall the oracles be given to another; ye, even unto the Church."

"And all they who receive the oracles of God, let them beware how they hold them, lest they be accounted as a light thing, and are brought under condemnation thereby." (Sec. 90).

All this was given before the Church was completely organized with its dif-

ferent quorums and authorities, according to the perfect pattern, which will be found in Section 107. Therein is defined the power and authority of the Melchizedek and Aaronic Priesthoods, with their several officers and quorums. The Presidency of the Church is declared to consist of "three presiding" High Priests, chosen by the body, appointed and ordained to that office and upheld by the confidence, faith and prayer of the Church." Next come the Twelve Apostles, who "form a quorum equal in authority and power to the three Presidents previously mentioned." Then follow the Seventy, "who form a quorum equal in authority to that of the Twelve." This provides for an increasing number of "special witnesses," who may take the place of the Presidency when that becomes disorganized from any cause.

It is further revealed that:

"The Twelve are a traveling presiding High Council, to officiate in the name of the Lord under the direction of the Presidency of the Church, agreeable to the institutions of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles and secondly unto the Jews."

And further:

"It is the duty of the Twelve also, to ordain and set in order all the officers of the Church agreeable to the revelation which says," etc."

This authority extends to the regulation of all the quorums and authorities when necessary, from the Deacon up to the High Priesthood, including the President thereof, (verses 21-25, 33, 58-66).

The evident design in these provisions is to perpetuate in the Church its presiding authority, so that in case of the death, removal or excommunication of the First Presidency, "chosen by the body," and not by family descent, the Twelve as a council or quorum stands equal in authority with power to regulate all the affairs of the Church and to set in order all the officers of the Church. This is what has been done continuously, and the Church has proceeded without any break or hiatus and will do so until the consummation of all things. The authority and keys having been sent down out of heaven, as the Lord declared "for the last days and for the last time," unto the Twelve and the First Presidency, (Sec. 112, verse 28).

In the further instructions from on high concerning the power of Presidency over the Church, it is required that not only the President, but his counselors shall receive an anointing and ordination and knowledge concerning "the keys whereby they may ask and receive blessings," which pertain to the Presidency of the whole Church in order to receive the oracles for the Church (see Sec. 124, verse 55-57, 126). In the same section the different presiding officers in the Church are given by name, and Brigham Young is appointed by revelation to be a President over the Twelve Traveling Council, which office he held at the death of President Joseph Smith, whose counselors, Sidney Rigdon and William Law, succeeded. The Twelve Apostles, with their President Brigham Young succeeded according to the revelations as the presiding quorum in the Church, to regulate all its affairs and to ordain and set in order all the other officers in the Church.

When the First Presidency was reorganized it was effected according to the revelation in Section 107. Three presiding High Priests were chosen by the body. They had been ordained and appointed unto that office in the Melchizedek Priesthood and they were upheld by the confidence, faith and prayers of the Church, and their successors have been similarly chosen and appointed and sustained.

Now, supposing that there is any truth in the claim that Joseph Smith appointed, blessed, or predicted for his son the Presidency of the Church after his decease, would that constitute him its President, under the revelation contained in section 107 in the Doctrine and Covenants? It certainly would not. There is not a line of revelation to the Church authorizing family succession to Presidency of any council, quorum or organization within the Church, or at its head. The doctrine is false and in utter discord with the order established by divine revelation. We have shown what that order is. It is consistent and rational, while the idea that a man can preside over the Church of Christ simply because of alleged relationship is preposterous and will not bear the light of reason or of revelation. There is not a particle of proof that any such ordination ever took place, and the quotations set up outside to bolster up the theory of succession to Presidency by lineage have no bearing whatever on the subject. For instance, reliance is placed by the advocates of that theory upon verse 57 of section 124, Doctrine and Covenants:

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

The idea of quoting that as conferring any right of Presidency either upon the Prophet himself, or any of his posterity is to say the least very peculiar. Let us see what this "blessing" put upon the head of Joseph really was. In order to do this we shall have to quote also the preceding and two following paragraphs, as follows:

"54. And now I say unto you, as pertaining to your boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation."

"57. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

"58. And as I said unto Abraham concerning the kindreds of the earth even so I say unto my servant Joseph, in thee and thy seed shall the kindred of the earth be blessed."

"59. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation for ever and ever shall the Lord."

so named in the revelation and has not the remotest bearing upon the Presidency of the Church, nor even upon the authority and power of the Priesthood.

Another quotation that is made in support of this absurd theory is from the Times and Seasons, volume 5, page 395, in which the Prophet Joseph Smith is reported as making these remarks:

"While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity shall plead the cause of injured innocence."

What that prediction has to do with the Presidency of the Church, or with any power or authority therein it would take a more astute word-twister than a Philadelphia lawyer to point out. The very fact of citing it shows on what a wretched reed these advocates of lineal succession to Presidency have to depend. As to the word of the Lord concerning the manner in which succession in the Presidency should come, given in the early days of the Church, it was all fulfilled in the revelation given through the Prophet Joseph to the Church as recorded in section 107. He still holds the keys of this dispensation as his head. They are administered by those who have been regularly appointed and sustained for that purpose.

At his decease the presidency of the Church devolved upon the quorum that was endowed, then, with equal authority with that of the First Presidency. The Prophet Joseph had previously rolled upon the shoulders of the Twelve this responsibility and, as testified to by a number of that quorum just previous to his martyrdom, bestowed upon them "every key, power and principle" which the Lord had sealed upon his head. And he declared that he had sealed upon his head "every key, every power, every principle of life and salvation that God had ever given to any man that had ever lived upon the face of the earth." He also said he would not live to see the Temple completed, but that the Twelve would, and he concluded his address by saying, "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world and if you don't do it you will be damned."

President Wilford Woodruff placed himself on record as being present and hearing this and his testimony with that of other members of the quorum cannot be controverted.

It has never been claimed even by the stoutest advocate of the claims of the son of the Prophet that he was ever clothed with the authority of the Apostleship, or of the fullness of the High Priesthood, or was shown anything in relation to those keys of power and of authority and blessing and anointing that pertain to the Presidency of the Church, and which the Prophet Joseph was commanded to confer upon his counselors and were also bestowed upon the Twelve. He knows nothing about them, nor does he understand anything concerning the ordinances for which the Temple was built at Nauvoo, pertaining to the salvation of the living and the redemption of the dead. He may be able to "plead the cause of injured innocence," but if he has ever done so it has not made any mark in the world nor accomplished anything in that direction.

Some of the posterity of the Prophet Joseph in later generations may arise and fulfill their ancestor's prediction, and may attain to eminence in the Church which he established, but up to the present time nothing very remarkable in that or in any other direction, marked out by the martyred seer, has been accomplished by any of his immediate posterity. We have no doubt, that at some time the nations of the earth will be blessed "through his seed," and the same will occur with the seed of others on whom similar blessings and predictions have been uttered.

When the Father and the Son appeared to the Prophet Joseph Smith they came to open and usher in the last dispensation, and the keys of the Priesthood, which were afterwards bestowed, were declared by the Lord to have been sent down out of heaven upon the heads of the Presidency and the Twelve "for the last days and the last time." The Church was fully organized that it might continue and "not be left to other people," but to prevail over every power beneath the eternal heavens. It contains the authority and influence and right to correct within itself any wrong that may occur, and to set in order everything that may be irregular. Any organization or institution set up outside of it by any person, faction, or pretended authority, is not of the Church and will run its course and perish.

The Church of Jesus Christ of Latter-day Saints set up by commandment of God on April 6, 1830, has been so far perpetuated, and cannot be affected by the death, or apostasy, or wrongdoing of any individual within the organization, but will continue and abide and prevail, and accomplish that for which its Author designed it, and will not be overcome by the powers of the world or the kingdom of darkness, but will conquer in the strength of Christ, who is at its head. And the folly of those who misrepresent it, and malign the servants of God clothed with His authority, and seek to bring division and strife and trouble to its members, will be fully made manifest, while light and truth will spread abroad and the honor and authority and power of the anointed of the Most High will be thoroughly and eternally vindicated.

## RAPID ADVANCEMENT.

Some time ago a full-blooded negro of African birth was taken to the Miami county poor farm, says a dispatch from Paola, Kas. He is said to have reached the ripe age of 113 years.

The account goes on to state that he was landed in this country in 1808, when he was 16 years old. He had been captured and sold as a slave to an English slave trader. He came in the last shipload of slaves legally sold, as the constitutional prohibition of the slave trade took effect that year. He was

taken to Virginia and sold to a slave-owner of Franktown.

After the war the old negro lived in Lawrence, Kas., and worked a while in Kansas City, Mo. He worked in West Point and Butler, Mo., too. He came to Paola, Kas., in 1872. In 1874, he bought a thirty-five acre farm, south-east of Paola and near New Lancaster. A year later he married, for the first time. He lived on his farm until about a year ago when his wife went to her children by a former marriage. The farm was sold and the old man was taken to the poor farm.

The life of this former slave reminds one forcibly of the youth of this Republic, and its marvelous growth in a single century. This negro has lived in the administration of all the presidents except two. He was born before Monroe declared his doctrine, before Texas was annexed, before California was known, before Kansas was thought of, before his race in the United States was liberated, before telegraphs, railroads, telephones or automobiles. Think of the marvelous changes in this country, within the boundaries of this brief period,—brief as history measures time.

The expansion of Russia since the days of Czar Peter the Great, who won his first notable victory at Poltava in the year 1709, not two centuries ago, furnishes another illustration of how many events can be crowded into a brief century. During little more than the first half of the century that followed she extended her empire over an area larger than her total domain at that time. She took possession of the greater part of Sweden, and wrested from Poland a territory as large as the whole Austrian empire. She has acquired from Turkey in Europe provinces as large in aggregation as Prussia, besides what she got in Asia. She has taken from Persia an area as large as England. She has advanced her frontiers 850 miles toward Vienna, Berlin, Dresden, Munich and Paris, and within a short distance of the capital of Sweden; she has advanced 1,000 miles toward India and the capital of Persia. Her progress has been stopped at present, at least toward the Pacific, but what about other directions?

Archaeologists sometimes count millenniums for the growth of empires, the remains of which they encounter in the debris of the past. But the fact is that such conclusions are not always founded on correct premises. It is true that progress sometimes is very slow, but it is also true that at times it goes by leaps and bounds. There is no reason to believe that the ancient world has not had similar cases of rapid advancement.

## OLD AGE PENSIONS.

In Massachusetts they are figuring on the cost of old age pensions instead of the now common forms of public charity, and it is supposed that the expense of such pensions, would be less to the commonwealth.

The state bureau of labor statistics has figured out that the following sums are annually paid for benevolent purposes:

By the state .....	\$1,363,317
By cities and towns .....	4,016,055
For soldiers' relief .....	1,382,023
By individual and corporate benefactions .....	4,179,473
	\$10,940,868

It is further calculated that there are 143,107 persons in the state, 65 years old, or older. If one-fourth of these are supposed to need old age pensions at say \$5.00 a week, the total cost would be \$9,301,955 a year, considerably less than the annual outlay, as now called for.

The question of old-age pensions is one that is seriously discussed in several countries. As for the justice of it, it strikes many that a laborer who has spent his life in productive work, is as much entitled to be looked after, if disabled, as one who has done military service, a comparatively short time. But how to arrange the matter, without increasing the already heavy burden of taxation, is the problem. Germany has a pension fund, to which laborers must contribute, as long as they work. This is under government management, and not in the hands of grafters. Massachusetts must adopt the German method, if the intention is to provide a pension for aged citizens. Otherwise, in spite of the figures presented, the additional taxation will be too much for the state.

Even the Great Salt Lake shrinks before the hot weather.

If the weather doesn't agree with you, agree with the weather.

Automobilists can search now without exceeding the speed limit.

In the Department of Agriculture scandals grow like a topsy tree.

As Premier Balfour regards the case, he is only baffled, not beaten.

Secretary Wilson believes in every man being his own statistician.

Graft has been the "go" so long that now the people are determined that it must "go."

Governor Cutler will find it not nearly as unpleasant to be in fireworks as in hot weather.

Resigning to avoid a scandal is simply proceeding on the theory that a poor excuse is better than none.

Commissioner Richards denies the scandalous interview that was attributed to him by a local paper. Richards himself again.

A plot against the Sultan's life has been discovered. The chief interest about it is that it is political and not of the harem.

The authorities at New Orleans are making a splendid fight against Yellow Jack. They have a most formidable foe for whom they must constantly be on the watch.

When Mrs. Wilson appeared at the jail door with the money with which

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What is said of the ribbon purchase is applicable to this lot of Embroideries. They were bought at bargain prices and our customers are to have the benefit. Edgings and Insertions from narrows up to 7 inch widths. Price range 20c to 75c. ALL HALF PRICE.

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to carry his appeal to the supreme court, Hoch was justified in exclaiming, "This is so sudden!"

The President approves Commissioner Richards' course in the matter of naming registration stations for the Utah reservation opening. Does the President realize that by so doing he is offending the only simon-pure patriots in all the United States?

"Japan has conducted the war quite economically, only 11,000,000 a day, but she had better present the bill to those who are furnishing the sinews of war and not to the country upon which the war was forced," says the Novoe Vremya. Those who are "furnishing the sinews of war" expect to be repaid out of the indemnity that Russia will pay Japan.

"All that Sweden does ask is that the conditions of separation shall be such as to insure future peace between the countries, to secure the interests of the people of both of them, and to make certain the settlement of pending questions in which both countries are concerned. Nothing could be fairer on the face of it, and there is good reason to believe that the people of Norway will meet their neighbors in the same spirit, and that present differences will be adjusted in a friendly way that will be an example of good sense and Christianity to all the world," says the Pueblo Chieftain.

Health insurance is the latest in the insurance line. A writer on the subject says: Compared to other forms, health insurance is in its infancy, and yet during its eight years of existence it has come to the conclusion and held on to it with dogged determination, that an "out-of-doors" life is not the most healthy. The health risk, according to its underwriters, varies with the active, open-air life suffers more from illness than the man who stays quietly at home and takes care of himself. The freeman is as bad a health risk as he is an accident risk. The farmer, an excellent life risk, is a poor health risk. In the winter he loafs, in the summer he overworks, in the fall he breaks down and the insurance company sends its check.

If there is a man who has cause to look back upon life with regret, it is old Pobodonosteff, the Russian hierarch who has, for so long, been the ill-adviser of the Czar. If he is not blind, he now sees the institutions of autocracy, in which he sincerely believes, crumbling about him, and, if he is not insensible to public sentiment, he must realize the extent of the hatred felt for him among the thinking masses. Now and then a would-be assassin attempts to strike him down. The old man is one of the most remarkable characters in Russia. He is described as gentle, thoroughly patriotic, and profoundly learned. And yet, he is deaf to the demands of the age, trying to perpetuate the ancient regime which modern conditions have rendered impractical and dangerous.

Tea is like poetry; also like eggs; a little bit like woman herself. There is no middleling.

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