

IT WILL NOT SUCCEED.

EASTERN papers are publishing dispatches from Ogden, Utah, giving an account of a meeting of "Josephites" at that place, at which it was resolved to invite Joseph Smith of Lamoni to make Ogden the headquarters of the so-called "Reorganized" church. It is claimed in the dispatches that the "Mormon" Church in Utah is "on the eve of a great upheaval;" also that since the action taken by the Church on the polygamy question, "the people see no great difference between the two branches, but will be more likely to favor the Josephites in order to get back into favor with the government." It is further surmised that "if there was a division among the Utah Mormons the Supreme Court would hand over to the 'Josephites' much of the Church property which has been confiscated."

This is a very pretty little scheme, but not likely to succeed in the manner desired. If Joseph Smith of Lamoni feels inclined to shift his quarters to Ogden, there is nothing here in the way of such a change of base. He is as free to come here as any minister of any of the sects, and has as much right to build a "Josephite" meeting house in Ogden as the Methodists have to build a university there.

But as to any "upheaval" of the Church in Utah, we think the surmise is entirely groundless. The agitation over the action of the General Conference in regard to polygamy has subsided and the people generally have quietly accepted the situation. There is no under current likely to produce an eruption or excitement of any kind, and the political division that has taken place in the community has no reference to or bearing upon any religious controversy.

The idea, too, that with the polygamy question settled there is no great difference between the two churches, is entirely fallacious. There are many essential points of difference between them, and there is no more likelihood of any considerable number of the Utah Latter-day Saints going over to the "Josephite" church, than of their turning Catholics or Quakers. The milk and water imitated "Mormonism" of the "Josephite" sect, has no attractions for any one who has quaffed of the rich stream flowing from the genuine fountain.

The idea sought to be conveyed in the same dispatches that Joseph Smith has a hereditary or patent right to the Presidency of the Church, is hostile to the spirit and essence of "Mormon" doctrine. The revelations of God declare that "Three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the faith and prayer of the Church form a quorum of the Presidency of the Church."

It was by virtue of this calling and authority, to say nothing of a higher source, that Brigham Young and his Counselors and their successors presided. Therefore the notion that Brigham Young "usurped" something that belonged "by right" to Joseph Smith, is without foundation in truth or reason.

The desire exhibited by the promoters of the movement to make Ogden the "Josephite" headquarters,

to obtain "much of the Church property which has been confiscated," shows the mercenary motive that lies behind the scheme. It is not without support at the fountain head of Josephism. Indeed there is reason to believe that this little plot was laid at Lamoni and is now being hatched out in Ogden. On June 20th, the *Herald*, the organ of the sect, published at Lamoni, Iowa, had an editorial headed "Curious if True," in which it was stated that the Government, in confiscating the "Mormon" Church property, had on its hands "a white elephant," and the following suggestion was made as to its disposal:

"In the Church of Jesus Christ of Latter-day Saints as it was organized, and under the institutions obtaining for the first fourteen years of its existence, there was a legitimate purpose in the pursuit of which all the monies of the Church were and could be employed—the sustaining of a ministry for the preaching of the Gospel. Surely, should the government seek in the right direction could there not be found a people, an organized body of the followers of the Nazarene, who are preaching the Gospel. We think so."

As the Josephite organization has started out in the work of trying to gain possession of property held in early times by the genuine Church, and is now engaged in trying to oust a small body of religionists who legally hold the title to the Temple ground at Independence, Missouri, this hungering after the property of the Latter-day Saints in Utah is quite in keeping with its previously developed appetite. But we do not think that in this instance it will receive any gratification. The Josephite sect has no more just or lawful claim on the confiscated property than has the Methodist Church or the Society of Freethinkers.

The attempt to attract public attention to the scheme and enlist public sympathy in its support, springs from the most sordid and worldly of motives, and we are of the opinion that it will not succeed. As for the plot itself, there is not the slightest probability that it will prove anything more than a conspicuous failure.

AN AILMENT AND REMEDY.

A PERUSAL of the dispatches yesterday does not impress one that the spirit of peace is making headway very rapidly against the plague of discontent that has fallen upon the world in recent years.

From Memphis comes the report that one of the leading men of the State is found in a hotel chamber unconscious under a dose of chloroform, having been held up and robbed of what was valuable on his person and left in the condition described. In Philadelphia another man of prominence is found murdered in his office, by whom nobody knows. In Detroit, an organized gang of outlaws is discovered who had set themselves up in the business of kidnapping and similar methods of getting money without labor. From another town in Michigan comes the statement that a respected farmer of the neighborhood had split his granddaughter's head open and then killed himself, because she had threatened to go elsewhere to live. In Arkansas

City a woman is frightened from her premises by threats of being set upon by a mysterious band of assassins who have been identified with other murders in the same neighborhood. In a near locality another woman deliberately throws herself under the wheels of a railway train. In Denver a young couple who had been married only a short time seek voluntary death to escape from the horrors of domestic infelicity, the only word of explanation to the world they have fled from being the pathetic request that the neighbors whose meddling had wrought the complete ruin of their lives would permit them to be "buried side by side."

This is only part of the report of twenty-four hours, and it may be estimated that at least half or three-fourths of the record of crime never finds its way to the press. Such a picture of horrors in the electric illuminations of this advanced period fills one with strange apprehensions. It almost inspires the feeling that modern progress is not as progressive as it might be; that if the end of genius, inspiration, perpetual labor, endurance and sacrifice as security and happiness—in other words a perfect satisfaction with life and its rewards—then the struggles of science and art and economy are by no means doing what is supposed.

That which consumes all energies should in perfect justice compass all rewards. Notwithstanding the miraculous achievements of this generation, it seems to be even more weighed down with discontent than the world ever before experienced.

The turbulence of mind and soul that makes life a perpetual danger, and keeps both the wise and the ignorant in constant terror of their neighbors and of themselves, seems to yawn wider than ever and to drag down a greater number of victims than when the world was less educated.

While recognizing vividly this clash and conflict of human interests and the ruin it is making of the world's peace, we believe, in fact we know, there is a remedy. We know that the splendid work that human intelligence has wrought during the past century should bring greater rewards to the race than it has done. We know that the remedy is available. The one thing which would bring a perfect and complete realization of the just fruits of this struggle for happiness is to be had for the seeking. It is the benevolence of Christ.

This alone would make the man who murders and the man who suicides and the man who robs a peaceful and trustworthy citizen. The man who, with every comfort of life at his command, has permitted a morbid ambition for something beyond his reach to wage a deadly war upon his own peace of mind and the prosperity of his home, it would transform to a pillar of human reliance in the community where he lives. Of the mean, the selfish and the sordid that are wont to corrupt their lives and mankind at large with their examples of injustice and wrong, it would make men to be loved and honored for the absence of that vicious trait which now poisons every act of their lives.

Indeed, all that is low and degrading in the human heart is susceptible