

JOSEPH SMITH, JR.

His Mission to Utah and Her People.

Who Will Brigham Young's Successor Be?

The Authenticity of the Revelation on Polygamy.

The Prophet's Wives--Where are Their Children?

The arrival in this city of Joseph Smith, Jr., the legitimate head of the Mormon Church, has already been announced. Yesterday morning our reporter visited him at the residence of Mr. Rensselaer, on Third East, between Fifth and Sixth South streets, where he is stopping. He found Mr. Smith to be a gentleman of good address. In

PERSONAL APPEARANCE

he resembles his father, though perhaps he is less in height and weight. He has a high long head covered with dark brown hair, and wears a full beard sprinkled with gray. His eyes are dark in color and full of a subdued expression. Otherwise his face is devoid of passion lines, and on the whole he appears to be a man of calm reflection, and even temperament. His age is about forty-six years. That he is not a radical, is apparent from the fact that the reorganized branch of the Mormon Church, of which he is the presiding elder, is not aggressive.

THE MISSION ON THE PACIFIC COAST he found to be in a flourishing condition. He was well received by his brethren there, and held conferences with them at several towns. In San Francisco there is quite a large branch of the Reorganized Church, and they have a hall of their own. Mr. Smith's object in coming to Utah, is to hold a conference with his followers, and to meet such of Brigham Young's people as will be pleased to see him, or come to his meetings. He expects to meet

SOME OF THE LEADING MEN

in the church of Utah, but does not anticipate it will amount to anything more than a personal interview, as they seem to have a dislike to be labored with, making it a point to always dodge the real issue--polygamy--existing between the two church organizations.

That part of the Mormon people in Utah who have not yet compromised themselves by becoming polygamists, he thinks will be ready to listen to him and weigh the reasons he presents. It is his intention also to visit his cousins, who are quite numerous in Zion, and many of whom occupy positions in the priesthood under Brigham Young. Mr. Smith asked whether our reporter thought Brigham Young realizes the fact that his power is gradually

SLIPPING FROM HIS HANDS,

and he seemed surprised to learn that the nobles of the Prophet's court are careful to conceal from their master all facts which, in their judgment, may be disagreeable to him.

Our reporter soon found that the man he had gone to interview was himself the interviewer, and was an adept at asking all kinds of questions. He was particularly desirous to learn of Brigham Young, Jr., the heir apparent, inquiring as to the culture and intelligence of the fat boy, and also as to John W. Young, the Prophet's apostate son. Mr. Smith thinks on the death of Brigham Young four men will put their claims forward

THE SUCCESSORSHIP.

Brigham Young, jr., will claim to be the rightful leader of the Church by heritage; the president of the Twelve will seek the preferment by virtue of the precedent established when Brigham Young, as the presiding elder of that quorum, seized the reins of government in the Church, and ever since has held the power; Apostle Joseph F. Smith is the third aspirant, and, prompted by ambition, will claim the leadership, as the most faithful one nearest of kin to the original prophet. But the fourth and

THE SUCCESSFUL CLAIMANT

will be a man chosen by the people themselves. Our reporter suggested that the people in Utah were not in the habit of choosing for themselves, but Mr. Smith's conversation on this point, although conducted in generalities, plainly indicated that the Mormon people in Utah would of their own volition, call for either him or his brother David to come forward as the presiding elder in the Church. He is of the opinion that the time has not yet arrived to prosecute a vigorous revival among the Mormons of Utah; their minds are not yet ripe for the change. The desertion by the people of the false teachings of Brigham Young, necessitates repentance, and repentance involves a reformation in conduct and customs. But this knowledge of the false position they are occupying, must be presented to their minds by the evil results of their own conduct, and this will not be until that man who has led them into error no longer shares their destinies. A sudden disruption of the present social system would result seriously to many who have been inveigled into polygamy, and the innocent offspring; and Mr. Smith, while expressing himself as a radical opponent of polygamy, is opposed to bringing any other means than moral force to bear against those who have been victimized.

POLYGAMY

is a subject he desires to avoid as much as possible in his public discourses while here, and means to ignore it, unless it is forced upon him, in which case he proposes to handle it without gloves. There is no truth in the claim that the professed revelation on polygamy was ever given to his father. It was denied times without number by Brigham's own elders prior to 1852 that polygamy was a tenet of the Mormon faith, and then it was put forth by Brigham Young for the first time in public. But

IT HAD BECOME NECESSARY

to account for and justify the practice, the results of which were becoming too apparent to longer be concealed from the world. Brigham then told the people that a copy of the revelation had been in his possession ever since it was received by the Prophet Joseph, but that the original had been destroyed by Mrs. Emma Smith. As a matter of fact if the revelation was really received, it had never been approved by the Presidency of the Church, the Twelve Apostles, and the Quorums of Seventies, without which approval it could not, according to the constitution of the church, be binding. Mr. Smith shows an intimate knowledge with church doctrine and history, and he says there is no evidence, except the unsupported testimony of Brigham Young, that there ever was such a revelation, while the circumstances surrounding its first introduction to the public, go to show that Brigham is its real author. Our reporter asked Mr. Smith what he had to offer in answer to the charge that

HIS FATHER HIMSELF HAD MANY

WIVES.

To this he said, "Well, if my father had many polygamous wives, why was it that none of these women bore him children? Eliza R. Snow, whom

it is said gave birth to a child of his, denies it; and I can find no one who knows any offspring of his, save those born in lawful wedlock." But he says every man is his own free agent, and if his father fell into the unlawful practice of polygamy, he must bear the burden of his own sins before God, and the divinity of Mormonism cannot be saddled with his father's transgressions. Reasoning humanity do not demand that the sins of a father, provided in this case he committed them, shall be adopted by the son as a moral code, nor do those transgressions blot out that father's good works.

DAVID SMITH

was in Utah some three years ago, but the Mormon brethren bluffed him off, and the work has since been neglected. The necessity of a strongly organized branch in this city is greatly apparent, and as an initiatory step, Mr. Smith now proposes to hold a number of meetings in this city before proceeding on his journey eastward, when he will discuss the necessity of commencing the work in earnest. Due notice of the meetings will be given from time to time.