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"THE MORMONS WILL NOT PROMISE."

A GOOD many papers are echoing the statement, made over the wires, that Judge Anderson has been delivering some strong opinions as to the sincerity of "Mormon" utterances about the discontinuance of plural marriages in Utah. The chief point in it is "the refusal of Mormons who come before a court to even promise that they will obey the laws, and thus proclaim to the world that their pretensions are in bad faith."

It is very difficult to make the press writers of the country understand the facts in this case. But we will explain them once more, even though our effort may have but little effect.

The convictions obtained in the courts are not for polygamy, as supposed, and as persons here who want to deceive the public, artfully make it appear. They are for "unlawful cohabitation," as that offense is construed by the courts. And that construction is different from any interpretation of the term that was ever held in criminal jurisdiction before it was applied to the "Mormons."

The men who are brought before the courts are principally those who many years ago contracted plural marriages, and find themselves now with wives and families dependent upon them and whom they will not cast off. The slightest association, however innocent, with their plural wives is judicially construed to constitute the offense named. The ordinary interpretation is entirely discarded. "Living together" is not proven except in very rare instances.

"Mormons" are convicted on evidence that would be considered proof in the defendants' favor in any other case. Men who have not lived with their plural wives for years, who have not maintained with them these intimate relations that belong to the matrimonial state, but who have been seen in their company, or in some cases are

suspected through circumstantial evidence, but with no positive proof of having been in their company, are convicted and then asked if they will obey the law in the future.

Conscious of not actually violating any law, knowing they have been convicted on actions entirely innocent, morally and legally, how can they promise to do more in the future than they have been doing in the immediate past?

The trap set for them is cowardly, contemptible and designed to set the whole "Mormon" people in a false light before the public. Any one who will read with unbiased mind the particulars of trials of "Mormons" for unlawful cohabitation, and see the utter lack of evidence, will be amazed at the verdicts of guilty, until they understand that juries are selected from the political enemies of the "Mormons," and are expected to convict.

Ask a man who has kept the law strictly, and who has paid his plural wife less attention than he would give to any lady whom he might chance to meet, whether he will obey the law in future, and what can he answer? He cannot be more obedient to the law than he has been, nor make a promise which implies he will do differently, and which would amount to a confession that he has broken the law and that his conviction is just.

Such refusals are proofs of candor and sincerity instead of evidences that "Mormon pretenses are in bad faith." They are the strongest indications of good faith and honor that could be given.

And papers that comment on this should remember, that every "Mormon" who votes has taken an oath that he will not violate the laws of the United States and particularly those that relate to polygamy and sexual offenses. So that it is not the "Mormon" people, as represented, who refuse to promise to obey the law. But it is a few individuals who are in the position we have described, and who are crowded into a corner, and with a prison staring them in the face, decline, even to preserve their liberty, to make promises which imply guilt and appear to be demanded for reasons that should be reprobated by all just and candid minds.

It may be said that some of these men who decline to promise have pleaded guilty to the charge. True. And why? Simply to save their wives and children the mortification and terror of being forced into a

court room, before a gaping crowd, anxious to hear something "racy," and answer questions that sensitive and timid women cannot hear without a blush.

The manufacturers of these reports understand all this. But they know the ignorance and prejudice that prevail in relation to the "Mormons," and, taking advantage of these contradictions, they circulate their untruths with demoniacal delight. Is it not time that the American press should deal out facts instead of these perennial fictions about the people who have made the flourishing Territory of Utah?

MARTHA B. YOUNG'S FUNERAL.

THE funeral services over the remains of Sister Martha Bowker Young took place at the Lion House, her late residence, at ten o'clock Sunday, Sept. 28th. The spacious parlor and rooms adjoining were filled with relatives and friends of the deceased, including several of the widows and many of the children of the late President Brigham Young. The services were conducted by the Bishopric of the Eighteenth Ward. A select quartette, led by Brother Geo. D. Pyper, rendered appropriate music in exquisite taste and style. Elder Hamilton G. Park offered the opening prayer, and remarks were made by Elder Robert Patrick and Bishop Whitney, followed by a discourse from President George Q. Cannon. The fidelity of the deceased to the principles of her faith, and the glorious hopes and rewards of those who, like her, were willing to be tried in this life in order to be found worthy of a higher and better life to come, were the themes dwelt upon by the speakers. The benediction was pronounced by Elder William B. Barton, after which the casket containing the body was conveyed by the pall-bearers—including several of the sons of President Young—to the family cemetery on First Street, where it was deposited in the earth near the tomb of her husband. President Seymour B. Young dedicated the grave, and the remains of faithful Sister Martha were left to await a glorious resurrection.

GOVERNOR THOMAS AND THE "DECLARATION."

THE telegraph wires are still kept hot with anti-"Mormon" dispatches. A hired manufacturer of falsehoods in Washington sends his opinions about the "Mormon" Church, for