DESERET EVENING NEWS

Organ of the Church of Jesus Christ of Latter-day Saints.

LORENZO SNOW, TRUSTEE-IN-TRUST.

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SALT LAKE CITY, MARCH 29, 1899.

NOTICE.

The Sixty-sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at ten a. m., on Thursday, April 6th, 1899.

LORENZO SNOW,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

The Semi-annual meeting of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints will be held in the Tabernacle, Sunday evening, April 9th, 1899, at 7 o'clock p. m.

A cordial invitation to be present is extended to all interested in Sunday School work.

GEORGE Q. CANNON,
KARL G. MAESER,
General Superintendency.

THE LAYTON CASE.

We do not consider it necessary to keep up a needy warfare over the litigation that has arisen to the settlement of the Layton estate. But some our anti-"Mormon" contemporary still insists on the subject, with vituperation on a large scale, which is evidently directed to the question involved, we recur to it briefly.

We have already given the main facts in the case, showing that the administrator of the estate has a legal duty to perform which he cannot ignore, and that the statements as to his desire to cast women from their homes are untrue. Also that litigation over the estate of deceased is common all over the civilized world, and is not one of the "results of polygamy," as charged. See the anti-"Mormon" oracle puts the matter in this light:

"And now this son of Layton, who is responsible, now has commenced by one of these different forms and asks for suits against these several widows, that the property may be divided among the many heirs of the deceased, and we maintain that Mr. Layton will leave more than fifty heirs, many of whom are not of either of the widows who are made defendants. That record and state of affairs, if they could be understood by the young women of this city, would make them anti-polygamists."

And further:

"Civilization will continue to cry out against such a system until it is changed out of existence, for on the face of the showing it is plain that this man Layton had no such feeling toward these women as a husband should have for a wife. He who not only willing that they should toil for him all his life, but that after death they should be robbed to make a party difficult with other heirs of his."

This follows a lot of unwarranted comments, showing the importance of the other concerned in the dead man who is healed and abused, or else a hideous desire to attack him in his grave. At the same time, on another page of the same paper, we find this statement:

"Knoxville, March 25.—Some of the heirs of the late Christopher Layton stated today that the action of fifteen suits against the estate of fifteen widows, instituted in this morning's Tribune, was only taken after every effort to compromise had been made. The property held by the three who are made defendants forms the greatest part of the estate and it is in order to be able to make an equitable distribution that the administrator desires to have the widows interested the property they are now in possession of."

Everybody who knew Christopher Layton and his course in life will think of the line of Scott, "Toiling for him. He was a hard, rough, rough man, but accumulated honestly, by hard work and judicious management, and left enough property to make his family comfortable. It equitably divided. Portions of his estate were set by for his children by some of the first and dearest, of course. But first a little longer, it would have all been distributed with kind tribute. But he died before the end completed, and the administrator in the estate has a duty to perform, which relates to the other heirs as well as other claimants, and it is idiomatic to assert him for doing that which he is bound by law and equity to accomplish.

As we have explained, there was no intention to "cast out" any one, to turn any widow out of her home; to do anything contrary to justice and fairness to all the different claimants. Have the heirs been to the estate or not? Are children to be deprived of their portion? Are some their own money? It is "cruel" to turn the widows out of their own? Then when has the anti-"Mormon" press been concerned the chargeon of "polygamous wives and polygamous children," which it says, "ought to be up in arms and demand that as one of the results every one is suffered in Utah?" That is to say, "polygamous children should rise up en masse, raise a loud endeavor to protect their in their property rights!"

When that paper starts out in a fair spirit on the question it may be of some importance, it may be of some importance, it may be of some importance,