

**EVENING NEWS.**

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CHARLES W. PENROSE, EDITOR.

Monday, January 4, 1886

**IMPARTIAL JURIES IN UTAH.**

The Salt Lake Tribune has a new dress, of which it appears to be very vain, declaring that its own appearance is "admirable throughout." We do not think the public will endorse that self-admiration. The starting garb has a contrived and a more elegant appearance and is more elegantly elegant. It will render the daily libels of that execrable sheet more hideous than before.

Commenting on some remarks of the Democrat, to the effect that when local questions are involved in an impartial jury cannot be had in Utah, the Tribune denies that there has ever been a judgment or a conviction obtained against a Mormon except upon the most ample and conclusive testimony. Of course it goes on to fling personal abuse at the editor of the Democrat for stating to the contrary, and it winds up the scurrilous article as follows:

We would the statement that a Gentile jury has ever yet in Utah convicted any Mormon of crime, would be the most ample evidence, as a case of most unvarnished truth, and one particularly freighted with mischief at this time.

Not to go further back than the Hampton case, we can point to one that upsets the protestations of the Tribune completely. No one doubts that with an impartial jury conviction on the charge preferred would have been almost impossible. The evidence was of the purest kind. It depended on the memory of two witnesses, anxious for the conviction of the defendant, as to what he had stated himself before the grand jury that indicted him, to which those witnesses belonged. It was not endorsed by others of the same grand jury, the facts were disproved by the testimony of several other witnesses as well as by the oath of the defendant that they were mistaken.

The admissions of the Marshal who picked out the jury, and the view of the class to which the defendant belonged, showed that the jury was chosen from the ranks of his opponents and that with a view of the inevitable result.

But to come still closer to present time, we instance the case of Apostle Lorenzo Snow. He was charged with cohabiting with more than one woman during the year 1885. It was proven that he was absent from home during about seven months of that year, and that during the rest of the year and for some years previous, indeed at least since the passage of the Edmunds law, he had only lived with one woman as a wife. That he had not lived with the others at all, either as wife or in any way whatever. This was proven by the witnesses for the prosecution, to say nothing of the witnesses for the defense. Not only was the evidence against the habit of marriage, but the evidence against cohabiting with the women named in the indictment. The ruling of the courts is that it requires proof of the habit and cohabitation, or the holding out and living with more than one woman as wives to constitute the offense of the Edmunds law.

In this case conviction was had not only "without ample evidence," but in positive opposition to the evidence. There was actually no evidence against the defendant, but ample evidence in his favor. The jury committed the offense charged in the indictment. This goes to establish the point that "Mormons" need not look for justice in Utah courts, and that an impartial jury is not to be had under the present system of packing the jury box.

How much encouragement is there to be found in the Snow case, for polygamists who wish to comply with the Edmunds law? Those who have proven their intention to do so, are placed in the same position as those who have made no attempt to comply with it. If they are "Mormons" that is sufficient. On the other hand, when the most positive proof is in their favor, they are brought against non-Mormons' gality of the foulest delinquency, they are tarred and feathered without cause, without a caution. They are not "Mormons," that settles their case.

On Tuesday the Deseret News published an editorially impartial in Utah under the packing system, and justice holds remarkably level scales while the crusade is waged for the purpose of making the "Mormons" humble worshippers of the law!

**THE DELEGATE'S SECOND LETTER.**

The second letter of Hon. John T. Kane to President Grover Cleveland, which we published on New Year's eve, is mainly and positive presentation of the gross imposition perpetrated upon the President of the United States by certain Federal officials. Although they have never had the courage to publish the dispatches they sent for the purpose of inducing the forwarding of troops to this city, it is known by the people of this city, and the public of the world, that they are the authors of the gross imposition.

And however the friends of those officials may attempt to belittle the investigation by the City Council into the alleged reasons for the call for troops, that investigation is not beyond doubt that the reasons to which those Federal officials gave support, if they did not personally invent them, were utterly baseless and manifestly untrue. The Delegate, Caine, brings the matter sharply and clearly to the notice of the President, and at the same time indicates the unworthiness of those who deceive him to hold office or retain the President's confidence. He also repeats an old suggestion to the Government, that competent and reliable men be sent to Utah to investigate and report on the real condition of affairs here. That is only a reasonable request, and we believe, would have been granted to any other people of the country but a body belonging to an unpopulous religious system.

The blunder of sending troops to Utah upon the false and uncorroborated statement of Federal officials, has been twice committed under a Democratic administration. It seems that the lessons of the past have had no effect upon the present. In this instance, the troops which were sent here in 1867 at immense cost to the country, were forwarded without investigation into the alleged necessity for their presence in Utah. The stories of the detached Judge Drummond, which were afterwards proven false, induced President Buchanan to authorize the transportation of an army to this Territory. Subsequent official inquiry demonstrated that there was no necessity whatever for the presence of soldiers in this Territory, and they were withdrawn after the needless

expenditure of millions of dollars. Investigation before it was sent to the country and considerable expense to the Buchanan administration. The entire body of troops sent here in 1885 were ordered on the representations of Federal officials as groundless as the Drummond falsehoods. There was no foundation for the stupid rumors that occasioned that hurried dispatch to the supposed scene of trouble. The error was not so great, or so important, or so expensive as the big blunder of 1867, but it was committed on the same principle.

As Mr. Caine intimates, the people of Utah do not object to the location of soldiers here if the Government considers it necessary. But they do object to being misrepresented. They object to having troops sent to quell disturbances that never existed except in the minds of untruthful persons, bent on working mischief at the people's expense. That we have a right and a reason for objecting to, and it would be only a matter of duty and of justice, if the President should direct the Government, if not that of the citizens of Utah. But it should be thorough. And it ought to be entrusted to gentlemen who would not be entrapped into a one-sided view of the situation.

Investigation into Utah affairs ought to be had for the benefit of the Government, if not that of the citizens of Utah. But it should be thorough. And it ought to be entrusted to gentlemen who would not be entrapped into a one-sided view of the situation. If it was undertaken in secret it would be more likely to be impartial and sound, as such a Commission was publicly known to have been appointed, the enemies of the "Mormons" would move earth and Hades to bring a pressure to bear unfavorable to a fair and unbiased inquiry.

**THE STATES ARE FULL OF THEM.**

The Cincinnati Times-Star frequently has a brief paragraph about the "Mormons." Here is the latest:

"Under the new Mormon bill introduced by Senator Edmunds the Federal Government is to take charge of the Mormon immigration fund that puts stop to the importation of fools." But not to the chattering of fools, for the Times-Star will still talk nonsense. Are there any fools brought into the country except by the P. E. Fund? And if the Edmunds robbery bill should pass, can any one tell how that will affect immigration in general or the importation of "Mormons" in particular? The Senator who fathers that bill must have been taking an extra course in the "cold tea" which is his especial tipple, when he recommended such a mess of incoherencies and unconstitutionality, as an antidote to "Mormonism." He might just as well understand, with the aid of the Times-Star, to blow across the Atlantic to stop vessels from steaming towards America, as to try to stop "Mormons" from coming to the United States, with a bill. To those who know anything of the P. E. Fund, its assets and conditions, the Edmunds proposition is the greatest joke of the season, and the comments of many editors upon it, show that there are a great many "fools" in the country beyond the borders of Utah.

**CHANGE IN PUBLIC SENTIMENT.**

A CONNECTICUT paper remarks that "Fifty years ago Christmas day in New England was regarded as a Pagan festival, and the cross a Pagan symbol, both of which our Puritan fathers abhorred. Such bigotry, it is pleasing to record, has passed away, and now churches of every name adopt the symbol of the cross and keep Christmas."

Yes, radical change take place in the popular mind in the course of a very few years. To-day the masses of the United States will not listen to the "Mormon" as the "Mormon" was once listened to. The consequence is, they know nothing about it, and are swayed by unreasoning prejudice in relation to it. Only one side of it is considered by Congress, the press and the pulpit, and ignorant passion waves the nation as a sea-sick "Mormon" movement. The tide will turn. Many good men and women may have to suffer from the bigotry and intolerance of the times. But there will one day come a sweeping change over the minds of the nation, and the cross will be no longer how their fathers could have been so unjust and inconsistent in their treatment of a people who strive to carry out in practice the teachings of a book and the examples of men that to all Christians are taught in theory to be true and admirable.

More girls in proportion to population are seduced and started into paths of prostitution in New England than in any other section of the Union. The proportion to population, of course, is of course a willingness to follow the lead of the seducers. But the real reason of woman to indulge in missionary work such as God will smile upon and the good angels assist in.

As for that ancient and garrulous spinster, Kate Field, she is too busy nagging and sniping at her neighbors to care for real sin wearers. In fact, to hear her rant we would think Utah was the only place where crime existed.

"In the profane parading of Phariseism the mobile-mouthing Vermontian has made a record of a record that has pleased the gillies and gossips, and possibly his reformation in this matter of a non-committal attitude is as evidence that his professed piety is not a mere show, but a real thing. Edmunds' record in 1877 is still as green as the grass from which he hails—Utah Herald."

"The mobile-mouthing Vermontian" has made a record by his efforts to secure anti-Mormon legislation. But so soon as he was asked for his name will be covered with eternal infamy as a consequence.

**ELDER FRANCIS PLATT.**

A BRIEF BIOGRAPHICAL SKETCH,  
 PREPARED BY THE HAND OF A FRIEND.

Read at the Funeral Services by Bishop O. F. Whitney.

To the relatives, friends and all others assembled to pay the last offices of respect to the memory of my departed brother, I present this simple sketch of the life of one who, because of his many estimable traits and qualities, gained not only the esteem but the love of the writer. The facts of the narrative were obtained from the deceased himself. When they were jotted down by this hand it was little imagined that they were destined for their present use.

Francis Platt, son of Francis Platt and Elizabeth Watson, was born at Darlington, Staffordshire, England, March 11, 1820.

He was below the average height, and of fair complexion. The original color of his hair was dark. He was modest, quiet and unassuming, naturally of kind disposition, exceedingly genial, and the possessor of a keen sense of humor.

An early age he learned the trade of saddle and harness maker, at Walsall, to which town, his parents removed soon after his birth. After he grew to manhood he obtained employment in Birmingham, his father, whom he supported, remaining in Walsall. His education was gained during his time between these two cities, and on returning to Birmingham, one Sunday, he was engaged in conversation with a young man, the answer being that he knew nothing about them, and was very unfavorably disposed toward them. His avowed belief was that the Latter-day Saints were being that he knew nothing about them, and was very unfavorably disposed toward them. His avowed belief was that the Latter-day Saints were being that he knew nothing about them, and was very unfavorably disposed toward them.

There was, in the factory where Francis was employed, an Elder of the Church named Thomas Tamm, with whom he held frequent discussions on religion, the result being that he became a member of the restoration of the Gospel through Joseph Smith, and he was baptized by the same Elder in February, 1850, and was ordained an Elder of the Church, and appointed to the position of Teacher in the Birmingham branch of the Church, and occasionally engaged in preaching to the people.

He attended one meeting after this kind, and heard Elder Platt preach, which was converted and shortly afterwards baptized.

In the spring of 1852 Brother Platt, with his wife and child, left Liverpool and sailed for New Orleans, bound for New Orleans, at which port the company arrived in due time. During the winter voyage Sister Platt had been sick upon death. On account of her illness she was placed in the Captain's cabin, where she could be made more comfortable.

On one occasion when Francis went into the cabin to see her, he found her lying on her back, and she said she had passed through a remarkable experience during the preceding night, in the course of which she expected to see him again. She said she actually felt her body, the latter being to induce and procure the death of her body, and seeing its corrupt and diseased condition, she left an earnest request to the Captain to re-entering it, preferring the eternal feeling of freedom caused by the liberation of her body from its earthly bondage.

The company arrived in course of time at Kansas, the cholera outbreak point, where the cholera broke out. Sister Platt was very ill at that point, and was in a large room with many other emigrants, numbers of whom were dying all around. She was watched over by her anxious husband, who heart frequently almost failed. She encouraged him to the point of death, her countenance shining as she lay in his arms, and she told him to trust in God.

The company arrived in Salt Lake City Sept. 20, 1852. Brother Platt located in the 14th Ward. He was soon ordained an Elder, and was a member of the 28th quorum. Subsequently he was set apart as one of the Twelve Apostles, and he purchased a piece of ground in the 14th Ward, to which he removed, and carried on the saddle and harness business. B. H. Young being his partner.

In 1858 he was mustered into the U. S. service for the purpose of protecting the mail route between Salt Lake City and Fort Laramie, the Indian war having been exceedingly hostile at that time. Before the company started out on this journey, he was informed by President Brigham Young that if they would not gamble, nor blaspheme, nor commit any other sin, they would not be under the necessity of spending blood and should all return to the States.

He was accompanied by his wife and child, and they were all well until they reached the mouth of the Snake River, where he was suddenly stricken with cholera, and he died on the 10th of July. He was buried in the Salt Lake City cemetery, and his remains were later removed to the Liverpool branch of the Church.

On January 5, 1860, he was appointed to succeed John Nicholson in the position of Elder in the Birmingham branch of the Church. He occupied that position for twelve months and 20 days, his labors being attended with excellent results. He was succeeded in that office by Elder Moses Thatcher.

Having been released to return home, Brother Platt left Liverpool with a company of Saints, on the Manhattan, Hill was President of the company, and Brother Platt was appointed his Counselor. He arrived home August 28, having traveled from Liverpool in a Hatch's mail train.

Brother Platt occupied a Tenement in the Thirteenth Ward, and also as Assistant to Elder W. Taylor in the superintendency of the Sunday School. Jan. 18, 1863, he was ordained a High Priest by the Presidency of the Salt Lake Stake, and set apart as Second Counselor to Bishop Milton A. Wood. He died on the 10th of July, 1863, and was buried in the Salt Lake City cemetery.

**MARRIAGES.**

**EBERKE-ADAMS.**—In the 21st Ward of this city, on January 1st, 1886, at the residence of the bride's parents, Mr. Adam J. Eberke and Miss Ada M. Adams.

**DEATHS.**

**REVES.**—Of old age, December 31, 1885, at KANAM, Iron County, Utah, Francis Reeves, daughter of Allen and Elizabeth Jones, aged 60 years, 2 months and 5 days. Deceased was born at Fallgreen, Shropshire, England, September 25th, 1820; emigrated to the United States in 1840, and the Gospel in her native land under the administration of Elder R. H. Heston in 1841; emigrated to Utah in 1850, since which time she has labored as a benefactor to her sex; was the mother of 11 children, 3 grand-children and 1 great-grandchild. She died in full faith in the Gospel, after nearly seven months' illness. (Coop.)

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