

into the wagon. He tried to explain matters to the police, but the police were too sharp for old chestnuts of this kind. The police had heard of the female sand-bagging gang in St. Louis, and of course felt proud that Chicago was to go one better by having a lady burglar gang. It was not till the jeweler got to the police-station that he would be listened to, and then he had to send for several prominent merchants to show that he was what he represented himself, and was not insane, nor drunk, nor affected with brain paralysis.

JUNIUS.

CHICAGO, March 8th, 1890.

### THE LATE ELDER E. D. SIMMONS.

Some particulars relating to the death of the late Elder Edgar D. Simmons, in Turkey, have already been published. As the subject is one of unusual interest to a large number of people, we are pleased to be able, by courtesy of Elder Hintze, to give space to the following correspondence, which embraces additional details:

BIG COTTONWOOD,  
Salt Lake County, Utah,  
March 10, 1890.

*Editor Deseret News:*

As Brother Frederick Dieterle, the fellow laborer of the late Elder Edgar D. Simmons, has written to me respecting Brother Simmons' demise, I thought it would perhaps be well to translate his letter and send it to you for publication. Brother Simmons has many relatives and friends who would be glad to hear full particulars of his death and burial.

I will briefly state who Brother Frederick Dieterle is. He is the stepson of Elder George Grau, of Haifa. They are Germans and were among the German colonists who settled in Palestine. Neither has been here in Utah. Brother Grau was baptized by Elder Jacob Spori, and Brother Dieterle by Elder J. M. Tanner. Both are faithful and honorable members of the Church and have done much to assist in forwarding the work of God in Turkey and Palestine. In the spring of 1890 we were in need of missionary help in Turkey, and Brother Dieterle was called to go there to preach the Gospel. He accepted the call willingly, and was appointed to labor in Aintab. When Elders Smart and Simmons arrived they were appointed to labor there also. Brother Smart's health soon failed, so he left, and thus Brothers Simmons and Dieterle became companions, and so continued until the sad death of the former. It would appear from Brother Dieterle's letters that he had formed fond ties of affection and friendship for Brother Simmons.

His letter reads as follows:

"AINTAB, Turkey, Feb. 6, 1890.

*Dear Brother Hintze:*

A week has hardly passed away since I wrote to you of the illness of our brother and fellow-laborer in Christ, Elder Edgar D. Simmons.

Now it becomes my sad duty to apprise you of his demise, which happened the day before yesterday, February 4th, at 2 o'clock in the afternoon. His illness lasted fourteen days, of which the last eight were very painful. It was not only a hard time for the deceased, but also for me, all of which will be fresh in my memory during life.

The deceased had the smallpox in the highest degree; his face was full of marks, as also his whole body, so that after his death, while we washed and dressed him, the diseased skin readily peeled off.

It would have made me happy could our dear brother have survived and again returned to his kindred; but God has ordered it otherwise, and has called him from his field of labor to the beyond, where sorrows are no more. He became so very weak that he could not stand and his voice also became very low, and during the last days of his illness he lost his speech; yet he understood what transpired around him and also what was asked of him.

His burial took place yesterday afternoon at 3 o'clock in the Armenian (likely the Protestant Armenian) graveyard, close to some American graves. I thought it would be necessary to go to the government respecting the grave, but Brother Vezerian went to the chief preacher of the Protestants to see about the grave, and he said it would not be necessary to apply to the government. He also proffered to preach the funeral sermon should we so desire, and as I am not so far advanced in the Turkish language as to be able to deliver a discourse, and as Brother Vezerian is only a Teacher in the Church of Jesus Christ, I accepted the minister's offer. He therefore came, and after the corpse had been laid in the coffin he read a portion of Matthew 24th, from the 36th verse to the end of the chapter. He then spoke a little to the congregation, during which time he read two more verses from Revelations 20th; verses 12 and 13. Then he prayed, after which we went to the cemetery, where we had again to wait, owing to the grave being too narrow. Hence the grave had to be widened to admit the coffin. Here the minister again delivered a sermon, wherein he read Revelations I. from 9th to 20th verses. He then prayed, and afterwards the grave was filled. During this time the minister remained, and not until everything was completed did he come to shake hands. I then thanked him, and he requested me to write his respects to the mother of the deceased.

The chief points of the discourse, so far as related to me by Brother Vezerian, were these: That we should always be ready to depart from this life, as we do not know when our moment might come. For proof he referred to the deceased, who while yet young was called away from this life. He also said that if our dear brother had done right, his resurrection and his reward would be glorious. I under-

stood that the minister also remembered the relatives of our departed brother in his prayer, that God might comfort them in the loss of a son and brother. As the brother just passed away was a member of the Church, and also true to his calling, he could look forward to a glorious resurrection, and relatives and friends could likewise anticipate a joyful reunion if they all remain faithful.

This blow strikes hard not only the Church but also the relatives of the deceased; we have, however, to give way to the will of God; for what God does is done well.

Dear brother, as I do not know the address of the relatives of the deceased, I would ask you to notify them, and to give the minister's respects to his mother.

We must now at once either burn or bury the bed and some of the clothes belonging to our departed brother. The remainder of his effects I will keep until I hear from his relatives as to what I shall do with them.

I don't feel right well at present. I will hardly be able to remain long; hence I have written to President Teasdale, at Liverpool, that I am awaiting his advice as to what I shall now do. In case I should go to Haifa, I will carry with me Brother Simmons' effects, and his relatives may address me there. If anything concerning the grave is wanted, then they can write to Brother Vezerian.

May God permit Brother Simmons' remains to rest in peace in the grave until the resurrection and comfort his relatives. I desire you to extend them my respects and condolence.

You and your family are heartily greeted from your brother in Christ.

F. DIETERLE.

The above shows Brother Dieterle is a sympathizing friend and an intelligent young man. May God bless and comfort those who are called upon to mourn the loss of the departed in my sincere desire.

F. F. HINTZE.

### DEATH OF ELDER HALLIDAY.

A dispatch received March 12 from President William Spry, at Chattanooga, Tennessee, brought the sad intelligence of the death of Elder W. Henry Halliday, the sorrowful event having occurred March 11th.

Elder Halliday's home for some years has been at Pleasant Grove, Utah County, where his family now reside. He is the son of George and Sarah Ann Kendall Halliday, and was born in Salt Lake City, February 8, 1857. He was a member of the Forty-fourth quorum of Seventies, and on the 5th of November, 1888, left on a mission to the Southern States, where he has labored faithfully. A few days ago he was taken ill with pneumonia, the attack proving fatal. The casket with the remains left Chattanooga for Utah today, in charge of an Elder. The body of the Saints will deeply sympathize with the bereaved family at the departure of Brother Halliday, who has laid down his life at the post of duty. Brother Halliday leaves a wife and four children.