

## PROSELYTING IN THE SOUTH.

## Returned Missionaries Report their Labors.

Of the eleven missionaries who returned from the Southern States on Monday evening we have had calls from quite a number, who, agreeably with the usual custom, have reported their labors while abroad upon their first mission. In the case of most of them it was their first absence from the Territory, too, having been born and reared in Utah. As a whole they were a fine looking and intelligent lot of young men and worthy representatives of the Church of which they are members and the doctrines they were sent forth to expound.

**ELDER GEORGE J. WOODBURY**, who was in charge of the company, resides in St. George when at home, and was only in his 23rd year when he went upon his mission, which was in Oct. 1883. On arriving in the South he was assigned to the West Tennessee Conference, which includes the Middle and Western counties, and labored for the first six months in company with Elder J. J. Fuller. During this time they succeeded in opening a new field for missionary labor in Lawrence County, and baptizing about 20 persons.

In April, 1884, Elder T. H. Robins became his companion, and they continued together about a year. In August, 1884, at the time of the massacre of Elders Berry and Gibbs, they were in the next county, and one week subsequently went to Lauderdale County to attend a two-days' meeting. While there Elders Fuller and Woodbury went to the house of a friend to stay over night, and about 11 p.m., after having retired to bed and fallen asleep, they were set upon by a mob of nine or ten armed men. The first the Elders knew of their presence they were rudely awakened by the mob who surrounded their bed, brandishing their weapons and ordered them to arise, dress themselves and accompany them to the woods. The brethren proceeded to obey, at the same time asking what they had done that they should be thus disturbed. The reply was "Nothing, only preached old Joe Smith's doctrines," but they proposed to stop them from doing that. The Elders having dressed, the mob started to take them out of the house, each being led by two men who held them by the arms while others preceded them. Just as Elder Fuller reached the door a gun was fired by one of the mobocrats outside to frighten away a woman whom he saw approaching, and the men who held Elder Woodbury inside the room, startled at the report, loosed their hold, and he, quick as thought, sprang through an open window at the back of the room and fled to the woods. Two men stationed at the window to guard against escape were apparently paralyzed by the suddenness of his movement and made no attempt to prevent him. Elder Fuller was taken by his captors to the woods and, there given 60 lashes with persimmon sprouts—supple switches about the thickness of one's finger—after which he was warned to leave the county and never return. The leader declared that rather than have the "Mormons" preach and baptize between Cypress and Shoal Creek he would die, and go to hell, and afterwards learned to his chagrin that they had done both, and that too within half a mile of his house.

Elder Fuller returned to the house after his flogging was found. Elder Woodbury, after having previously returned from the woods, and they rested undisturbed the rest of the night.

Several attempts were subsequently made to waylay the Elders in that region, but without success.

In November, 1884, Elder Fuller was released to return home, and he was succeeded in the presidency of the Conference by Elder Woodbury, who soon afterwards, in company with Elder T. H. Robins, attempted to open up new fields in Marshall and Moore Counties, with good results in the latter.

Elder Woodbury greatly enjoyed his labors and gained a valuable experience. He saw the power of God displayed in various ways calculated to strengthen his own faith, and that of others, and mentions as special instances several rather remarkable cases of healing, among which are the following: A man in Lawrence County about 70 years of age who, ever since the war, had been troubled with spells of derangement, and who had been unsuccessfully treated for the same and given up by the most skillful doctors in the country, was effectually cured and became a healthy man after being baptized and administered to by the Elders.

A lady in Wayne County who had been an invalid for several years, and had a lame arm which she was unable to use, was made whole and healthy on being baptized and confirmed.

Another lady in Lawrence County—a Methodist—who was afflicted with a fever, was instantly healed on being administered by the Elders, and had ever since wanted to be baptized, but had been prevented by her friends.

During his stay in the South, Elder Woodbury held 200 meetings, traveled on foot 4,554 miles, besides long distances on horse back, by steamboats and railways, assisted at inducting into the Church about 50 persons, blessed 29 children, made many friends to whom he feels grateful for kind treatment, never suffered for want of food or lodging and had not a day's sickness while away.

## ELDER JOHN A. BEVAN,

of Tooele, started upon his mission Sep. 4, 1883, and during his absence labored principally in East Tennessee but somewhat also in Lee Co., Virginia. He met with fair success, and as a rule received kind and hospitable treatment. He was many times threatened by bigoted and lawless persons, and in one instance, when in company with Elder Hoskelly, was assailed by a mob who followed and threw stones at them, but they escaped without injury. A number of miraculous cases of healing occurred also during his experience, some of which have already been reported to the News. In company with other Elders he succeeded in establishing branches in Campbell, Union and Hawkins counties, Tennessee, and Sunday schools in the first two, and greatly enjoyed his labors on the whole. He also mentions as a noticeable fact that many of those in the region where he labored, who have in the past mobbed or otherwise been active in opposing the Saints, have died suddenly or had some serious misfortune overtake them. He found a great deal of ignorance as well as prejudice in the South in relation to the character of the Saints and their doctrines. He talked with one man, a representative to the State Legislature from Hawkins County, who acknowledged to have voted for the passage of the anti-polygamy law in that State, and yet did not know what the word "polygamy" meant.

## ELDER THOMAS DAVIS,

whose home is in Fillmore, started on his mission Oct. 9, 1883, and labored in Mississippi for the first 25 months. The remainder of the time he spent in Alabama, where there is rather a more liberal feeling in the matter of religion than prevails in Mississippi. While his mission was very interesting and enjoyable to himself, he feels that there are few features connected with it that would be of special interest to others. He had the pleasure of making known the principles of the Gospel to a great many people and found a few willing to accept of it. He fared well generally, never lacking a friend, but, of course, like nearly all the other Elders sent to that region, did not escape the threats of enemies. He did manage to escape actual violence, however, though he had some "close calls." Upon one occasion, while he and Elder Crandall were staying at the house of one of the Saints in Jones County, Miss., a mob surrounded the building and fired through a crevice at Elder Crandall and shot at the house 18 times in all, but without hurting any of the inmates, and finally, after remaining about four hours, and being afraid to enter the domicile, took their departure. Mobs hunted for Elder Davis and his companions upon a number of other occasions, but without being able to find them.

## ELDER WILLARD E. BINGHAM,

a resident of Wilson Ward, Weber County, started upon his mission October 16, 1883, and during his absence labored almost exclusively in South Carolina, occasionally going over the border into North Carolina. When he went into that region it contained only one small branch of the Church, but since then two others have been established in York and Spartansburg counties; and during the present winter a new field has also been opened up in Oconee County, so that seven Elders now find employment in South Carolina in extending a knowledge of the Gospel among those who are strangers to it and encouraging those who have accepted of it. He labored considerably among the Catawba Indians, a small colony of whom have almost universally embraced the Gospel, and are making encouraging progress in conforming to its requirements as well as in the acquirement of general knowledge. There are now two good Sunday schools established among them by the Elders and well attended, and their branch organization is in good working order. Two of the young men of this tribe who had been ordained to the office of Priests were lately sent among a tribe of Cherokees living in the same State, and who number some 3,000, to introduce the Gospel among them, but were unable to accomplish much owing to the opposition of the sectarian preachers among them.

Elder Bingham found many true friends in the south who would lay down their lives if necessary in the defense of the Elders, had great joy in his labors, saw the power of God made manifest upon many occasions in his own behalf as well as in the healing of the sick to whom the Elders administered, and returns home feeling thankful for the experience he has gained.

## ELDER ORNUS A. DATES,

of Tooele, started upon his mission Oct. 16, 1883, and labored almost exclusively in Mississippi, crossing into Alabama a few times. He found the people of that region exceedingly hospitable, and though they were generally greatly prejudiced against the Latter-day Saints, would seldom refuse to entertain the Elders, though they would frequently decline to listen to anything concerning the Gospel. He often succeeded in obtaining a hearing by simply announcing himself as a minister of the Gospel without stating what denomination he was of until his hearers happened to inquire concerning that point. In a few instances after he had apparently made a favorable impression, his entertainers were so horrified on learn-

ing that he was a "Mormon" Elder that they refused to listen to or allow him to remain in their presence longer, but this did not often occur, as it generally happened that their prejudice was removed and their friendship gained instead. Many of the people of that region are densely ignorant as well as prejudiced in regard to the Saints, their doctrines and the country they inhabit, and Elder Bates was sometimes asked who was king in Utah since Brigham Young died, and what large bodies of water intervened between there and Utah, and in one instance he was asked whether Solomon was a "Mormon."

## ELDER WILEY G. CRAGUN,

whose home is in Pleasant View, Weber Co., left here Oct. 16, 1883, and had South Carolina assigned him as a field of labor, where he remained during nearly the whole of his absence, only going into North Carolina a few times. Prominent among his interesting experience stands the mobbing to which he was subjected, while he and Elder Fraughton were together among the Catawba Indians, he having been there some time and awakened considerable interest in the Gospel besides baptizing quite a number; they were waited upon by a deputation of seven men with a paper signed by 70 names, warning them to leave the State. The bearers of this document claimed to be friendly, but said they would not be responsible for the consequences if the warning was not heeded. They charged the Elders with preaching and practicing polygamy among the Indians. This was not only denied by the Indians themselves, but it was shown that these seven men were of the kind who usually heap reproaches upon the "Mormons," for they themselves had been living in adultery with Indian women. A few days subsequently—on the night of the 25th of May, 1885—the house at which they were staying was suddenly surrounded by a mob and their host, on discovering the situation, yelled to the Elders to run. Elder Cragun, who had taken off his shoes to retire to bed, ran for the woods, and on the way a volley was fired at him. A bullet grazed his forehead, merely cutting through the skin, and knocking him down, and as he arose part of a load of shot struck him on the jaw and came out underneath his chin. None of the other shots touched him, although their effects were afterwards visible upon the trees and shrubbery all about where he was. He succeeded in hiding in the timber and remaining there until Elder Fraughton, who was taken by the mob into the woods and given forty lashes with green hickory whips, returned and found him. They remained there the rest of the night, too, for the family were afraid to have them return to the house. They baptized two persons the next morning, and continued so to do afterwards, though their subsequent visits to the place were made more secretly. The man who led the mob in that instance was an old Ku Klux leader, and the others—25 in all—were much of the same class. The wound Brother Cragun received in his chin has troubled him more or less ever since, not having been properly treated when it was first received.

While in Greenville County he and his companion held a meeting one night in a private house where they were strangers, and without making known to what Church they belonged. The audience was delighted and a wealthy man immediately invited them to hold forth the next evening at his house. They did so, but by this time they had become known. However, many were still anxious to hear more and petitioned for the use of the church for them to preach in. Permission was granted, but before evening arrived a Baptist preacher by the name of Bowers, a noted moonshiner, had collected a mob and threatened if they preached it should be at their peril, and so they had to seek lodgings in the woods that night.

Brother Cragun related a number of other interesting incidents connected with his labors, illustrating the friendship and kindness of which he was the recipient, as well as persecution received, but we have not space to record them. One case of healing, among a number related, however, we will mention. A lady—a member of the Church—had one side of her body paralyzed and was also afflicted with a very painful swelling under her arm. The Elders administered to her in the evening and the next morning she arose wholly restored to health.

## ELDER JOHN W. GAILEY,

of Kaysville, started upon his mission Oct. 9, 1883, and labored in Mississippi and Alabama, chiefly in the former. He declares that the treatment he received while absent was so much better than he expected that he feels it would be ungrateful in him to mention the unpleasant things he had to encounter. He made a great many warm friends in the South, was enabled to remove a great deal of strong prejudice concerning the Saints, introduced the Gospel to a great many people, had much joy in his labors and never suffered for want of food or lodgings. He had the promise made in the blessing which he received when he was set apart for his mission that he should not want for a place to sleep while away, and it was verified. He prizes the experience gained while absent, and returns full of zeal and strengthened in his faith.

## ELDER LYMAN A. SHEPHERD,

of Beaver, left here to go upon his

mission in company with the last mentioned, but labored chiefly in West Tennessee, sometimes going also into Alabama. His mission was a very enjoyable one. He, too, was agreeably surprised with the treatment he received generally, it being better than he had expected. He stayed in the woods a few nights when his friends thought there was danger of his sleeping in their houses, but only in one instance because of being unable to find entertainment. He was threatened many times and in one instance six men armed with guns attempted to waylay him in a lonely road, which he was wont to traverse, but he felt impressed not to go that way upon that occasion and escaped. There were many providential circumstances connected with his mission and he enjoyed the Spirit of the Lord to such an extent that it was the happiest period of his life. He walked over 5,000 miles during his absence and held 130 meetings.

## VISIT TO THE PENITENTIARY.

## Some of the Legislators Take a Trip Out to the Bastile.

SALT LAKE CITY,  
February 24th, 1886.

## Editor Deseret News:

This morning Hons. Martin Slack, Samuel Francis, A. H. Lund, John Q. Cannon, W. C. A. Smoot and R. H. Batey, members of the Council and House Committees on Penitentiary and Reform Schools, paid a visit to the Utah (or U. S.) Penitentiary. They were accompanied by Hons. R. W. Heybourne, John Rider, John Hous-ton, Wm. Greer, Don C. Young, Joseph Kimball and Joseph Hall.

Leaving this city shortly after 10 o'clock, a drive of about 30 minutes landed the party at the door of the notorious institution, where they were met and kindly and courteously received by Warden Dow, by whom also they were escorted first up the stairway and

## UPON THE WALL

which surrounds the dismal-looking enclosure that contains so many offenders against the laws—from men whose only offense is that they have the courage of their religious convictions, in obeying which they harm no one, to the real criminals of various grades, such as the house-breaker and the red-handed murderer who would take the life of his fellow man for the sake of pelf.

From this wall we had a full view of the prison yard. The prisoners, or many of them, were in the open space, engaged in various pastimes. Their attention was at once attracted by our appearance, and by many of them most of us were recognized, but of course the prison discipline did not permit them to show any sign of recognition.

Descending from the wall we were conducted

## INSIDE THE PENITENTIARY,

where we viewed and examined the offices, the culinary departments, the washing and bath house, the dining room and the sleeping apartments—three in number. The latter contain, all told, berths for 150 lodgers, and to-day there were 136 berths occupied. This evening another prisoner arrived from Weber County, leaving room for only thirteen more sleepers in the pen.

We also looked into the

## "SWEAT BOXES."

They are about as big as a good-sized dog kennel, and are appropriately named. We gazed into the cell of Hopt, the assassin; but he was not there—he was in another room adjoining it, appeared quite unconcerned, and looked with a kind of patronizing air at those who exchanged a glance with him.

In the north end or side of the yard is the cell of another man-slayer. He is insane, and is the source of much annoyance, trouble and pain. When he is seized with one of his rabid fits, it requires quite a number of strong men to manage him. He fights viciously, and has broken some of the ribs of several of the inmates in his encounters with them. He appeared to "sort of seriously" impress one of the members, who thought if an "exhibition" had occurred at that time it would have gone hard with the Legislative body there assembled. The patient is a rather tall, muscular, well-built man. He was taking exercise in the yard under the protection of a guard. He walked to and fro with quick pace, his keen eyes wandering from one to another of the visitors, as though he was "taking their dimensions;" but he gave no "exhibition," nor showed any signs of an outbreak, so the members felt comparatively safe.

The Warden informed us that if we desired to have a

## CONVERSATION WITH SOME OF THE PRISONERS

we could name them and they would be called to us. Immediately after was heard singing through space, the names David M. Stewart, James H. Nelson, William G. Saunders, of Ogden; also John Nicholson, H. B. Clawson, A. Miner, H. Dinwoodey, and others. These gentlemen responded with alacrity, and were soon enjoying a warm grip and hearty handshaking with their friends, followed by a

genial conversation for a few minutes. They all looked remarkably well, and expressed themselves as satisfied with their lot. These prisoners have all been convicted of violating the "Ed-munds Law," in cohabiting with their wives and for this offense they were each sentenced to six months' imprisonment, besides, being fined \$300 and costs of the prosecution. But they prefer to suffer pains penalties, bonds and imprisonment for a season for obeying the high behests of heaven, rather than to enjoy liberty purchased by perjury, and violating the sacred covenants they have made with their families and their God.

They speak in term of commendation and praise of the conduct of the warden and officers towards them, who appear to be willing to do all they can consistently with the rules and discipline of the institution, to promote the welfare of the prisoners.

J. H. Evans was out herding the turkeys. We understand that, formerly the convicts enjoyed a bath once in two weeks, but now, we were told, they can indulge in that luxury twice in one week.

Their "zebra suits" are made to order by the tailors who are inmates of the establishment. Neat little sums are earned by these and other prisoners who follow sundry pursuits to turn an "honest penny."

I regret to say that we found father Gale of Beaver

## MUCH INDISPOSED.

He has been sick nearly all the time since he arrived at the pen.

The pen is so well known to your numerous readers that I will not inflict upon them a description of the dilapidated and buildings; besides, I would be almost afraid to write it up for fear that ere my ink was dry the thing would tumble down. For a graphic portrait of this celebrated asylum for sinners, those who desire it are referred to Hon. O. W. Powers.

Shortly after noon we thanked the Warden for his courtesies, entered our vehicles and returned to this city, where we arrived with keen appetites, which were soon appeased, after which the solons repaired to the Hall and resumed their labors of projecting, making, and neatly repairing laws, on as short notice as their numerous qualifications will warrant.

## CALL A HALT.

The attention of Congress is respectfully called to the large array of loose-legged clericals in this country, who seem to be operating too much at random in their respective fields of labor, and to the necessity for enacting a law prohibiting the landing of any more of such persons on our shores.

Brother Downs of Boston has slipped from the nail and sprawls around on the floor in his effort to catch on, but does not appear to have time or inclination to correspond with Rev. Bro. Armstrong who is so wearied and flabbergasted after visiting houses of l. f. in Atlanta that he flies to the arms of his well-not exactly, but to Cincinnati beer.

It appears to be against the church ordinances in Atlanta to drink beer in such places as Bro. Armstrong was wont to frequent. It may have been that he was contemplating the course of Rev. Brother Bristor, who in a locality not far from New York, chooses not to visit houses of l. f. but rather to engage in the fitting of fourteen year old girls in his employ, to such manner of life and business as shall be required of them in such places.

At Carmi, Illinois, Rev. Brother Castell opened the game in that playground by a criminal assault on his 18-year old daughter, then lit out on the run, leaving a wife and two grown daughters to marvel at the wickedness of those who are not church members, and to wonder where and in what role the old man will bring up.

Every day, week in and out, we see in the daily papers accounts of what are coming to be considered ministerial regularities all the way from New England to California. Then we look at the official records of crime and pauperism in Utah, and find that 80 per cent. of the population are Mormons. That 20 per cent. of the population are Gentiles, so-called, who are working for a law that shall confiscate all the property of Mormons, and thus drive them in poverty, out of the country they have made productive and attractive. That 83 per cent. of the crime and pauperism in Utah, is furnished by the 20 per cent. of non-Mormon population. That the Mormon Church is the only one in this country that will not tolerate liquor drinking as a beverage. That the children of Mormons show a larger percentage at school than can be shown in any other part of the United States. That crime, drunkenness, seduction, fornication and bastardy are virtually lost arts among the persecuted Mormons, of whom not more than two per cent. are polygamists or in plural wife relationship.

In his message, President Cleveland reads a homily to virtue, and thanks God that the homes of Mormons are not the Christian homes of the country, and then advises the expulsion of all Mormons from the country. But he has nothing to say against clerical laps and slams; against the employment of convict labor in competition with free labor; nothing to say in favor of notifying China to call back the Chinese who came here under treaty stipulations, to compete with American labor; nothing to say against National Bank class-