

AN ENCOURAGING LETTER.

The following letter, received by President A. M. Cannon from his brother, so well expresses the sentiments not only of the writer, but of the Saints generally, in reflecting upon the outrageous proceedings in the name of law to which some of their brethren have been subjected, that we gladly accept the privilege of publishing it:

ST. GEORGE, May 21st, 1885.

To my Dear Brother Angus:

It is not because my heart and feelings have not been drawn out for you, that I have been silent until now, but because I dreaded the attempt to express my feelings in writing.

When I heard of the cruel sentence of the court in your case, I sat down and wept like a child—not that I feared that the Lord could not bring you through, but to think that a judge claiming to be a Christian, could have the audacity to ask a man to give up his wives, and cease to acknowledge his children.

I feel to thank God that you are where you are, if freedom had to be bought at such a price. I feel certain that the Lord will fit you back for the burden. Be of good cheer, for the prayers of the Saints from one end of the land to the other ascend to the Throne of Grace, daily and hourly for your preservation in life and health. I know that it must be trying to you to be where you are, and know that you have been guilty of no wrong; yet it is far better to be there and innocent, than to be there and guilty of the most trivial offense, either against God or man.

You seemed to think that you would be sent to prison when I last saw you, but I did not believe it, as I did not think that either judge or jury could be found—although the latter might be packed—who would convict a man in free America, without evidence; but lo! I was mistaken.

Never mind, if they can stand it I feel assured that you can. You have the consciousness of having done no wrong. Not so with them; they cannot reflect on their course and feel that they have acted either by the law or by the evidence in the case. The idea of a judge asking a prisoner if he will promise him to do so no more, and with the assurance that if he will, he shall be forgiven; but if he does not, he shall have the full benefit of the law! And the something to be abstained from, being the acknowledging of his wives and children, who had been given to him by the Lord, for time and all eternity! No! no! life is too short and eternity too long, for anything of that kind! A man can better afford to die, and lose the society of those that he loves, for time, and have them in eternity, than to deny the smallest child he has, and thereby save his life, and forfeit the claim the Gospel gives him upon them for eternity!

It must be a terrible feeling for a man to contemplate the principles of the Gospel (if he knows them to be true) after having said he would put away his wives, and live within the law and teach others to do likewise, although he had taken those wives for time and all eternity! And again, what must his children who have been begotten of these wives in that holy order think of him! They must certainly feel that it would have been better for their father to have gone to prison, though he had died from his suffering, than to occupy such a position.

My dear brother, how will your children feel when reading the record that you have made in the last month? If any of them lack faith, it will strengthen them, while all will feel, both wives and children, we have a husband and father who has always borne a faithful testimony to us of the truth of the Gospel, and has now manifested a willingness to back that testimony with his life if necessary, for he takes prison life while in poor health, rather than go back on any of its principles. The same spirit that prompts this, will accompany him to be burned at the stake if necessary, for he knows though his enemies have power to destroy the body, yet in the spirit he will enjoy the blessings of the Gospel, and that he is sure to come forth in the morning of the first resurrection, wearing a martyr's crown.

May the Lord soften your bed, make your food palatable, and cause the days and months to fly quickly, is the constant prayer of your true and loving brother,

DAVID H. CANNON.

P. S.—We all send love and blessings to the brethren who are with you, and though all are not mentioned they are in our hearts, and will be in our prayers constantly.

D. H. C.

A FEW THOUGHTS.

HARRISBURG, Utah, May 22, 1885.

Editor Deseret News:

As you often allow correspondents to express their opinions through your columns, please permit an old fogey to offer an idea, or at least to ask a question that may elicit an idea from a better man. And now to the point. It does seem to me that the one fact of Moses, Noah, David, Solomon, Jacob, Joseph, Jephthah and even Jesus, springing from

A POLYGAMIC LINEAGE

ought to effectually shut and seal the mouths of all who accept the Bible on that question, and more especially

ministers and such as make their bread and butter by appealing to that book or its doctrines; and most especially judges, justices, juries, congressmen, presidents and all who allow themselves to be sworn into office, and then swear in bailiffs, juries and witnesses on that book.

And doubly ought they to be silent and dumb on plural marriage, because the Bible teaches that God and all godly men in blessing says. In blessing I will bless you, and multiplying will multiply you; and even went so far as to promise both men and women a multitudinous posterity and in the cases of Sarah, Rachel and God heard their prayers and for obeying the doctrine greatly blessed them.

And now for

ONE QUESTION:

Where is the monogamist that ever had a prayer answered for his or her failure to enter into the polygamic relation?

And now let me digress and endorse your logic as to the propriety, and I will say, the positive duty of our formally laying our grievances before rulers. Though we are citizens of the Kingdom of God, we are none the less loyal citizens of the United States, and as such are not entitled to the respect of its rulers until we show due respect to them. Nor are we entitled to the interposition of divine providence until we have importuned at the feet of magistrates, judges, governors, and presidents, and if they then refuse to redress our wrongs, the Lord promises, "Lo then I will come out of my hiding place, and vex the nations." Now, I think we have seen the nation slightly vexed over a mere civil war, and we may yet see an uncivil war that may vex it all over. And if our

UNCIVIL WAR

does come, instead of being fought over Mason and Dixon's line, it is likely to be general, and the strife will involve more than one question. Not the least bloody will be the war of religions, and then the war of races, each of which will reach every State, Territory, city, town, hamlet, farm and ranch in the land; yes, it will reach every dooryard and hearth, and as Jesus said the worst enemies of men and women will prove to be those of their own household. It will be father against son, and son against father, and son-in-law against father-in-law, and maid against mistress, and mistress against maid, and every tie of family and friendship will be broken and be antagonistic to the hilt of the knife.

And then there is the war of capital and labor, just as deadly and little if any less far-reaching. I saw an indication of this in the east a few years ago, when it burned its millions of dollars worth of property in Pittsburgh and Newark, New Jersey, and threatened every railway depot from New York to San Francisco, and I saw train after train of soldiers on their way from Utah to the States on a fool's errand, for the more soldiers they had the more they needed, for those soldiers stacked their arms and ran into Chicago and Pittsburgh, leaving the arms to the mob, showing they are not to be trusted.

And then there are the

OLD WAR GRUDGES

and this is not the last, nor the least of the lines of the difficulties to be settled.

But now to that Bible, that good old book which the American Bible Society publishes so extensively, and with which so many pious souls are seeking to Christianize Utah—just as if we did not already believe it. In every copy the caption of the fourth chapter of Isaiah speaks of the blessings of Christ's kingdom, and then defines those blessings by saying, in that day seven women shall take hold of the skirts of one man, saying, Let us be called by thy name to take away our reproach, etc. Now, does not this plainly stigmatize all those who are out of this order as

ANTI-CHRISTIAN?

It surely does, and yet, strange to say, instead of being allowed the blessings of Christ's kingdom we must have the curse of the Devil's kingdom thrust upon us in the shape of the abomination that maketh desolate. These subjects are only hinted at, but I must close, as I have already written more than I intended. I may, however, touch upon some of these points again, and upon many others that are not here hinted at.

Your brother in the Gospel,

WM. LEANY.

RICHFIELD QUARTERLY CONFERENCE.

RICHFIELD, Sevier County,

May 25, 1885.

Editor Deseret News:

Our Quarterly Conference, held May 23rd and 24th, was one of immense interest. Apostles Erastus Snow and Heber J. Grant were with us from Friday morning till Sunday at 5 p. m., taking part with our local authorities in their councils and deliberations, presided over by Counselors Thurber and Seegmiller, almost without intermission. The weight and importance of their counsel will have a lasting effect on all concerned. Such specimens of administrative ability, so kindly bestowed in this growing community, cannot fail of significant results. We were favored, too, with the presence of President Peterson, of Sanpete

Stake, and Assistant Superintendent of the Manti Temple, representing its interests and urging the propriety of raising means sufficient for its completion in 12 months from date. The people sustained the proposition to raise \$24,000, for such purpose, by a unanimous show of the uplifted right hand, fondly and earnestly anticipating that God would open the way to that end. A disposition was also manifest to meet all the other legitimate requirements.

Your Brother in the Gospel,
WM. MORRISON,
Stake Recorder.

FROM THE BRETHREN IN PRISON.

BLACKFOOT JAIL, Idaho,

May 26th, 1885.

Editor Deseret News:

Thinking a few words from here would be of interest to some of your readers, I drop you a line.

We were indicted for unlawful cohabitation, with our wives, to which we plead guilty, and between trial and sentence, time was given to each of us who wished to do so, to go home to arrange our affairs preparatory to going to prison.

Some of us received our sentence on Saturday last, namely Bishop George Stuart of Malad City, John T. Roberts of Rexburg and Wm. J. Pratt of Wilford, near Rexburg, each received a sentence of \$300 fine and four months imprisonment in the Boise Penitentiary. Charles W. Simpson of Montpelier, Bear Lake, got \$300 fine with no imprisonment. John Winn, of Battle Creek, Oneida Co., Idaho, was fined \$300 with no imprisonment, but, he being an old man, \$100, was taken off.

Two others are awaiting sentence, namely, President Wm. D. Hendricks, of Oneida Stake, and Rufus Walker of Oxford. We will say in regard to the officers that we have been very well treated since our arrest. All the brethren are feeling well and are in good spirits. You will probably hear from us again.

Your Brother in the Gospel,
WM. J. PRATT.

LIBERTY TRAMPLED IN THE DUST IN TENNESSEE.

AN ANTI-FREE SPEECH ENACTMENT—TWO ELDERS CHARGED WITH A VIOLATION OF IT, BONDS REFUSED AND THEY INCARCERATED IN PRISON WITHIN A NOISOME IRON CAGE.

ELIZABETHTON,
Carter Co., Tennessee,
May 18, 1885.

Editor Deseret News:

Your readers will doubtless remember that the press dispatches in February last contained a notice to the effect that a bill had been introduced into the Legislature of this State making the preaching of polygamy punishable; but little attention was paid to it by the press, and the matter dropped out of sight. During the closing hours of the session the bill passed, and reads as follows:

A CRUSADE BILL.

Senate Bill No. 65.

An Act to define and punish the crime of teaching polygamous doctrines and principles and persuading persons to embrace the same.

SEC. 1. Be it enacted by the General Assembly of the State of Tennessee, That it shall be unlawful for any person or persons in the State to teach others the doctrines or principles of polygamy.

SEC. 2. Be it further enacted, That it shall be unlawful for any person or persons in this State to induce another or others, by words or otherwise, to embrace or adopt polygamy or to emigrate to another State or Territory of the United States, for the purpose of embracing, adopting or practicing the same.

SEC. 3. Be it further enacted, That any person convicted upon presentment or indictment of either of the offenses mentioned in this act shall be punished by fine or by fine and imprisonment; the fine not to exceed \$500, with imprisonment not to exceed two years at hard labor in the penitentiary, in the discretion of the jury.

SEC. 4. Be it further enacted, That this act take effect from and after its passage, the public welfare requiring it.

Passed April 6, 1885.

C. R. BERRY,

Speaker of the Senate.

J. A. MANTON,

Speaker of the House of Representatives.

Approved April 9, 1885.

WM. B. BATE, Governor.

A correct copy.

JOHN ALLISON,

Secretary of State.

It was duly signed by the Governor and became a law. On the 13th inst., Jno. M. Simmerly, State Senator, made

AFFIDAVIT

before Jas. Perry, J. P. to the following effect:

State of Tennessee }
Carter Co.

Personally appeared before me the undersigned authority Jno. M. Simmerly who, being duly sworn, says, he is informed and believes that C. F. Christensen, — Tanner, — Garner,

and — Gibbs did on or about the day of April, 1885, and at divers other days in the county and State aforesaid, did wilfully, maliciously, knowingly and feloniously teach, preach and promulgate the doctrine of polygamy, and that they did induce others by words and persuasion to adopt or embrace polygamy and to emigrate to another State or Territory for the purpose of embracing polygamy, and pray that a warrant be issued for their arrest.

J. M. SIMMERLY.

We will now go back to the

HISTORY OF THIS CASE

and give some information in regard to the labors of the Elders in Carter County, which is situated in the mountain region of East Tennessee and adjoining North Carolina.

They began preaching the Gospel in the county in the fall of 1884, their labors resulting in the baptism of fourteen souls, with an extensive spirit of enquiry. Among those so interested, and favorable was the father of Senator Simmerly, who was a man well-known throughout the county.

The son doubtless took this method of preventing his father from embracing the Gospel, and wreaking his vengeance on the Elders.

Elders Tanner and Gibbs had paid a recent visit to the county, from North Carolina, where their field of labor is located, but fortunately had taken their departure previous to the arrest of the brethren.

On the night of the 13th of May, at 11:30, after the Elders had retired to rest, three bailiffs, with a warrant, appeared at the house of one of their friends, where the Elders were staying, and

MADE THE ARREST,

dragging the brethren on foot after them to Roan Mt. station, distant five miles.

Arriving there, they were brought before J. P. J. J. Angel, who gave them a continuance until the 18th inst. In the meantime he bound them over to await the action of the grand jury in the sum of \$500 each. A number of parties offered to go on their bond, but were refused by the J. P. and they were brought from Roan Mount to this place and

INCARCERATED IN THE COUNTY JAIL,

securely locked up in an iron cage, in one corner of which the noisome exhalations of an open box, used as a privy by two inmates, one of whom was a murderer, stamed and stank in the fetid atmosphere of the closely-barred room of the Carter County jail. As I clasped hands through the grated bars of this cage, with my brethren, my heart seemed to momentarily stop its pulsations, and my mind refused to grasp the fact that here, in free America, in the proud State of Tennessee, two native-born citizens were locked up in a loathsome prison for daring to assert their right to free speech and an untrammelled conscience.

But looking around me I eventually came to realize it was an actual fact.

The iron bars, crossing at right angles, giving just room to slip the hand through, rubbed harshly against our wrists, the rattle of the ponderous lock, that the jailor, momentarily pushed back and forward, the straw pallets, with their worn and ragged edges, the water bucket, and tin cup, the stench from the box, with all the surroundings, were too real to doubt, and the situation was irresistibly forced upon me, that in this the noon of the 19th century, in the blaze of the light of modern Christianity, with the bell of the Methodist church ringing the good Methodist people in to worship, two servants of God were here imprisoned for the Gospel's sake, and the cause of Christ.

After a cheerful interview, in which I found the brethren as firm as a rock and as unyielding as the storied heroes of other days, who refused to bow the knee to Baal, or cringe before tyrants, we separated to take steps to obtain their temporary release.

Counsel were secured, and steps taken to fight the oft fought

BATTLE OF FREEDOM

of conscience over again. What think ye of it, wise men and statesmen, fathers of the republic, two "Mormon" boys, strangers in a strange land, standing up as the representatives of free speech, free thought, and constitutional law.

Bow your heads in shame, Governors, Senators and Representatives of Tennessee, who would thus fetter the human mind and bind the consciences of men. The liberty-loving, everywhere, will yet brand you as the unworthy, degenerate sons of noble sires, emasculated mentally, morally and physically, undeserving of the great boon of personal liberty.

The names of C. F. Christensen and W. F. Garner will become household words wherever the rights of man are respected or revered, our children's children will be taught the story of their unjust and unallowable imprisonment, and the record of it will be recounted in song and history, to nerve the heart and arm, to struggle on and ever for the rights of man.

Mr. C. C. Collins has been secured as counsel, and seems to earnestly take hold of the arduous task before him, of battling with prejudice in an unpopular cause, for the liberty of our brethren and the principle of free speech.

Bonds will doubtless be obtained in the near future, and the brethren liberated until the next session of the Circuit Court, which convenes at this place on the 13th of July. More anon. MISSIONARY.

EVANGELISM AND QUACKERY.

Editor Deseret News:

While the papers which took the money of the quondam "Dr. Foot, Jr." in exchange for permission to live through their columns, are now giving him "Hail Columbia" in his absence, it might be well for you, who first called attention to his fraudulent advertising, not to lose sight of the fact that he does not own the "Institute" which goes by his name. The real owner, the man who put up the money and who had all the bills made out in his name is a so-called Christian clergyman or minister of God, of the Baptist persuasion. Thus do evangelism and quackery go hand in hand. A GENTILE.

CORRESPONDENCE.

A TRIP SOUTHWARD.

PAROWAN, Iron County,
May 25, 1885.

Editor Deseret News:

President Jacob Gates and I were appointed to visit the southern settlements in the interest of the Seventies, and on the 20th inst. I left Salt Lake City and joined Brother Gates at Provo. Our journey through the settlements to Juab was very pleasant. The various towns and settlements appeared flourishing, and with their spring dress the flattering prospects of an abundant return from fields and flocks, as a reward for their labors, the husbandmen were generally smiling and happy.

At Juab we changed cars for Milford, Beaver County, and not only did we change cars, but a beautiful fertile country, for a barren desert region. The road in going this distance traverses hills and cañons, following down the Sevier River and crossing it in its serpentine course fourteen times. Finally, to our surprise, we came out into the great desert, where the Sevier River spreads out terminating in a lake.

The village of Deseret and a few scattering cattle and horses greet the eye on the way to relieve the monotony of the journey of about 110 miles from Juab to Milford, where we arrived at 8.30 p. m., and were kindly entertained by Acting Bishop Tanner.

On the 21st we were conveyed fifteen miles over to Minersville, held meeting and ordained some seventies, enjoying a very pleasant visit in this cozy settlement.

The meeting house has lately been surrounded with a substantial picket fence, and our host, Bishop J. McKnight, informed us that this beautiful square will soon be set out in shade trees and seeded down with grass, which will add to the beauty of this elevated spot.

On Friday, the 22nd, we were met at this place by the Presidency of the Seventies of Beaver and conveyed to Beaver City up Beaver River, passing

Adamsville and meeting five or six prisoners on their way to the penitentiary, among whom was Wm. Fotheringham, who in our estimation appeared more like a prince than a prisoner, having been convicted for acknowledging and supporting his wives by whom he had raised noble families over 20 years since.

We held an excellent meeting in Beaver and arranged and set in order the Seventies. The meeting was largely attended by the general public.

The rabbits are ravaging the crops of the citizens and efforts are being made to destroy them. The young men have formed into two parties to vie with each other in abating the pest, and we learn that one of the parties in less than three days had captured over 300 of the long-eared tribe. The winning party in the rabbit war are to enjoy dinner and party at the expense of their competitors.

On the following day we were conveyed 85 miles to Parowan by the courtesy of Elder George Hales, one of the editors of the *Southern Utonian*, and in the evening after our arrival held a meeting.

Sunday the 24th was a gloomy day with Parowan, owing to the funeral of Sister Emily Miller Jones, wife of President T. J. Jones, and to add to the sorrow of the bereaved family, the father and husband is absent from home.

Consoling remarks were made upon the occasion by Patriarch Lunt, Bishop Mitchell, Jacob Gates and Edward Stevenson. The audience was very large, and 27 vehicles and many persons on foot followed the remains to the beautiful cemetery, which is about six acres in extent and overlooks Paragonah, Parowan, and in fact, the whole valley, with little Salt Lake in the distance.

At 2 p. m. a Seventies' meeting was well attended by the community, and a number of the brethren ordained, and in the evening another meeting was held at which the spirit of inspiration was abundantly manifest.

The fruit crop at Beaver is excellent—never better, and the prospect for other crops is also good.

EDWARD STEVENSON.

SUGGESTIONS TO FRUIT GROWERS.

HENNEFER, Summit Co., Utah,
May 25th, 1885.

Editor Deseret News:

I was a member of the Horticultural Society for many years in England, in