

# CORRESPONDENCE

## TRIBUTE OF GRATITUDE AND RESPECT.

### Life Sketch of a Worthy Family.

SALT LAKE CITY,  
July 31, 1885.

Deseret News:

The late Brother John Edwards, who passed this life on the 14th inst., and whose funeral services were held in the Fifteenth Ward Meeting House on the 16th inst., is worthy of some notice, and if you will allow me some of the valuable space I will make mention of a few facts connected with his life.

He was born at Merthyr Tydfil, Glamorganshire, South Wales, in the year 1805. When a young man he was employed by Francis Crawshaw at the Merthyr Iron Works. He married a sister, whom he buried here in Salt Lake City three years ago. They had the parents of twelve children. He died, when a young man had a great delight in fishing, and through his interest in this fascinating pastime he contracted a cold, which affected his eyes. He underwent a number of operations, which were performed by Dr. Davies Giffarth, who had a reputation of being a skillful and successful optician, but he failed to cure him with this case. The Doctor's was, that there was a cataract in the eye, and therefore in the operation he touched the optic nerve, and entirely destroyed the eyesight. He was taken to the Bristol Hospital, where the surgeon of that institution said that there was no cure whatever, only a distemper caused by taking a severe cold. The deceased dropped in darkness from that time until his death—31 years.

His wife, sister Ann Edwards, joined the Church of Jesus Christ of Latter-day Saints in the year 1845—her sister Mary was married to Henry Crawshaw (another to Francis Crawshaw) and that she should go to America. Brother Edwards was very much gratified with the proposition, because she was anxious to emigrate to Utah, the gathering place of the Saints. There, according to arrangements they made, he arrived in 1856 and came to America, but not having sufficient means to come to Utah they went to Pennsylvania, where soon after a branch of the Church was organized. Elders David M. Stewart and W. N. Perry, over which their son, David Edwards, presided during the latter part of their stay in that State and at the time of their departure for Utah. The branch meetings were held in their house, and it was at this place the deceased eyes were spiritually opened to see the Gospel and he was baptized.

His poor—his son David's earnings, with the blessing of a providence, being their only support—his humble home, which was more than a "log cabin," was opened and a home indeed to the Elders who were laboring in the State in that State from time to time. Elders David M. Stewart, W. N. Perry, Henry Rudy, George Grovesbeck, C. D. Brinley, Henry Grow, Milando and Lorus and many others will well remember the kind hospitality they received at the hands of Brother and Mrs. Edwards, at No. 567 Fishback, Pottsville, Pa.

His memoir cannot do justice to the life and his beloved wife, who always on the "Lord's side," and much toward aiding the Elders in the promotion of the Gospel. The writer can say—knowing the life of this deceased couple—that they were gratified and rewarded for acts of kindness towards the members of the Lord in that they were aided by the contribution of a number of these Elders to gather to where they received their furtherings in the House of the Lord. The funeral of the deceased, Elders Rudy, Lorus and Milando Pratt, Morris and Bishop Pollard were speakers, after which quite a large number of friends and relatives followed remains to the cemetery, where they were placed beside those of his companion, and with his last place dedicated to God, with assurance that they will come forth in the morning of the resurrection, and with immortality and eternal Peace to their Ashes.

MILANDO PRATT.  
—Information is wanted of the whereabouts of Mrs. Elizabeth Crawshaw, who, when last heard from was at the place of Dean, England. She also resided at Swansea, Langlan Bay, Glamorganshire, South Wales.

Address: DAVID EDWARDS,  
Box, 1065, Salt Lake City, Utah.

## SITUATION AS VIEWED FROM A DISTANCE.

BY A NON-"MORMON."

INDEPENDENCE, Mo.,  
July, 27th, 1885.

Deseret News:

On the thermometer up in the desert it is difficult to keep sufficient to write a few thoughts that will be of any interest to the many of your valuable journal who in the breezy valleys of the Rocky Mountains. Well, it appears that the elements of persecution are becoming intolerable in the Territories—able to overstep the limits of

Constitutional law, to deprive loyal citizens of their rights, and to rob them of their liberties by the partial administration of justice.

The people of Utah, who have been driven from one State to another by the elements that again are seeking to overwhelm and destroy, and who, as a result, moved a thousand miles beyond the limits of civilization that they might enjoy the privileges guaranteed to every man in this boasted land of equal rights and religious toleration, and escape the relentless hand of persecution which was constantly seeking their destruction, had no sooner converted the wild and barren desert to fruitful fields, gardens and orchards, making homes of plenty for their families, and got through fighting the Indians, grasshoppers, crickets and droughts, and overcome the various hardships that are encountered in the development of a new country, than the elements of persecution began again to gather like vultures to a carcass for the purpose of feasting at the expense of an unpopular people. And inasmuch as there was a little notoriety and lucre in the business of injuring an unpopular people, there was no lack of adventurers whose consciences were overbalanced by a desire for fame and gold, who would not hesitate in committing acts of injustice towards a "Mormon" for the applause and honor of a sacrilegious Christianity, while the same acts committed in other States upon other citizens would consign the actors to a felon's cell.

On the Fourth of July a wave of news concerning the disloyalty of the "Mormons" swept over this broad land and found an echo in the hearts of those who fought and bled under the palm-tree flag to destroy the union of our federal government twenty years ago. Some were heard to say that the "Mormons" were more guilty of disloyalty than were the people of the South in the Rebellion, when a million able-bodied men were slain or shattered in the conflict. It is wonderful to what extremes people who have prejudiced minds will depart from the path of reason, common sense, justice and judgment.

It is remarkable that men holding high positions in the general government, who are educated lawyers and judges, will allow popular clamor and religious prejudice to take away their common sense, learning and judgment, and institute in its stead a tendency to abusive, unjust, and unlawful exercise of authority, contrary to the equity and justice which they have sworn to administer without partiality. Men who make such mistakes as were made on the Fourth of July in crying "disloyalty" and "treason" while sorrow and distress were the signs that the emblem of liberty manifested, remind me of the man who beat his dog for some supposed evil for which he had never been punished before, and who, when the dog howled from pain, called for a gun to shoot him because he would not keep quiet.

While I do not countenance the practice of polygamy, I sympathize with your people under the injustice heaped upon them by ambitious political hirelings and sacrilegious ministers who are partial and biased in the administration of equity and justice. But God, who rules the destinies of all nations, will doubtless overrule all for the salvation of his own elect when the time comes.

I understand that Joseph Smith, the reorganizer, the president of the "Beast" spoken of by John the Revelator, "having seven heads and ten horns," has joined hands and heart with with the notorious clique of political and religious crusaders who are deforming Utah instead of reforming her people. It seems that this reorganizer is willing to sacrifice his honor and religious convictions for "the more certain" standard of public opinion—willing always to assist the party who has the greatest prospect of success, right or wrong. A man who would deny facts testified to under oath, because those facts are unpopular is doubtless possessed of a depraved character (although his father was the reverse). He has gone to Utah for honor, fame and recruits. He is getting the fame and probably some recruits which he wishes to add to his scattered, refined (?) and educated (?) army of beautiful (?) loyal Saints (?) who are so zealous in keeping every law which they have to in order to escape the punishment of imprisonment, but who neglect the more weighty matters "the laws of God" for the more certain "standard of public opinion." And a little puff from the rabble element will stimulate the leader of the "beast" to take a hand in the persecutions and unjust proceedings of the crusaders. I believe if those who accuse the "Mormons" of crime were placed in the same position as the parties who brought the woman to Jesus, and were told by Him "He that is without sin amongst you let him cast the first stone." Utah would soon be rid of crusaders one and all; but they are careful to avoid such a test.

Well, I must close. We are having unusually hot weather, plenty of rain and good crops generally.

Respectfully, E. PETERSON.

A San Francisco Bulletin's Nogales, Arizona, special says: A large number of Indians are on the mountains east of Imriz, in Sonora. It is reported that they have killed a rancher named Hooker. Lieutenant Richards is in close pursuit.

## HOME FROM THE SOUTH.

### ELDERS WHO WERE IMPRISONED IN TENNESSEE RETURNED.

#### THEIR EXPERIENCE IN AN IRON CAGE.

Elders Wm. F. Garner, of North Ogden, and C. F. Christensen, of Kanosh, arrived in this city, August 5th, per the D. & R. G. W., from the Southern States Mission, and this morning paid us a visit. It will be remembered that these are the brethren who were lately imprisoned in Tennessee for preaching the Gospel, and there is, as a consequence, more than the usual interest connected with their experience.

Elder Garner left his home on the 4th of September, 1883, and for the first six months after arriving in the South labored with but little success in Burke and McDowell counties, N. C. After that he joined Elder Christensen in Mitchell Co., and since then they have labored in company.

Elder Christensen left here May 15, 1883, and spent the first year of his stay in the South in McDowell and Mitchell Counties, N. C.—a field that had been pretty thoroughly worked over by previous Elders, and where he apparently made but poor headway. After being joined by Elder Garner they branched out into a new part of Mitchell County and also into Carter County, Tenn., where the Elders had not before preached, and where they soon met with considerable encouragement. Indeed, during their stay in that part they baptized 30 persons, blessed about 50 children and organized a branch, with one Teacher and one Deacon as officers in it.

It was while engaged in this part, on the 13th of last April, that they were arrested, after having retired for the night, about 11.30 p.m., and taken by the constable and his posse a distance of five miles to Roan Mountain Depot, where they were allowed to remain the balance of the night at the constable's house. The following day State Senator John W. Simmerley, who had sworn out the complaint upon which they were arrested (charging them with having preached polygamy and held out inducements for people to migrate from that State to practice it), was telegraphed for and came there from Elizabethton, accompanied by a magistrate, J. J. Angell. Mr. Simmerley was bent upon prosecuting the brethren before the magistrate immediately, but inasmuch as the charge was a complete surprise to them, they and the other Elders in the State having never heard of the existence of such a law as that under which the charge was preferred, and as they had been allowed no opportunity to employ counsel or ask legal advice, they protested against being arraigned. Mr. Simmerley then demanded that they be taken forthwith to Elizabethton, the county seat, and there confined in jail; and when the constable demurred and offered to be responsible for the safe keeping of the Elders, declared that they should go there if he had to take them himself.

They were accordingly taken to Elizabethton and there thrust into an iron cage in the county jail, which was only ten feet square and scarcely high enough to admit of their standing erect, and there they were confined for six days and six nights, having for their companion a man who was imprisoned for murder, and who was almost rotten with a foul disease, and another reckless character who had been arrested for carrying a concealed weapon and been unable to procure bondsmen.

The stench of the place, which was really too disgusting to describe, and the profanity and offensive manners of their fellow prisoners were almost unbearable, but the Elders made the best of the circumstances in which they were placed, and in a short time had so reformed their vile companions that they had thrown away the cards with which they had spent their time in gambling, ceased their swearing and were ready to kneel with them in prayer, anxious to have them ask a blessing on the food provided for them, and disposed to spend their time in reading the Bible.

While confined in this place the Elders were visited by Mr. Simmerley, their prosecutor, who tried to draw them out in conversation, evidently for the purpose of entrapping them, and also by some of their fellow missionaries, who did all they could to procure bondsmen for them. There were plenty of persons who were willing to furnish security for their appearance, but they were rejected because they did not each separately possess the requisite amount of property, in excess of what the law exempted, to cover the bond.

Finally Col. Thoruburg, a wealthy lawyer, was accepted as security for their appearance when wanted and they were released from prison.

The Court convened on the 13th of last month, and the charges against them were considered. Mr. Simmerley and several others appearing as witnesses against them before the grand jury. The charge against Elder Garner was ignored but Elder Christensen, owing it is supposed to the testimony of Mr. Simmerley, was indicted, and is to appear for trial at Elizabethton on the 9th of next November, Col. Green an influential man of Hawkins Co., Tenn., being his surety.

There is little doubt but the prosecutions against them have been instigated by religious ministers in the region of Roan Mountain, whose jealousy and hatred were aroused by the success of the Elders. The Camp-

bellite ministers of that part were extremely bigoted and intolerant, and one of them had followed the Elders around from place to place and denounced and vilified them and their doctrines at their own meetings and challenged them over and over again to debate with him. To satisfy the clamor, the Elders finally met the Campbellites in public discussion twice and silenced all their arguments by scriptural quotations. The Missionary Baptists and Methodists of the vicinity were far more tolerant, and some of them treated the Elders with kindness.

Among the friends whom the Elders made at Roan Mountain was the father of Senator Simmerley, who himself resided eighteen miles distant at Elizabethton, and they were frequently entertained at the old gentleman's house. Their prosecutor probably expected to vent his spleen upon them, gratify the sectarian preachers and at the same time enhance his popularity by the course he took, but the result is not likely to prove to his satisfaction, for his popularity is fast waning and it is doubtful whether his constituents will return him to the Legislature when the time for election comes.

The prosecution has already had the effect of adding to the ranks of the Saints and making friends for the Elders; indeed, most of the baptisms that have occurred in that vicinity have taken place since the imprisonment of the Elders, and there is a splendid prospect there now for a good work being done.

Elder Christensen's father died last August, and this, added to the fact that he had already been absent 27 months, rendered it advisable for him to return until fall, when he will again go to the South to stand his trial on the peculiar charge. He is a fine, intelligent young man—scarcely more than a boy when he started on his mission, as he was then only eighteen years of age—and a zealous and worthy representative of the cause with which he is connected.

Elder Garner, who is considerably older, and a man of a family, has also had occasion to mourn the loss of a parent during his absence, his mother having died last June. He mentions as a remarkable circumstance that it was predicted of him some years ago that he would go on a mission and be imprisoned for the truth's sake.

They both return in excellent health and spirits, feeling thankful for the experience they have gained and that they have been counted worthy to suffer persecution for the cause of Christ, and very grateful for the kind treatment they have received at the hands of their many friends in the south.

## AN EXILE HONORED.

ABSENT, BUT NOT FORGOTTEN.

TEMPE, A. T., July 28, 1885.

Editor Deseret News:

The 67th anniversary of Patriarch B. F. Johnson's birthday has just been celebrated by his family. The morning was greeted with firing of bombs by the sons and grandsons of the honored sire who is now an exile. At 12 o'clock the mothers, with their children, sons and daughters with their families, together with a few friends, began to gather at the bowery, laden with baskets of picnic. Tables having been previously arranged for the reception of the delicacies prepared, at one o'clock all the company numbering about seventy-five, were seated, and began to dispose of the cakes, puddings, pies and other good things provided, after which speeches, songs, recitations, etc., and a dance for the children followed, and then the assembly dispersed.

At about six o'clock p. m. the young folks gathered again and enjoyed themselves in the dance until about twelve o'clock, after the old style of dancing on the green.

Many members of the family were deprived of the privilege of enjoying the festival by absence, sickness, etc.

Hoping that we may ever live worthy of the honored name we bear, we subscribe ourselves,

THE FAMILY OF PATRIARCH  
B. F. JOHNSON,  
Per JAS. F. JOHNSON

The Russian Prince, Alexander Gazarine, driven to the perpetration by the heavy losses at the gambling tables of Monte Carlo, has committed suicide.

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