

They left this city June 30, 1887, and after a visit of a few days to New York, went to Chattanooga, and were assigned to labor in different parts of the West Tennessee Conference.

Their first experience with mobs was when a conference was broken up, but no one was injured. In Richard's field of labor there was considerable opposition. On January 16th, 1888, in Christian County, Ky., he was taken by six men, who inquired if he was engaged in preaching "Mormonism," and on receiving a reply in the affirmative he was beaten with a barrel stave, receiving 45 or 50 blows. They demanded that he make a promise never to come that way again, but at this juncture his traveling companion and another man came up, and the mob departed. On another occasion, in Montgomery County, Tenn., the Elders had an appointment to preach, but when they got to the schoolhouse they found only a mob of some twenty mounted men, headed by a Dr. Outlaw. They were prevented from holding a meeting, and left. A few minutes after the mob followed them, apparently with the intention of doing them injury, but they stepped into the woods and thus avoided them. There were quite a number of other instances of mobbing. Elder Richard A. Shipp was appointed president of the West Tennessee Conference in January, 1889. During the last nine months of their time in the field, the two brothers labored together. Though they had some severe experiences, yet they met with many genuine friends, who showed them every kindness. Especially was this the case in Caldwell County, where they met with an excellent class of people who were willing and anxious to hear the Gospel and afforded every facility for the Elders to preach. When the Elders Shipp were on their way home they stopped, by request, in Kansas, and baptized one person into the Church. They have enjoyed good health while on their mission.

Farmers, Beware.

Christian A. Madsen, writing from Gunnison, under date of June 20th, says: "The country is flooded with letters from bankers and money-lending establishments, offering money at from 10 to 15 per cent on security in landed possessions. At the present time I am not acquainted with any improvements connected with agriculture which are worth half that amount of interest, leaving a reasonable margin to the user of the capital for his trouble of applying it. In other words: capital used for the most profitable investments that at the present time can be made in farming, is not worth over 5 per cent. And farmers who think to benefit themselves by mortgaging their property at the rate of even 10 per cent will find out with regret that they made a bad bargain. Farming is a most legitimate pursuit and does not give more than a legitimate remuneration; and if

farmers submit themselves to extortion, ruin is sure to follow."

More Contributions.

The Johnstown relief committee closed its business Monday, June 17. Money has been received since, as follows:

Lead mill, Bingham,	\$19 50
Lower Bingham,	20 50
Upper Bingham,	12 00
Bingham City,	13 00
John Rockhill, Spanish Fork,	5 00
Alfred Wharton,	1 00
No name, Beaver,	1 50
Alice Atkinson,	50
E. A. Ireland,	10 00
Rio Grande Western, Spanish Fork,	2 00
John Middleton, Iron City,	5 00
Little Alice Godbe,	2 00

Total,

Reported Monday evening,

Grand total,

On June 17 Governor Thomas remitted to Seattle \$1,908.53; to Pittsburgh, \$5,725.

About four hundred dollars of the total of \$7,634 was sent in by persons outside of Salt Lake City. Salt Lake's contribution is \$7,234.

WOMAN'S DRESS.

The fashion of outdoor sports for young ladies is showing them that they cannot become experts if fettered by fashionable dress. Not long ago I was talking to an assemblage of ladies upon healthful dress, and at the close of the hour a tall, graceful woman came up to me and said: "I want to say that I do not wear corsets. I gave them up two years ago, when I began to ride the tricycle. I found that they impeded the use of my limbs, and fettered me unnecessarily. Since I discarded them I can ride without fatigue. My health has improved, and I am so much more comfortable." A writer in the late number of the *Graphic* advises young ladies, in playing lawn tennis, to dispense with the corset, but suggests, if they will not heed this, that they wear the breakfast corset, which gives the least possible restriction to free movement of the body. Not long since I saw a young girl hastily donning her ordinary attire, and donning, for the first time, a tennis costume—a plain short skirt, and, as a waist, her brother's shirt, her own blouse waist being still unfinished. Swinging her arms over her head, she exclaimed, "How nice it seems to be able to move my arms freely!"

Who, in this reign of tight sleeves, cannot sympathize with her, and with the young lady who confidently asks, in a letter to a friend, "Can you button your boots with your corsets on, or put your bonnet on after your dress is fastened?" We laugh at the woman who sits in front of us in the cars who cannot tie her veil because of her tight sleeves, while at the same time we know we are bound by the same fetters, and are unwilling to be free. How we would sneer at a man whose coat sleeves would pinion his arms so that he could not snatch at the top of his hat when he bowed to a lady, or reach to button his collar in the back!

Thirty years ago we were ham-

pered by the extreme length of the shoulder seam, but now, when fashion demands a short shoulder seam that would give us freedom, we seek out other devices that may interfere with our rights of liberty, and the pursuit of any happiness that demands an upward reach. Late one evening I was sent for to visit a patient, whom I found partly undressed and looking with scared face at her hands and arms.

"I don't know what is the matter," she exclaimed. "My arms feel so numb. Do you think I am going to have paralysis?"

I saw that the veins of her arms were engorged with blood, as if from pressure, and I asked, "Are the sleeves you wore today very tight?"

She thought a minute, and replied, "Yes, particularly at the armhole."

"That is probably the cause of your trouble," I explained. "As soon as circulation is re-established, your paralysis will doubtless disappear," which proved to be the case.

This is the boasted land of liberty, but where is the woman who has liberty of bodily movements? From the crown of her head to the sole of her feet she is bound by the fetters prescribed by fashion. Small, heavy, uncomfortable bonnets, tight coils of hair, tight collars, tight sleeves, tight dresses, pull backs, tight shoes, tight gloves—there really seems to be no organs left entirely untrammelled but eyes and tongue. Would that for humanity's sake she would use her eyes in studying the divine idea of beauty, and her tongue in proclaiming God's physical laws!—*Mary M. Allen, M. D., in Congregationist.*

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Sunday, June 23d, 1889, commencing at 2 p. m., Counselor Charles W. Penrose presiding.

The choir and congregation sang:

The great and glorious Gospel light
Has ushered forth unto my sight.

Prayer by Elder Arthur Stayner.

The choir sang:

We'll sing all hail to Jesus' name;
Honor and praise we give.

The Priesthood of the Seventeenth Ward officiated in the administration of the Sacrament.

ELDER SEYMOUR B. YOUNG

addressed the congregation. He said the prayer of his heart was to be ready to give a reason for the hope that was born within him through obedience to the Gospel. It is not in elegant and flowery language where lie the principles that convince men of the truth. The strongest testimonies are frequently couched in the simplest words. No man can comprehend the things of God save by the Spirit of God. For as the heavens are above the earth, so are the ways of God higher than the ways of men. One of the real sons that Ingersoll advances for his