

turn we managed to collect together some of our belongings and get clear away before the hour of four.

Just a year from that day (May 12th) I was traveling with Elder Brinkerhoff, in Chickasaw County, of the same State. We had been previously warned not to go there. We were anxious to visit a friend in the neighborhood, and thought we might journey to his house by night, returning also under cover of the darkness without molestation. By some means, however, it leaked out that we were in the place, and on our return journey, while going through a narrow trail, twenty armed men suddenly sprang upon us. Two of the band were chosen to slap us in the face as an indignity. This done, we were marched off to a store by the roadside. Two friends of the Church had accompanied us on our way thus far, and they were now driven back at the point of shotguns. Before we arrived at the store, half of the crowd acted as a sort of "guard," and after we had been partially stripped of our clothing, we were whipped on the lower parts of the body. At the same time came the warning, given in emphatic language, that if we ever dared to come back into that neighborhood again our lives would be taken.

We left, and that night went back about 15 miles, to the house of Brother Berry. Next day we journeyed on foot to Randolph, a further distance of some 15 miles, where there were other members of the Church located. We were there informed by a son of Brother Berry that an indignation meeting of the residents had been held, and that it was intended to drive the "Mormon" missionaries from the district. We got away from the place as quickly as possible, and very shortly after our departure—of which they were not aware—the mob made their appearance. They were disappointed to find we had escaped them. It appears that a paper had been prepared and signed by some 300 persons calling upon us to quit Randolph or we would suffer death.

Brother Lee was with us at this time, but soon after returned to Alabama. Elders Thomas and Baxter had joined us the night before the mob intended to sweep down upon the missionaries.

It seems that another organized mob, being unable to discover us, went to the cottage of an aged widow, named Waldrup, in Pontotoc Co., and commanded her to surrender those "Mormons," threatening that unless she did so that they would "blow her brains out and spatter them all over the wall." She replied that there were no "Mormons" in hiding on her premises, and even if there were she would not "give them up"—that if the mobbers did carry out their threat and shoot her they would not (seeing her advanced age) cheat her of very many days of life. The old lady candidly admitted, further, that she had previously fed and sheltered "Mormon" missionaries, as well as carried food to them when in the timber, and, she fearlessly added,

"I'll do it again if it is necessary." They answered these assertions with a volley of oaths and abuse, and then went off. Subsequently they called at the houses of other persons, whom they warned that if they gave food to a "Mormon" Elder under any circumstances it would go hard with them, they were determined to clear out all "Mormons" by the fall.

Upon our return to Randolph, later on, for our clothing, etc., the mob again learned of our presence. In order to escape I and my companion lay in the timber for three days and nights, food being brought to us by our friends. Having taken the first opportunity to reach the railroad station, we started for Chattanooga. I went afterwards to south-eastern Missouri and Elder Thomas to Virginia. In Missouri I was treated well and met with great kindness from the people generally.

I was one of those who were engaged in searching for the dead body of Elder Alma P. Richards, in Meridan, Miss., when we were surrounded by a mob and attacked. Elder Baxter and myself were the first two "arrested," this remark being made by the ringleaders in reference to myself: "We will hang the short-necked one first!" I am glad to say, however, that the "execution" was not carried into effect.

NOTES.

It is safe to say that never was a country so saddled with trusts and syndicates and associations as ours. The news that the Wisconsin undertakers are forming a coffin trust that will effectually prevent any burying at reduced rates, or in job lots, is but another drop in the already overflowing bucket. The coffin is the last object necessary to man upon which the indefatigable trust-promoter can seize on this side of the grave.

BERRY, the English hangman, is as proud of his calling as was the hangman in "Barnaby Rudge." Berry is sociable by nature and likes to talk of his professional success. As his occupation is not conducive to popularity he is snubbed on all sides, but does not seem to mind it. He is a hard drinker, but never gets intoxicated. He seems to have an idea that the highest ambition a sensible man can possess is to be "worked off" by such a skilful operator as he is. He is very anxious to come to America and display his genius.

JOHN BURNS, the workman whose name has become prominent in connection with the London strike, is a remarkable personage. He is self-educated and his neatly furnished house in Battersea has a large library of books, chiefly on political economy and works of reference. He has been a life long teetotaler and non-smoker, and his chief hobbies are books and socialism. It is not many years since he was prosecuted by Sir Charles Rus-

sell for street riots and more recently he was imprisoned for six months for resisting the police in Trafalgar Square.

IRA PAINE, the famous American marksman, who died recently in Paris, was a victim of iced beer. After performing at the Folies Bergere he went to the bar of the establishment one evening and drank two glasses of cold malt liquor. Shortly afterwards he complained of a suffocating feeling and a heavy oppression on the chest. He went home, took to his bed and, despite the efforts of his doctors, died in great agony. Mr. Paine was a robust man, only fifty-three years of age, and his death is a striking illustration of the danger which lurks in iced drinks.

THE Emperor of Morocco is soon to receive from London two handsome carriages of Oriental design. A handsome cab of green and gold to be drawn by mules is one of them. The other is a palanquin to be carried by mules. The seat is so arranged that the Emperor can sit cross-legged if he wants to. One of the most suggestive features of the vehicle is a little cupboard on the right side containing a four-chambered revolver and ammunition. On the other side is a sword and other weapons, also, writing materials. Has the Emperor heard that the pen is mightier than the sword.

SAYS the Philadelphia Times: President Harrison will make the most serious mistake of his administration if he fails to perceive, and to act upon the perception, that it was not the man Tanner but the thing Tannerism against which the universal protest of the country was made. The appointment of Tanner was a stupendous blunder; the perpetuation of Tannerism would be a monstrous crime, without palliation or excuse. Yet reports come from Washington daily to the same general effect that Tanner is to be provided for; that the administration is to break his fall by appointing him to another office of trust and honor.

SAYS a leading exchange: "Fred. Douglass, the newly appointed minister to Hayti, is realizing some of the difficulties that attend being a successful statesman. He is minister to Hayti all right enough, but he is experiencing extreme difficulty in getting close enough to Hayti to minister to it. The steamers refuse to carry him except as a second-class passenger, and it is inconsistent with his dignity to travel that way. The government attempted to bridge the difficulty by having him transported on a man-of-war, but the naval officers refuse to eat at the same table with him, and it looks as though that way was barred. About the only thing left for Mr. Douglass seems to be for him to buy a cat-boat and sneak down the coast to Florida, and then make a bold strike for Hayti. It's either this or walk, and the walking to Hayti is notoriously bad."