

all other deficiencies, and if this interest is successfully represented enough is assured for the future of Utah to give her people but little care for the rest. We have as handsome a pavilion in the Mining building as can be found there and the exhibit ranks with and in many details excels every other in the building. Every mineral find in the limits of the Territory from gold and iron to the sulphates of Great Salt Lake, are represented and the result will be that the attention of the world will be attracted to the wonderful and varied resources that exist within her borders.

The display of ores, etc., in their exceptional designs is already strikingly attractive and Mr. Maguire, who still keeps tirelessly at work, promises that by the end of another week improvements will be made that will add wonderfully in the attractiveness of the display. A number of eminent Utah people who have already visited our department in the Mining building are more than pleased with the exhibit and prophesy a vast amount of good to the Territory as a result.

PERDITA.

MOBBED, NOT MURDERED.

HELENA, Alabama, June 7, 1893.—Some of the newspapers in the south contained an account of the mobbing and supposed murder of Mormon Elders near Steele's station, St. Clair county, Alabama.

After due investigation, the report of the mobbing was confirmed, but the supposed murder proved to be just supposition, as the Elders were not killed, but quite severely whipped. The circumstances connected with the mobbing are about as follows:

Elders N. W. Miller and B. F. Le Baron, who had been assigned to labor in Etowah county, while en route to their field of labor, passed through a portion of St. Clair county, known as "Greasy Cove," and held meeting on Sunday, May 21st. The following morning a mob, composed of perhaps sixty men, headed by a Baptist minister, came to the residence of P. O. Battles and demanded the Mormon Elders. Mr. Battles, who is a man of character, refused to let them come inside of the gate to harm the Elders, informing the mob that if they attempted to do so they would lose their lives. This bluffed the mob, and they compromised with Mr. Battles by the Elders agreeing to leave that morning, which they did.

This occurred Monday morning the 22nd of May, and the following Friday Elders Beecher and Brinkerhoff, not knowing that Elders Miller and Le Baron had been in their field, visited the same locality and found that the mobbers had become so enraged because the Elders had lately preached there that their lives were unsafe, and they (Elders Beecher and Brinkerhoff) went out two or three miles from Greasy Cove and spent the night at the house of another friend.

Saturday morning, the 27th of May, the Elders decided to leave that part of the country and seek a more genial clime, but they did not escape without being watched, and soon after they had left a mob gathered, composed of sixty men, including six sectarian ministers, and by the aid of hounds

the tracked the Elders, who, by the way, used every precaution to put them off the trail by leaving the road and going through the woods, and otherwise trying to avoid them.

About 7 p.m. the mob caught the Elders near Steele's station on the Alabama Great Southern railroad, and after abusing them they made the following proposition: That if the Elders would go back to "Greasy Cove" and whip the men who had protected, and fed them, their lives would be spared and mules would be furnished them to leave the country on. Thus, of course, the Elders refused to do, telling their persecutors that if their only means of self-preservation lay in whipping their friends, they would prefer death.

In the course of an hour or two the excitement grew less, and the mob became divided as to the punishment the Elders deserved, some thinking that whipping would be severe enough and others thinking they ought to be killed; and so a council was held by a part of the mobbers, who, in the meantime, had got whittles prepared to use on the Elders, and about 9 p.m. they came back from council to where the Elders were guarded and conducted the whipping in an orderly manner. Guns were cocked, two men appointed to inflict the punishment and a mobber then called out, "Gentlemen, we have decided twenty and thirty"—Elder Beecher to receive thirty lashes, as he had been in the neighborhood before. The Elders were then placed apart—hitherto they had stood near each other—and the mobbers commenced the whipping, taking the whittles in both hands and using all the strength in them, to make the whipping brutal, but when the number of lashes that the guard thought would answer, were inflicted, the guard called out "stop," and in a meaning way, and both Elders say that had another stroke been made they think the guards would have shot the one so doing.

After the whipping had ceased the Elders were assured that they would not be harmed nor disturbed any further that night, but the mob had them to agree to never be seen in that part of the country again, and gave them the assurance that if they did they would not get back alive. The mob further told them that if they ever told about the mobbing they had received they would follow them to Utah and kill them; but it was told before the Elders got away from there by others. Some friends have tried to swear out warrants for the mobbers but could get none.

This is the first case of mobbing where violence has been used toward the Elders in the North Alabama conference since I came here, over two years ago; and while such acts of lawlessness should be condemned by all right thinking people, we are pleased to note that such acts are of less frequent occurrence, and violence is almost a thing of the past toward the Elders in the South. The acts of kindness bestowed by the people upon our Elders by far exceed the acts of violence, and it is truly wonderful to see how the southern people will, after the Elders have gained their confidence, divide their last meal with them, and in case of

emergency many would lay down their lives for us, showing that "no man hath greater love" toward them according to the teachings of Christ.

The Elders mobbed both confessed that they felt but little inconvenience from the whipping, and while at first Elder Beecher appeared to be crippled in the lower limbs, on account of receiving some severe lashes there, in a very few moments all pain and stiffness left him, and both went on their way rejoicing. They slept on the United States soil that night, under the canopy of heaven, and walked the next day in the rain; but both feel to rejoice that they are worthy to receive a small amount of what our Lord and Master promised the faithful as a heritage.

The work seems to be progressing favorably, under the present circumstances, and perhaps at no time in the history of the mission has the popular feeling been as favorable towards the people of God, and the hatred of our enemies less violent towards us, all of which causes us to acknowledge the goodness of the Lord toward us in the fulfillment of His promises. At times we do not see the good results that come from receiving ill treatment, but afterward it is plainly visible, as some lesson is taught us, or some honest person led to a knowledge of the truth through at first sympathizing with us, and then investigating the Gospel after; and as "every cloud has a silver lining," so has every case of mobbing its good result. While at present the Latter-day Saints "are everywhere spoken against," the time is near when the wrath of man will be led to praise the Lord through their efforts.

O. H. SNOW.

The other night eight carloads of Chinese en route to Havana, passed through Sacramento from San Francisco for New York. The doors of the cars were kept securely locked so that none of the Mongolians, who had just come to the country, could make their escape.

Eighteen miles in the Wind Cave, near Hot Springs, South Dakota, the following note was found by guides. The note was signed by John Moore, a newspaper correspondent, who accompanied Mind-reader Johnstone on his perilous trip to the cave in search of a hidden pin, which he claimed he could find by reason of his wonderful power: "For God's sake, send help. Party in terrible condition, wandering about in unexplored portion of cave, unable to extricate us; guide too badly rattled, and Johnstone is almost delirious from a wound in the head caused by a fall during temporary darkness by the candles being blown out. Johnstone implores the committee to push on with him. Committee wanted to remain here, as they say matters only became worse as they proceed further. Johnstone is in a pitiable condition, and requests them to stay by him and save his reputation, crying: 'Concentrate your minds, gentlemen; concentrate your minds.' Unless help arrives, we shall certainly perish. We are now without food or water." Men crowd the streets and discuss the matter, and everybody knowing anything of the passage of the cave is in search,