

jeopardy from angry, infuriated and prejudiced mobs, while humbly proclaiming the restoration of the everlasting Gospel, and the divine truths connected with it. The cry goes forth they are fanatics, knaves and impostors, "Wolves in sheep's clothing," practicing their wily arts on the innocent and unoffending.

The story once in circulation loses nothing in passing from one person to another. Sensational and blood curdling articles appear in the columns of newspapers, void of the least shadow or sprinkling of truth; concocted and composed with malicious and evil intent, and calculated to mislead and deceive. Such accounts are generally read with a relish, and accepted as truth without hesitancy or investigation.

The following article appeared recently in a county paper, and is upheld and sanctioned by the clergy:

"MORMON EMISSARIES AT WORK IN HARDIN.—HOWES VALLEY THE FIELD OF OPERATION.—A COAT OF TAR AND FEATHERS SUGGESTED UNLESS THEY 'GIT.'

BIG SPRING, Jan. 21.—While the Congress of the United States have been wrestling with the Mormon problem for years, the emissaries of that foul blot upon the otherwise fair escutcheon of our country have been permitted, and are still permitted, to trail through our country proselytizing our ignorant people to their accursed doctrine of wholesale prostitution and debauchery. Even now, in our own fair Kentucky, these human hyenas are plying their hellish vocation, yes, in Hardin County, at Howes Valley, there are two of these treacherous villains to lure the young and ignorant unsophisticated girls of our county to shame, sorrow and destruction. And this they do in the name of religion, and, they claim, according to the teachings of Holy Writ. These human hell-hounds, styling themselves Elders of the Latter-day Saints, are commissioned, they claim, by God himself to go about prostituting the young, ignorant, yet virtuous girls of our country. You never hear of their going to large cities, or even towns of any importance, for they well know that there is always too much intelligence in places of any size to hoodwink the people into believing their hellish doctrines. No, they hunt for obscure, out of the way places where they think the people are ignorant and uninformed on all subjects, more especially religious subjects. But if we are not awfully mistaken in the virtue, intelligence, honesty and true religion of the good people of Howes Valley, these long-faced, hypocritical sons of the devil will have a hard time making converts to the lewd, lascivious doctrine of Mormonism.

"As a rule, we are opposed to 'White-Caps' or any other mode of mob-law, but we do think that the 'Mountain Meadow' wolves in sheep's clothing ought to have a suit of clothing put on them that they couldn't take off and put on as they do their priestly robes. We would suggest a suit composed of tar and feathers with permission to wear them to Salt Lake and take

them off at their leisure. Make 'em 'git up and git,' boys, and your children will rise up and call you blessed. They know just how to treat these oily tongued vipers down in Georgia. A lot of saintly devils went down there to recruit victims for their damnable lust; and were handled in a way that made them glad to get away, at least those that were able to move when the outraged citizens of the State got through with them. Fire them out at once, and don't let them stand upon the order of going, but go at once, and, when gone, stay gone."

In attempting to execute the above advice on myself and Elder Jas. L. Wrathall, our enemies were ignominiously defeated, and we, through the interposition of Divine Providence, were protected from injury and harm by many warm-hearted friends, some of whom cared nothing for the doctrines we advocated, but believed in law, equity and order.

According to appointment, on the night of Jan. 23 we repaired to a schoolhouse some four miles distant, in company with a number of friends, to continue a series of meetings we had commenced the night before. On our arrival at the schoolhouse we discovered a line of men drawn up in battle array near the end of the house, each armed with a heavy club about three feet in length. The captain, or spokesman, occupied a central position among his men, sitting on the doorstep, but as we approached he arose and informed us in a demon-like yet trembling voice, with blanched and pallid cheeks as livid as death: "You're 'Mormons' and have preached your last sermon in our midst." "So," he continued, addressing the gentleman who had driven us to the scene of action, "Squire Harned, you know me and I know you. Put those men in your wagon and take them off as speedily as you can."

I then said: "I suppose you will grant us the privilege of walking if we choose, will you not?" No definite reply was made to this. We then enquired by what authority they had taken this unceremonious and defiant action. The response was: "We have assumed the right, so 'git.'" We endeavored to explain that it would be a very unjust judge or jury that would sentence or condemn a man for any criminal offense he had been alleged to have committed without hearing the defense as well as the prosecution.

"It makes no difference, so shut up an' be off." "Our country grants us free speech," we replied. "Not here it doesn't," was the rejoinder.

After bearing our testimony to the truth we took our departure, thanking them very kindly for their gentlemanly deportment toward us.

At the time we left, enough of our friends had gathered to overpower the mob and effect an entrance into the building, and they would have done so at the slightest hint, but, deeming discretion the better part of valor, we retreated, not wishing to see a bloody contest that might have cost several lives.

Our condition was similar to that of Paul and Silas when arraigned before the Roman magistrates, and who were charged: "These men being Jews do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." Of us it was said: "These men, being 'Mormons,' do exceedingly trouble our community, and teach customs which are not lawful for us to receive, neither to observe, being Americans."

On the day after the mobbing occurred the more intelligent and law-abiding citizens, and not the "ignorant and uninformed," held a consultation, which resulted in a messenger being dispatched to where we were, at a Brother Casto's, soliciting us to return and preach under the plighted protection of one hundred men. We somewhat reluctantly consented, and on the night of the 26th we were marched to the "battle ground," under protection, according to promise, without any interference from the mob element who had been apprised of the earnestness of the citizens.

Strange to say, almost the same identical language as was used on Paul's visit to Rome was used on this occasion to us. Unto Paul they said: "We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest as concerning this sect; we know that everywhere it is spoken against." To us they said: "Gentlemen, we are in possession of no evidence that is derogatory to your individual character or reputation, but we desire to hear of you what you think; for as concerning this sect which you represent it is every where evilly spoken of."

During our meeting the strictest attention possible was given us, and many expressed their regret that we were not going to preach longer. But public excitement was now at fever heat and we thought it best to conclude.

The mob expected a reinforcement of 200 men from the county, but they failed to connect. It was announced that there was a scheme on foot to waylay us, but if such was the case they missed their game owing to the inky darkness of the night and our taking another course.

We have been here three weeks, have held one meeting in a church, seven in one schoolhouse, and two in another. As a result of our labors two souls have received baptism, that sacred-stepping stone to salvation. We return shortly to our field of labor in Southern Indiana. Ever praying for the triumph of truth and the suppression of error, I remain your brother, JOHN E. HANSEN.

P. S.—There are four members of the Church here, and in justice to them and the cause I will state that they are among the most highly respected citizens here, and for intelligence are far above the average.

J. E. H.

HOWES VALLEY, Hardin County, Ky., Jan. 28, 1889.