

## CORRESPONDENCE.

## MOB VIOLENCE IN TEXAS.

As perhaps some of your readers would like to hear something more from the Lone Star state, I take great pleasure in submitting a few items from this part.

The work of the Lord is progressing nicely here, considering that Texas has been opened up such a short while. There are three Sunday schools organized in the state, two in southern Texas and one in north Texas, at this place. There are at present no Elders laboring in north Texas, but we hope that in the near future Texas will be organized into two conferences, as this part of the field seems to be ripening for harvest and there is a great demand for Elders.

We have a good Sunday school at Lane. Though the Saints are very scattered, some of us living from four to six miles apart, yet we have a good average attendance. We are not having any severe persecution to contend with at present.

There are seven of us in the family, counting a married sister, father, mother, two sisters and a little brother and myself, who have obeyed the Gospel, and a baby girl over two years old who can make a nice prayer and thanks very nicely for the food.

It might prove interesting for to narrate some of the strange circumstances connected with our becoming members of the Mormon Church. We first heard the Gospel near Honey Grove, in Fannin county, Texas, in December, 1895. And here I desire to say that there was a mistake in Sister Thompson's letter from Austin. It was in 1896 that she obeyed the Gospel. She said she did not know who made the mistake, herself or the News.

We were what is known as Christian Scientists before we heard the true Gospel, especially mother and myself; and as their doctrine was founded by one (a woman) who claims to have received revelations, and to have been divinely inspired to write a book called Science and Health, and as she truly did do many great works such as healing the sick and so forth, the Elders found it difficult to convince us of the precious truths of the Gospel.

In fact it was not they who convinced us, but the many and strong proofs they brought forth. We had also had many strong proofs in favor of Christian Science, for we (our family) had been often healed and we had healed others. Mother was a good healer. She never failed to cure anyone, however low, who left off medicine entirely and dismissed their physician. When one of us became ill, we never thought of summoning a physician or taking any medicine, unless the patient really desired, and that of course was very seldom. Distance made no difference in giving as we termed it a "treatment," though when it is convenient some "healers" prefer laying hands on the patient. Some heal through faith in the Lord, but the majority of healers heal by will power.

While we knew there was a great deal of truth in Christian science, we had become very much dissatisfied, and were earnestly searching for the truth when the Lord directed His servants to our very door.

We believed the Bible to be true but like the greater number of people we did not think it meant what it said, therefore we gave it our own interpretation, and I fear we did not believe in a true and living God as the Latter-

day Saints do, but in a God without body or parts, and I can testify that no one can worship such an imaginary God with as great faith and assurance as one does the only true and living God whose image man is.

I am sure that I was in a very dangerous condition concerning my religious views. But thanks be to God, the prayers of His humble servants, viz: Elders M. O. Miner and J. E. D. Tomblinson, were answered in my behalf. I had not the faith in a personal God to pray for myself and altogether I was in a most miserable state of mind.

My sister Mattie was the first to accept the Gospel and on Christmas day, 1895, she was baptized by M. O. Miner, and on Christmas Eve, 1896, he performed the ceremony that made her the wife of Mr. William E. Roberts, they being, as far as I can learn, the first couple married in Texas by a Mormon Elder.

He continued to preach and baptize in our community, persecution growing stronger all the while, until eight souls were brought into the fold, one young man coming twenty miles to be baptized.

The people became enraged. It was just horrid to hear the many false and scandalous reports that were being circulated about the Mormons, especially the Elders. One missionary Baptist minister gave a public lecture against the Church of Jesus Christ of Latter-day Saints. I was present, also Elders Miner and Hess. He took for his text book, (as well as I remember) "Mormonism Unveiled," some papers he had gathered together for the occasion.

It was quite evident to and honest person that his every word and action on that occasion was inspired by him who rebelled against the Savior and the whole plan of salvation. His face and eyes fairly gleamed with rage. Elder Miner replied to him that night at our home for he could not obtain the church to preach in. The said minister was very severe on polygamy in his lecture and Elder M. found it a very delicate task to defend that principle, which, however, he did in a very humble way. He proved the minister's mistakes so very plainly that the people had to either accept his humble testimony or rebel against the cause of truth, and they chose the latter course.

On Sunday night following (April 8th) we were visited by a mob of twenty-five or thirty masked and well armed men who took President A. C. Dalley and Elder S. H. Wells (who were visiting among the Saints and Elders there), and Elders Miner and Hess off, and beat them with ropes, making them promise to leave the county or they would be hanged.

They accordingly bade us all farewell the following day, but on April 29th, Elders Miner and Hess returned from Hunt county to get their summer clothes and so forth, which they had been obliged to leave.

They were not well, and found a number of the Saints ill, and as we thought there would be no mob that night, and we needed their assistance very much, and they needed rest, they were persuaded to remain with us that night.

But about 11 o'clock a mob came in very earnest. We knew they were blood thirsty just as soon as they spoke, and we hastily blew out the lights in all the rooms, had the Elders quickly concealed in a loft, and all were armed for protection. Then father took his shotgun and opened the

hall door where they all stood as if they were perfectly dumbfounded, and we women went out on the gallery, but father kept his post in the door.

They laughed at our demanding them to leave and swearing in a most indecent form, they ordered us to send the Elders out to them, but when father told them in awful tones that they would not come out to them, and that none of them should enter the house, that he did not want to hurt any one but was going to defend his house and that the first man who attempted to enter would be killed.

They knew he was in earnest. He was very quiet and cool. Finally after much pleading on our part and seeing they were defeated in their wicked purpose—for which they will one day be thankful; for as they shed no innocent blood, they may obtain forgiveness.

They consented to go after obtaining a promise that the Elders would go away to return to that community no more. They started away and stopped a few yards from the house and emptied their guns at the house, then reloaded and emptied them again.

It sounded very much like our recent hallstorms, but fortunately no one was hurt though some of us had a very narrow escape. There were several of the Saints there, and if one person had been killed there would have been a regular massacre very likely. Father had never obeyed the Gospel at that time.

One of the most prominent diseases among the Texas Saints is the Utah or emigrant fever. They all desire to emigrate to some place where there is a Stake of Zion. We had an attack of this fever and were about to emigrate, but through the administering of the kind and wise counsel of the Elders we obtained temporary relief.

Our testimony is that the Gospel as taught by the Utah Mormon Elders is true and we are thankful and rejoice in the happy privilege we have had of hearing and obeying the same. We have a regular fast meeting every first Sunday, and many and strong are the testimonies given on such occasions.

Your paper is a very welcome visitor in our home.

LINNIE GREGORY.

Leonard, Fannin county, Tex., Aug. 20, 1897.

## TRIP TO ST PETERSBURG.

Stockholm, July 30, 1897.

It is very seldom that we see anything in the News from this part of the world. We will submit the following account of a trip to Russia, Finland, and northern Sweden:

Our first object was to visit a family by the name of Lindelof, at St. Petersburg, who joined the Church two years ago and have been quite alone ever since. Our boat laid to at several places between Stockholm and St. Petersburg, so we didn't reach our destination until the morning of May 30th.

Before going on land, here we had to produce our "passports," which, by the way, we had procured before we left Sweden from the American minister, Mr. Ferguson. This red tape business over, we were allowed to go on land, where we were met by Brother Lindelof, who escorted us to his home.

We found Brother Lindelof and family feeling well and firm in the faith. So after partaking of a good hearty meal, we betook ourselves to one of the parks, where we sat and observed the masses of people who passed back and forward.

Our first impressions, and those we retained during our visit, were not the most favorable to St. Petersburg, and its people.