

others, and confirmed five. He walked 4,380 miles, rode horseback 175 miles and assisted in holding 100 meetings. He met with much opposition and some violence. On the 25th of January, 1884, himself and Elder John W. Gailey were met and threatened by two men in Jasper County, Miss., who followed them two miles, pointing a pistol at Elder Crandall and threatening his life. The mobbers compelled the brethren to go into a store and eat dinner, and then kicked them out, and warned them never to return there on peril of their lives. In Jones County, February 18th, while he and Elder Thomas Davis were seated round the fireside of Brother Millard Valentine, a pistol shot was fired through a crevice near the chimney, the ball passing unpleasantly close to Elder Crandall's head and Sister Valentine's foot. This was followed by twelve rapid shots against the side of the house. The assailants staid round the house till after midnight, firing at intervals, killing the dogs, knocking down the door, shooting boards off the side of the house, and tearing down the garden fence. This was the extent of the damage done by them. Elder Crandall afterwards labored in Shady Grove, Jasper County, where he was threatened and annoyed but not molested any more. The prospect for making converts was unprecedentedly good when he left the State.

Elder Belnap left home on the 19th of December, 1882, and while absent labored in North Carolina and Virginia. He baptized, personally, six souls, attended about twenty-five other baptisms, and blessed five children. He traversed on foot 4,200 miles and rode eight miles on horseback. He was well treated part of the time, but mostly otherwise. He and Elder R. A. Robinson went without food three days, being refused it repeatedly, even when offering to pay for it, simply because they were "Mormons." They were also hunted by mobs, one of which was about to whip them, and had brought a gourd-full of ashes and cayenne pepper, with which they intended to rub the bleeding backs of their victims after scourging them. They were persuaded by the brethren to forego their cruel intent, and finally decided not to whip them as proposed, but to delegate two of their number to give them a "fist and skull" thrashing. The latter having walking canes and showing a disposition to use them, their assailants thought better of this design also. This was on Duncan Creek, Ruthertford County, N. C., the second Sunday in May, 1883. Before that, Elder Belnap with Brothers Robinson and Clayton was hunted by a gang of three negroes and three white men, the latter J. C. Copland and his two sons. They escaped by taking to the woods, while the mobocrats were consulting about attacking the house they were in. This was in Burke County, N. C., the last Sunday in March, 1883. The last two months Elder Belnap labored alone, and though threatened much was disturbed but little.

Elder Mower left here April 10, 1883, and spent his time in the State of Georgia. After being there six months, he was called to preside over the Conference. He met with all kinds of opposition. Himself and Elder Kirby were driven away from the post office in Hurd County by a man and his two sons, and afterwards had to abandon the County on account of opposition. They were followed by threatening placards in many places, and were often refused food, even so much as an ear of corn. They laid out in the woods seventeen nights. Elder Mower traveled 4,100 miles afoot and baptized seventeen persons (two of them re-baptisms), and assisted in performing the ceremony for twelve others. He traversed twelve counties and held 97 public meetings, besides bearing his testimony many times in blacksmith shops, carpenter shops, stores, and wherever he could get a hearing. The press was very hostile and after the Tennessee massacre, threatened him and his fellow laborers with similar treatment if they remained there. Christian preachers told their flocks that the Elders were the cause of the cyclones coming which had devastated the country, and exhorted them to feed them no more. They were stoned away from a Methodist school-house in Coweater County, and had their meeting broken up, it having been circulated that they were baptizing their converts naked and taking the women to Utah to make slaves of them. There is a general feeling of hostility throughout the region where he labored. He and Elder Kirby were the last Elders in the State and the latter is now in Colorado. It was thought prudent to abandon that field for the time being.

Elder Call left Utah December 19th, 1882, and proceeded to Montgomery County, Miss. He labored in that and adjoining counties about sixteen months. There was not much opposition, and the work made but slow progress. The remainder of his ministry was in Calhoun and Pontotoc Counties. The opposition was bitter there occasionally. He baptized five in this latter field and seven in Panola County. He assisted in baptizing fourteen

others. The following notice indicates the character of the opposition met with. It is given as directed to the brethren, including peculiarities of spelling, etc.:

To the Mormon Elders:

the best thing you can do is to leave this country, they is a great number of men that is just weighting to see if you will take a hint I tell you they will use you rough you had beter take a fool advice and leave this country. You had beter be in utha with your wives you Would be beter of you can listen to this if you want two or you can let it alone but you had beter here theas words I warn you agan you hod beter never be seen in this country eny more this is a plain hint to you

Elder Cazier left here December 5th, 1882, and was appointed to labor in Alabama, where he operated three months as Traveling Elder, and the remainder of the time as President of the Conference. That field is comparatively quiet, there being little or no opposition at present, and but little inquiry regarding the Gospel. About 40 persons have been added during the last eight months, however. Some time since some of the Elders in that field were mobbed, Elders Israelson, Boyce and Shumway having been fired at in and driven out of Marion County, but escaped unhurt. There are no Elders in that particular locality now, as the populace threaten to kill any of the brethren who might appear among them. Elder Cazier had a good time, generally speaking, and excellent health. He baptized 15 persons, and assisted in administering that ordinance to the same number.

Elder Morrell left home February 26, 1883. He labored in South Mississippi all the time of his mission. He met with almost incessant opposition and persecution, with brief intervals between the assaults. He is the Elder who was seized by a mob last July, taken out of bed by them and whipped severely, as reported in the NEWS shortly after the occurrence. He baptized nine persons, walked 4,440 miles in the course of his ministry. The first eight months he was associated in his labors with Elder W. H. Crandall, and the latter part of the time with Elder John W. Gailey. He enjoyed his labors greatly, and was personally much benefitted by his missionary experience.

Elder Linton left here December 5th, 1882. He labored in Lauderdale County, Alabama, the whole period of his absence. He had a good and prosperous time, the only opposition he encountered being in the form of threats, but he suffered no violence. He baptized four persons and assisted in inducting eleven others into the church. He walked 5,400 miles during his ministry, and held 120 public meetings, besides explaining the principles of the Gospel to many people in a private way.

Elder Crump left here May 15, 1883, and went to Wayne Co., Tennessee, where he labored during the whole of his ministry. He was somewhat hampered in his operations on account of suffering from a severe attack of chills and fever which lasted four montas. He met many kind friends. He assisted at the baptism of fifteen persons and performed other ordinances of the Gospel, such as the blessing of children, etc. He was subjected to considerable opposition, having been forced to leave his lodgings several times in the night, and spent several nights in the woods. The mobocrats were generally led by sectarian preachers.

## THE SPIRIT OF MOBOCRACY.

### INCIDENTS OF MISSIONARY EXPERIENCE IN THE SOUTHERN STATES.

This morning we received a call from a party of nine missionaries who returned last evening, via the D. and R. G. Railway, from the Southern States. They were John Styler, of Deseret, Millard County; Charles Call, of Willard, Box Elder County; W. H. Crandall, of Pleasant View, Weber County; A. Cazier and J. Linton, of Nephi, Juab County; Joseph Morrell, of Logan, Cache County; Joseph Belnap, of Hooper, Weber County; R. A. Crump, of Fort Herriman, Salt Lake County, and J. A. Mower, of Fairview, Sanpete County.

They left Chattanooga, Tennessee, on the 13th inst., with a company of eighty immigrants, seventy of whom were bound for Manassah, Colorado, and the rest for Utah. There were twenty others to have joined them at St. Louis, but they failed to connect and are three days behind, in charge of Elder J. G. Kimball, all bound for Colorado. The immigrants were from several of the Southern States, but mostly from Tennessee and Mississippi. Over twenty were Cane Creek refugees, compelled to flee before the murderous threats and persecutions of the Tennessee mobocrats. Mrs. Condor and her two daughters, and another family are the only Saints left on Cane Creek; Brother Condor is said to be in Colorado, having been forced to leave home, like Mr. Garrett, who went to Illinois. Sister Condor is not yet able to move; still suffering from her wound, which is more serious than at first reported.

The Elders named above represent the following fields in the Southern States Mission: Mississippi, Alabama, Tennessee, North Carolina and Georgia. All were released within the last month. They report variously upon the condition and feeling throughout the Mission. In some parts since the late tragedy in Tennessee, the spirit of mobocracy has abated, and in other parts it is fiercer than ever.

Elder Styler left here January 24, 1883, and labored all the time in West Tennessee. He was well treated most of the time, baptized one and assisted in baptizing six others. He helped to hold eighty meetings and walked about 4,000 miles. He did not preach much after August, being notified by Elder Roberts, who is in charge of the mission, to keep quiet after the massacre on Cane Creek. This order was general throughout the mission. All the Elders have been withdrawn from his late field.

Elder Crandall went from here December 19th, 1882, and traveled entirely in Southern Mississippi. He baptized six persons, helped to baptize two