

the crowd. Soon scraps of orange peel, rotten bananas and other offensive articles began to patter upon him and his companion and their canvas above them.

"At this point the throng would listen no longer and began to sway from side to side and with an awful force rushed in upon Shailor, who was in a most uncomfortable manner carried down the street by the crowd, and barely escaped personal injury by quickly entering the Temperance hotel. The disorderly and disgusted crowd returned to the market place and called for us to speak, but desiring to quell the confusion we announced a meeting for the evening and withdrew. In the evening it rained slightly, but beneath the town hall we held forth to at least a thousand interested listeners. We had only spoken about forty minutes when the police made the request that we close at 8 p. m., so we complied, and while St. Nicholas' clock rung 8 we dismised. The next two evenings we held large but very orderly meetings. The excitement, however, seemed to intensify until the whole town had lost its equanimity.

"Mr. Shailor appeared on the streets on Wednesday evening, just in front of the door through which he found safety after his first attempt. A large audience listened to his awful harangue for over a half-hour, though he was frequently interrupted and thereby greatly irritated. As he was announcing a meeting for 'adults only' on the following night in the Temperance hall, and was concluding his address, some rude fellow from behind gave him a shove and sent him sprawling to the ground. Confusion followed. The crowd rushed upon him but he scrambled into the door and found refuge.

"The next morning we were officially requested to assist the officers in maintaining the peace by holding no more outdoor meetings. The move was taken to prevent Mr. Shailor from being the author of any more confusion as our meetings always had been orderly. We of course complied, and instead of preaching on the streets we engaged the Corn Exchange, a large and spacious public building with a seating capacity of about 800. A printer in the town very kindly ran us off nearly a thousand hand bills gratis, announcing our meeting of Friday and Sunday evenings. We distributed them and when Friday evening came the hall was prepared and about 700 people were comfortably assembled to hear the other side of the 'Mormons' crimes and murders.' When the three 'boys' (for such we were called and are) stepped upon the stage a round of applause greeted us. The audience frequently expressed approval of the refutations of Shailor's infamous and untruthful allegations. During the lecture evidences were given of the character of the Mormon people, taken almost exclusively from the disinterested opinions of Englishmen who had visited Utah.

"On Saturday we went out to a neighboring settlement and tracting it announced that we would hold an open air meeting on the green on the Sunday afternoon. While there we caught a glimpse of Shailor, who was there with some relatives. According to

arrangements we went over to Swinton, accompanied by about a score of Abingdonians. Just before we arrived Shailor dismissed a meeting at which he had filled his crowd with anti-Mormon ideas and Jarman's stories. Many of them were intoxicated as well. We felt that there was a splendid reception awaiting us but went ahead. For fully three quarters of an hour we laid down the first principles of the Gospel. While the second speaker was addressing the crowd, Shailor commenced to hold forth on the margin of the audience, so we closed, and began to hand a few tracts around.

"The scene then became one of pandemonium, with Shailor stirring up the crowd by accusing us of being murderers, cut throats and every other thing vile and low. We were jeered at and suggestions were made to put us in the ditch, etc. Nobody would listen to us or reason, so we remained quiet and gave ear to our very gentlemanly opponent for some time. A few respectable folks were disappointed at our meeting being broken into, but the majority seemed to be in their element. Finally I got their attention and asked whose testimony they would accept in regard to our people, that of such men as James Barclay, M. P., Burton, captain in the British army, Phil Robinson and Thos. Catling, prominent journalists of London, all of whom had been to Utah and lived among the Mormons and wrote disinterestedly upon the subject, or that of Shailor, who had never been off English soil. A reply came, 'we'll believe him that ain't been there!' and the crowd seemed to acquiesce. At this we retired.

"In the evening we held a splendid meeting in Abingdon, and had about 400 attentive auditors. Many of those present assisted us in paying for the rent of the hall and a splendid feeling prevailed. The opposition with which the Lord enabled us to cope so successfully here has verified the saying of Paul, 'for we can do nothing against the truth, but for the truth.' Shailor has widely advertised 'Mormonism,' even more so than Elders can generally do, and where the other side of the question is listened to more good than harm is done. While I do not deem it politic to spend much time with such characters yet there are times when it seems to be necessary in our defense of truth. Much good has been done here and the outlook is very encouraging that some few may be brought into the Gospel light.

"Quite encouraging reports came from all of the districts in the conference and an improvement is apparent in regard to the general feeling toward our people of late."

DIED IN PROVO.

John Strong, an old and highly respected resident of Utah county, died Friday at 1 o'clock p. m. He had been suffering for some months past from Bright's disease of the kidney, and this was the cause of his death. Brother Strong was a man about 60 years of age, genial and kind to all with whom he was brought in contact. He leaves a wife and a large number of children, two of whom are married, to mourn the loss of an affectionate husband and father.

OBITUARY NOTES.

JOHN S. HANSEN.

MAYFIELD, Utah, May 1, 1894.—I am requested to send you notice of the death of John S. Hansen, a respected young man of this place. Brother Hansen is the son of Simon and Martha M. Hansen. He was born at Gunnison, Sanpete county, December 26, 1869, and died at Mayfield at his mother's residence, May 1, 1894, it is supposed, from spinal and heart disease. Brother Simon Hansen, the father of the deceased, is now living in New Mexico. It will be a hard blow to him when he hears of his boy's death. The young man suffered very much, but bore up under the pain manfully.

His funeral service took place May 3. The meeting house was filled to overflowing—a good proof of the esteem he was held in by the community. The speakers were Bishop C. A. Madsen of Gunnison, Bishop N. C. Christensen of Sterling, ex-Bishop O. C. Olsen and Bishop Parley Christensen of Mayfield. Their remarks were timely and suitable for the comfort of the bereaved. The deceased leaves a mother and a sister here in Mayfield to mourn his loss, who have the sympathy of the whole community. JOSEPH CHRISTIANSEN.

MARGARET CRAWSHAW.

BRIGHAM CITY, May 11, 1894.—Died in Brigham City, Wednesday, May 9, of old age, Sister Margaret Crawshaw. At about 5 o'clock in the morning, when her son William, who was her only attendant, arose, he found her in bed lifeless.

Sister Crawshaw was well known to the early missionaries in England, and always kept open house for the Elders traveling in that country. Her husband Levi and herself were baptized in the Tottington branch of the Manchester conference in 1841, and emigrated to America in 1867, coming to Brigham City in 1871. Her husband died in 1884. She was a very unassuming woman and a firm believer in the Gospel as taught by this people. The latter part of her days was spent almost entirely in her own habitation with her son William, who has been constantly with her since the death of his father. She was 84 years of age, was the mother of fourteen children, but only two—William and Robert, of Wellsville—are her only relatives in Utah.

Millennial Star and *Bury Times*, please copy.

THE DEAD.

Peaceful be their Rest.

SWIFT—At the residence of her daughter, Jane E. Van Tassel, in Woodland, Wasatch county, on April 27, 1894, of general debility. Ann Swift, formerly of South Africa, aged 74 years, 3 months and 21 days.

DOWNES—On March 2nd, at Manchester, England, Ann Downes, daughter of Samuel and Betsy Downes, and only sister of Mrs. Frederick Langton, of the Twenty-second ward in this city; aged 46 years.

MYERS.—At Alpine, Tuesday morning, May 8th, 1894, of diphtheria, Mary Ann Whiting Myers, wife of George Y. Myers, age 34.

Also Belle Myers, Thursday evening, at 5:30 of the same disease, age 12 years and 3 months.

Another child, name Grace, died Friday morning, May 11th, aged 8 years and 2 months.

All were of one family—mother and two children. The father and seven children are left.

Some of those are very sick.

NATTRESS—In this city, May 11, 1894, of old age, Joseph Nattress. He was born at Westgate, Durham, England, April 26th, 1814, where he embraced the Gospel. He came to Utah in 1860.

Millennial Star, please copy.