

that time perfect order prevailed and at the close of the sermon the main part of the mob came up and shook hands with the Elders, while not a few wished them well, showing as we said before that mobs are composed usually of men who have never heard the Gospel preached.

That is the worst case that has happened for a long time, and it had such a happy ending that much good will result from it, as many heard the Gospel preached that night who on account of their prejudice would not come to a regular meeting. Since that time the feeling has improved and the people are more tolerant and not afraid to come out and hear a Mormon talk.

In one field the Elders report that they have so many friends that it is unpopular to say anything against the Mormons or their doctrine.

Another mobbing affair and I will close. Two humble Elders were traveling in the sunny south in search of the boncat in heart. Everything seemed rather tame to one of them as he had just recently arrived in the mission and had expected to be attacked by a mob about once a week, but he had now been out about two months and had not encountered anything like a mob. But one morning bright and early he felt impressed that a mob was preparing to attack him and companion. His impression proved only too true, for no sooner had the Elders started away from their friend's house than they realized that a bloodthirsty mob was in close pursuit. The Elders quickened the steps and after climbing quite a high mountain, came to the conclusion that they could not escape their pursuers without an encounter. They looked around in the woods and seeing a large cliff concluded to stand immediately under that and defend themselves as best they could. The mob came up and compelled the Elders to take off every stitch of clothing they had on. The youngest Elder at this got his Utah blood up and began to strike right and left until he succeeded in laying out six. While he had one down whom he had held by the throat until he was black in the face he learned the names of the mobbers. They were North Carolina fleas.

In the past, Elders in this mission have received no special instruction in regard to what kind of clothing to wear, but now they are particularly advised to wear black Prince Albert coats, white shirts and a hat to harmonize.

MM W. TEA.

CHATTANOOGA, Tenn., March 7th, 1892.

ST. GEORGE STAKE CONFERENCE.

The usual series of quarterly meetings which go to make up our Stake conference convened in St. George Tabernacle, and occupied Sunday and Monday, the 13th and 14th inst. The meetings were preceded by the Stake Priesthood meeting, which convened on Saturday, the 12th inst.

President Daniel D. McArthur presided at all the meetings, his counselors being present. None of the general authorities of the Church were in attendance.

We had a very instructive and enjoyable time.

Elder Andrew Jensen, of Salt Lake

City, was present on Historian Office business, and spoke in an interesting and earnest manner.

The Presidency of the Stake, with such members of the High Council as were called to speak, administered the word of the Lord with much directness, aiming at the abatement of evil and the encouragement of well-doing.

The usual business of presenting the General authorities of the Church and also the Stake authorities was attended to. All were sustained by unanimous vote.

At the close of the final meeting the whole congregation arose and joined the choir in singing "The Spirit of God like a fire is burning."

The benediction was pronounced by Elder Lorenzo Clark.

JAMES G. BLEAK, Clerk.

ST. GEORGE, March 14th.

AN OLD "NEW DYSEASE."

It is evident that Mary Queen of Scots once suffered from an attack of the grip. The inference is based on a statement embodied in a foot note of Lingard's History of England. In 1563 an epidemic similar to that which has been so widespread in civilized countries within the last few years, raged in Edinburgh. It was then called a "new dysease." Following is an extract from the foot note.

"In November Edinburgh was visited with a new dysease, called the 'newe acquaintance,' which passed through the whole court, neither sparing lord nor layde nor damoysele. Yt ys a paine in their heades that have yt, and a soreness in their stomacks with a greate cough. The Queene keapte her bedde vi dayes. Ther was no appearance of danger, nor manie that die of the dysease, except some olde folkes."

OBITUARY.

GIBBS.—At Portage, Box Elder county, Utah, on the 28th of February, 1892, after a short illness, John Duggan Gibbs.

Deceased was born at Haverfordwest, Pembrokeshire, Wales, December 18th, 1815, and was baptized by his brother George, February 7th, 1832; was ordained a Priest on the 17th of the following month, and an Elder on the 24th of May of the same year. He labored zealously and faithfully as a lay member of the Haverfordwest Branch, also as its president; and in February, 1861, he was appointed to preside over the Pembrokeshire Conference, which position he filled with honor until May, 1863, when he and his family emigrated to Utah. The deceased settled in Willard City, where he built a small home and lived seven years. During his residence in Willard he identified himself with the interests of the Sunday School, and became its superintendent, and was the means of building up a respectable library with funds collected for that purpose. Having five sons, and with little prospect of their obtaining homes in Willard, he, with others, moved to Portage in May, 1870, where he and his sons made homes for themselves. At this place he acted as justice of the peace and secretary and treasurer to several local organizations. He was the Stake clerk, was a High Councilor and Patriarch. He labored with singular fidelity among the people of his town and neighborhood as a home missionary, and was the recipient of their love and esteem. At the funeral services, which were largely attended, testimonies bespeaking the high character of the deceased were borne by his brother and nephew and his five sons, besides the local Priesthood with whom he labored assiduously and unselfishly, and whose respect and confidence he merited.

DEATHS.

ANDREW.—In this city, March 16th, 1892, of whooping cough and pneumonia, Rhoda Ethel, daughter of S. W. and Mary V. Andrew, aged 1 year, 2 months and 3 days.

GREEN.—March 18, at 531 w. Sixth South street, aged 66 years, Susan Green; emigrated from Danbury, Essex, England, in June, 1833. She was a faithful Latter-day Saint.

NEEL.—At Peoa, Summit County, of old age, Clemency Neel, wife of John Neel.

Deceased came to Utah in an early day. She leaves a family of six children, and a host of friends to mourn her death.

SKIDMORE.—At Richmond, Cache County, Utah, March 9th, of cholera infantum, Edna Mary, daughter of Wm. L. and Sarah Armina Skidmore; aged four months and three weeks having survived her mother but three months and twenty-four days.

ANDERSON.—At the Deseret Hospital, Salt Lake City, at 12:15, March 19th, 1892, from old age, Mary P. R. Anderson, relict of the late Elder John Anderson. Deceased was born at Ma'mo, Sweden, September 19th, 1811, and was consequently aged 80 years and 6 months at the time of her demise.

FOWKES.—At Almy Feb. 24th, 1892, of inflammation of the bowels, Reuben, son of Richard Fowkes and Mary Barras. Deceased was born at Ipstock, Leicestershire, England; Feb. 18th, 1842. He leaves a wife and eleven children to mourn his loss.

SPACKMAN.—At Newton, Cache County, November 13, 1891, of pneumonia, Elizabeth, wife of John Spackman; aged sixty years. She was born in Ogborn, Wiltshire, England, August 2, 1831; joined the Church in 1879, and came to Utah with her husband in 1881. She leaves a husband and many friends to mourn her departure. She died in full faith of the Gospel—OOM.

ELLIS.—In Sugar House ward, March 20th, of general debility, Mary Matthews Ellis; born in November, 1817. She embraced the Gospel thirty-five years ago in Pontypool, Monmouthshire, England; emigrated from that place in 1881. She was a faithful Latter-day Saint. The deceased leaves three daughters, ten grandchildren and seven great grandchildren to mourn her loss.

DANZIE.—At 8 p.m., on the 17th March, after an illness of eight weeks, Jane Wilcox, wife of Bishop Robert Danzie, of Herriman, Salt Lake county.

Deceased was born in Somersetshire, England, on the 21st August, 1836, and emigrated to Utah in 1862. She was the mother of ten children. She leaves a husband, eight children and a host of friends to mourn their loss. She died as she lived, a true Latter-day Saint.

BECK.—Sophie Kirstine Hansen Beck, wife of Anders Beck, died at her home near Paris, Bear Lake County, Idaho, on March 1st, 1892. Born March 20th, 1839, at Nybolen, Sealand, Denmark. Baptized into the Church of Jesus Christ of Latter-day Saints April 9th, 1860. Emigrated 1862, arrived in Salt Lake City October 1st of that year. Moved to Paris, Bear Lake County, Idaho, in April, 1881. She was the mother of ten children, six sons and four daughters, all of whom are living, except one daughter.

WASDEN.—At Gunnison, on the 28th ult., of pneumonia, Mary Wasden; born April 25th, 1816, at Phryburgh, Yorkshire. She died as she had lived, a faithful Latter-day Saint. She embraced the Gospel in the year 1846, at Aston, Yorkshire, and emigrated to Cincinnati in 1855. There she remained four years in order to raise money to bring the family to Utah, whence they came in the fall of 1859. She was a faithful Teacher in the Relief Society till the time of her demise. She leaves a large family of grandchildren and a host of friends to mourn their loss.

WILSON.—March 8th, at the residence of her daughter, Jane Hegs, of Farmington, Davis County, Utah, Mary Shehand Wilson.

Sister Wilson was the daughter of John Shehand and Aureana Woodward, and was born at New Lisbon, Ohio, November 15th, 1805; at the age of twenty years she was married to Witford G. Wilson, their children numbering eight girls and three boys. In 1836 she and her husband were baptized by Elder Edward Granger, and shared in the persecutions of those early times. In 1842 she gathered with her family to Nauvoo, and was with the Saints in their expulsion from that place. She came to Utah in the year 1852, and went to reside at what is now Riverdale, Ia. Weber county, in 1859, where they remained two years. They removed to Farmington in 1864, where she has resided ever since. Of children, grandchildren and great-grandchildren she leaves 217. Mother Wilson was of a most happy and cheerful disposition. In an early day it was predicted that she should live to see the fourth generation, which was fulfilled.

Millennial Star, please copy.