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AT THE

UNITED STATES

Centennial

World Exhibition, 1876.

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Daily Express	10:20 a.m.
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On the Subject,

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EVENING NEWS.

Wednesday - - December 6, 1877.

Juliana Cox, The Witch.

How and Why the Good People of Connecticut Hanged Her a Century Ago.

A friend in Glastonbury sends us the following account which had been cut out of the *Times* away back in 1823, and pasted in an old scrap-book. Juliana Cox, we rejoice to believe, was the only witch that was ever hanged in Connecticut, and it is a matter of regret that even one such case of superstition and shame can be brought up against the good old State. The place of the execution, on "Gallows Hill" in this city, is now known as the commanding trap-rock ridge by the "stone pits." Here is the account:

In the beautiful town of Glastonbury, in Connecticut, the following remarkable event occurred in 1753. In March of that year one Julius Perry went out with his dogs to hunt. In the depths of the forest he discovered (as he alleged) an old gray fox, and his dogs gave chase. After chasing this upwards of two miles, the animal was holed. When Mr. Perry came up he heard a strange noise over the other side of the hole, and, going to the spot, he there found Juliana Cox lying, and panting for breath. Her left shoulder was bleeding, and had on it the marks of the dogs' teeth. This was just the spot on the gray fox's shoulder where the dogs had seized hold. Upon this testimony Miss Cox, a maiden lady of forty-four, was brought to trial for the capital offence of being a witch. On her arraignment she pleaded not guilty, and it was determined that a committee of the selectmen should examine her person for witch marks, in order to introduce confirmatory proofs against her. She was, therefore remanded to prison. The following persons were appointed on the committee: Eben Brewer, Alexas Jones and Samuel Cutworth. These men proceeded at once to the prison, and stripping Miss Cox, they began their examination. For a time, exceeding an hour, they could find no marks, and Miss Cox submitted to their examination with tears and sobs. Finally, when they had pricked many places on her body without success, she confessed to two marks—one a little below the right hip and one on the left arm. The committee now became satisfied that these were true marks, as the flesh was thereon discolored in a slight degree. They thereupon made report to the court appointed to hear the trial.

This evidence, confirming that of Mr. Perry, was thought to be conclusive, and on the 3rd of April the trial took place. It was thought unnecessary to resort to further tests, and Miss Cox was found guilty of witchcraft on the evidence already quoted, and sentenced to be hanged. Strange noises and demons haunted the jail at Hartford up to the time that her execution took place, which was on the 7th of April, at 5 o'clock in the morning. There was a large concourse of men and women attending her execution, and, although she declared she was unjustly accused, and that she confessed to the witch-marks to stop the pain of being pricked so cruelly by the committee men, yet every person present believed her to be a true witch and in league with the devil. She further declared that Julius Perry accused her wrongfully. She said she was in the forest gathering herbs, and that Julius Perry came along and would have his will of her; that, she constantly refusing, he set his dog upon her, and the animal bit her shoulder, and that he, fearing to be detected in his bad act, had laid the charge of witchcraft upon her. This she said under the gallows. Whereupon a shout was made among the people to "burn the witch," as hanging was too easy a death for so foul a strumpet of the devil. While the people went to fetch wood to burn her, the sheriff hung her up, so that she died on the gallows before the wood could be obtained.

This account of Juliana Cox's witchcraft and death is abridged from the statement of Dinah Jones before a committee of delegates to revise the laws of Connecticut.—*Hartford Times.*

Answering a Fool According to His Folly.

Let me tell you a Dutch story right here, because it comes from a Dutchman in the eastern part of Pennsylvania and is a true story. The Dutchman was never afraid of his religion. In his neighborhood there was a sceptic who said, "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman if he would not have some conversation with him. He said, "Yes, if you tink best." So they made the appointment and everybody (so to speak) was there. The old gentleman came in and laid by his hat and was introduced to the sceptic, and he began suddenly, saying, "Well, now look here, I pleefs the Bible, what you pleefs?" Said he, "I don't believe anything I can't understand." "Oh! you must be one very smart man, I was mighty glad to meet you. I ask you some questions. The odder day I was riding along the road, and I meet von dog, and that dog had von of his ears stand up in this way and the odder one he stand down so. Now, vy was dat?" Now, that was very unhandy just then, very unhandy. He either had to prove that the dog did not have one ear standing up and the other standing down, or else say he did not believe it. So he said, "I don't know," "Oh, then, you are not so very smart after all. I ask you another question. I saw in John Smith's clover patch, the clover come up so nice and I looked over into the fields, and dere was John Smith's pigs and dere come out hair on dere backs, and is the very same clover patch was his sheep and dere come out wool on dere backs. Now, vy was dat?" Now, that was as bad as the other, because the same perplexity arose. He had to prove there was wool on the back of the pig, or hair on the back of the sheep, and he couldn't tell why, and therefore he had no business to believe it. Finally, he said, "I don't know." "Vell," he said, "you are not half so smart as you tink you are. Now, I asks you anoder question, Do you peleeve there is a God?" "No, I don't believe any such nonsense." Oh, yes, I hear about you long ago, I know all about you, for in the Bible He says, "The fool says *in his heart*, there is no God, but you big fool, you blab it right out."

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Sweden, via North German Union direct	*5 cts.	2 cts.
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Salt Lake	7 00	3 40	
*Wood's Cross	7 35	4 08	50
*Centreville	7 38	4 16	75
Farmington	7 50	4 28	1 00
Kaysville	8 12	4 53	1 25
Arrive at			
Ogden	8 00	5 40	2 0

Name of Station.	No. 2 Passenger. P. M.	No. 4 Passenger. A. M.	Fares.
Trains leave			
Ogden	9 40	6 20	
Kaysville	10 21	7 10	1 00
Farmington	10 52	7 31	1 25
Centerville	11 04	7 44	1 50
*Wood's Cross	11 13	7 53	1 75
Arrive at			
Salt Lake	11 50	8 20	2 00

*Passing places.

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On and after Dec. 13th, 1876.

Going South.

Name of Station.	No. 1 Passenger. A. M.	No. 3 Freight. A. M.	No. 5 Freight. P. M.	Fare.
Trains leave				
Salt Lake	7 00	6 10	2 00	
Little Cottonwood	7 23	6 45	2 25	50
Junction	7 48	7 15	2 55	75
Arrive at				
Sandy	7 59	7 25	3 15	1 00
Leave	mixd			
Sandy	8 03			
Draper	8 18			1 25
Lehi	9 06			1 75
American Fork	9 20			1 90
Pleasant Grove	9 32			2 00
Provo	10 15			2 50
Springville	10 35			2 75
Spanish Fork	10 51			3 00
Payson	11 23			3 50
Santaquin	11 43			4 00
Arrive at				
Ter.minus	12 00			4 0

Going North.

Name of Station.	No. 2 Passenger. P. M.	No. 4 Freight. A. M.	No. 6 Freight. P. M.	Fare.
Trains leave				
Terminus	12 20			
Santaquin	12 57			25
Payson	1 17			50
Spanish Fork	1 49			1 00
Springville	2 06			1 25
Provo	2 25			1 50
Pleasant Grove	3 08			2 00
American Fork	3 20			2 10
Lehi	3 32			2 25
Draper	4 22			2 75
Arrive at				
Sandy	4 37			
Leave				
Sandy	4 47	9 15	5 00	3 00
Junction	4 51	9 25	5 10	3 25
Little Cottonwood	5 11	9 55	5 40	3 50
Arrive at				
Salt Lake	5 40	10 20	6 15	4 00

Nos. 1 and 2 will be run daily.

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UTAH NORTHERN RAILROAD.

ON AND AFTER

November 1st, 1877.

Trains on this road will leave stations mentioned below as follows:

NORTHWARD.

	No. 1.
Leave Ogden	9.30 a. m.
" Brigham	11.05 a. m.
" Logan	2.55 p. m.
Arrive at Franklin	4.25 p. m.

SOUTHWARD.

	No. 2.
Leave Franklin	9.20 a. m.
" Logan	11.15 a. m.
" Brigham	2.40 p. m.
Arrive at Ogden	4.15 p. m.

Gilmer & Salisbury's Stage Line, to and from Montana, connects with trains at Franklin.

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Auditor—Wm. Clayton.
Treasurer—James Jack.
Superintendent of Common Schools—John Taylor.

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Sheriff—Theodore McKean.
Prosecuting Attorney—Z. Snow.
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Treasurer—B. W Rast.
County Clerk—D. Bockholt.
County Recorder—Angus M Cannon
School Superintendent—Theo. B. Lewis.

City Officers:

MAYOR:

Feramor Little.

ALDERMEN:

1st Municipal Ward—Adam Spiers.
2d " " Henry Dinwoodey.
3d " " A. H. Raleigh.
4th " " John Sharp.
5th " " Alex. C. Pyper.

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Treasurer—Paul A. Schettler.
Recorder—John T. Caine.
Marshal—Andrew Burt.
Auditor of Public Accounts—John T. Caine.
Assessor and Collector—John R. Winder.
Supervisor of Streets—William Hyde.
Surveyor—Jesse W. Fox.
Board of School Inspectors—Professor J. R. Park, Henry I Doremus.
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Captain of Police—Andrew Burt.
Water Master—William Hyde.
Inspector of Wood and Lumber—H. Dinwoody.

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3d " " Gideon H. C. Gibbs.
4th " " Millen Atwood.

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East—Through mail, daily.....8 40 p m
Alta, daily.....5 50 p m
Parley's Park, Big Cottonwood, and Wanship Tuesdays, Thursdays and Saturdays.....5 00 p m
Park City, daily except Sunday.....5 00 p
Summit and Wasatch counties, Tuesdays and Thursdays.....8 40 p m
Rich county, Tuesday, Thursday and Saturday.....8 40 p m
Morgan county, daily.....8 40 p m
North—Davis county, daily.....11 40 a m
Weber county, daily.....8 40 p m
Ogden, semi-daily 11 40 a m & 8 40 p m
Alta, daily.....5 30
Parley's Park, Big Cottonwood and Wanship, Mondays Fridays.....7 00 a m
ties, daily.....8 40 p m
Corinne and Kelton, daily..11 40 a m
Idaho and Montana, daily...8 40 p m
Boise City and Idaho City, daily.....11 40 a m
West—Nevada, California, Oregon, etc.....11 40 a m
Ophir, Tooele, Stockton, Jacob City, &c.....2 20 p m
Bingham Canyon, daily.....8 30 p m
South—From Beaver an dintermediate points, daily.....5 50 p m
Pioche, Star and San Francisco districts, daily.....5 50 p m
St. George and points south of Beaver, alternate days 5 50 p m
Sanpete and Sevier counties, daily, except Monday....5 50 p m
Cedar Valley, Fairfield and Tintic mining district, Tuesdays, Thursdays and Saturdays.....5 50 p m

DEPARTURES.

East—Through mail, daily.....6 30 a m
Alta, daily.....8 40 a m
Parley's Park, Big Cottonwood and Wanship, Mondays, Wednesdays and Fridays.....7 00 a m
Park City, daily, except Sunday.....7 00 a m
Summit and Wasatch counties Mondays and Fridays 6 30 a m
Rich county, Mondays Wednesdays and Fridays.....6 30 a m
Morgan county, daily.....6 30 a m
North—Davis county, daily.....6 30 a m
Weber county, daily.....6 30 a m
Ogden, semi-daily 3 30 p m & 6 30 a m
Cache and Box Elder counties, daily.....6 30 a m
Corinne and Kelton, daily...3 30 p m
Idaho and Montana, daily..6 30 a m
Boise City and Idaho City, daily.....3 30 p m
West—Nevada, California, Oregon, &c., daily.....8 30 p m
Ophir, Tooele, Stockton, Jacob City, &c., daily.....6 30 a m
Bingham Canyon, daily.....6 30 a m
South—For Beaver and intermediate points, daily.....6 30 a m
For Pioche, Star and San Francisco districts, daily 6 30 a m
For St. George and points south of Beaver on alternate days.....6 30 a m
For Sanpete and Sevier counties, daily, except Saturdays.....6 30 a m
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