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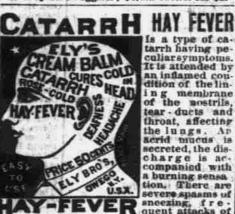
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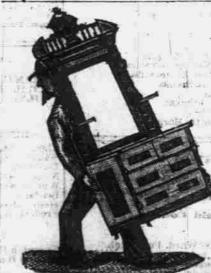
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ther valves, see it, General Merchandise, Etc., Etc. J. W. SNELL, Idaho Store, half block South of Thea atre-old Seventies' Hall.

SUMMONS.

a the District Court in and for the Third Judicial District of Utah Territory, County Salt Lake.

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LENATH NATE I

PRESTOR'S ACCREC

ASST TEXT (SEE

### EVENING NEWS

Saturday. . Sept. 27, 1884.

THE MAILS. WHEN THEY ARRIVE AND DEPART. MAILS. | ARRIVE. | CLOSE. 

The above is standard mountain time. JOHN T. LYNCH, Postmaster.

Salt Lake City, Utah, September 17th, 1884. From The Boston Index. MORMONISM IN A NEW LIGHT.

BY T. W. CURTIS.

STATEMENT OF QUESTION. On a former occasion, I asserted the threfold aspect of the Mormon pro-blem,—the religious, social and politi-cal,—which seemed to have been, as a Cream Balm is a remedy founded on a correct diagnosis of this disease and can be depended upon. 50 cts. at druggists; 60 cts. by mail. Sample bottle by mail 10 cts.

ELY BROS., Bruggists, Oswego, N. Y history of this controversy, an oppor-tunity for the expression of views so diverse and astagonistic. It is my purpose now to invite attention to the religious side of the question, by mak-ing the theme of a series of short articles the character and following of the Mormon faith. This is not a per-sonal narrative. It may be that a pas-sage from my life may find a fitting place in the series, but my object is

place in the series, but my object is not to make the public the confidant of my woes nor the avenger of my wrongs. The only confession or com-plaint I have now to make is that I And though I have now mingled with putting a stop to polygamy." Buttercup Crackers a the world, and cherish deep in my in-

> quiesced in nor ignored: for that quiesced in nor ignored: for that would take away the need of investigation, the stimulus to inquiry. This of Joe's Smith's boyhood, the story of the Spaulding manuscripts, etc. which opposition to Mormonism, It is impor-

would imply some one standard of appeal, whereas the opponents of Mormonism differ widely in this respect. Mormonism is a product of our age. In judging it, we judge ourselves. In this sense, it is a revelation, it is providential. To missjudge it is not only to deceive ourselves, but to aid its success. For persecution, which may take a thousand shapes, is a proof of conscious weakness and demerit, and makes the persecuted cause appear dimakes the persecuted cause appear di-vine from contrast. Truth only can conquer falsehood. It is therefore proper to ask, What is the tribunal before which Mormonism is to be tried; what are the scales in which it is to be

There are two sides to every question but one,—religion, for which the inter-rogation point was never invented: so, at least, history seems to say. A dog-matic faith assumes the certainty of neathermatics without its demonstra-

story, with scarcely any change of emphasis, has the credence of the public at this day. Want of space only prevents me quoting a similar passage from the speech of Senator Culiom in the very last session of Congress. A Methodist minister, who preaches in one of the largest congregations in the Eastern States, said to me, "It is plain the Mormon people must be either a very ignorant, or apportifical sect to believe in such doctrines." A leading light in the Unitarian denomination said to me, in reply to the remark that I had a little the best of him, as he was once a Baptist and I a Mormon, "Why I always leaked on Mormonism."

Chievoustricks. Some in eather would the stings across the pavement and trip up some young spark escorting a limit on, with a grim pucker about his mouth, and his little black eyes twin-king maliciously. The old gentleman being the strength on his bruised toes, growling anguly at the best of his bruised toes, growling anguly at the would hide behind the tree-trunks and throw tiny torpedoes at the feet of timid old ladies coming home from said to me, in reply to the remark that I had a little the best of him, as he was once a Baptist and I a Mormon, "Why I always leaked on Mormonism."

Chievoustricks. Some in eathery would the stings a limit on, with a grim pucker about his mouth, and his little black eyes twin-king maliciously. The old gentleman being the story and again they would hide behind the tree-trunks and throw tiny torpedoes at the feet of timid old ladies coming home from evening prayer-meeting.

It was thus that they had been aumsling themselves on one particular July James E. Paine.

A LL FERSONS INDERTED TO THE hereby actified to make immediate settlement to the undersigned, at t e old stand lid, First kast Street, Salt Lake City.

JAMES E. Paine.

A Section of the largest to the remark that in the properties of the properties of the properties.

A LL FERSONS INDERTED TO THE hereby actified to make immediate settlement to the undersigned, at t e old stand lid, First kast Stre Liberal of world-wide fame said to me: "What man or woman with the least intelligence can believe in that Book of Mormon? The Church pretends the Bible does not uphold poly-Book of Mormon? The Church pretends the Bible does not uphold polygramy, when it knows it does. We may yet have to drive these Mormons out of the country." In a late number of the Catholic Quarterly Review, I read: Christianity and the Christian idea of the family are wholly repugnant to them. Their intellects are warped as completely by Joe Smith and the Book of Mormon as are those of the Mohammedan world by the This proposition was received with a of the Mohammedan world by the Arabian False Prophet and the Koran." The Christian Union speaks of it as "a despotism, compared with which Romanism is an embodied Sermon on

the Mount." The Independent and other papers, religious, semi-religious, and "irreligious," utter views as extreme and in language as strong.

"The remoteness of Utah from the settled regions of our country," to quote again the oracle of the Senate Chamber, I am afraid is not the only cause tending to keep "the masses of our people" in complete ignorance of the character and designs" of the Mormons. It is misfeading, it is expunging half the record, to say, 'It was reserved for Mormonism, far off in the bosom of our beloved land, to rear its head' etc. I met a gentleman the other day from Chicago, of social find myself at odds, almost equally so, the other day from Chicago, of social with Mormon and Gentile (and, I may and business standing. We talked about add, with all previous writers on this subject). Though born and bred in the Mormon Church, its doctrines stand no longer identified in my mind with the truth. I am an apostate, I have either lost my reason or found it. And though I have now minded with the contract of the prospects of religion in that wonderful city, and passed from this topic to Mormonism. "What do your people think of this question?" "Oh I can't say: the papers discuss it now and then. Of course we are in favor of putting a stop to religion.

that gentleman aware that, nearly a and look to the spirit that created them as my guide and tutor in all things, I am far from being en rapport with the public on this Mormon question. How much my thought is influenced by early associations I do not pretend to say: but that influence was not all of the same interference of the same interference of the say: but that influence was not all of the same interference or masse by make they are driven en masse by make they are driven entered to the masse the masse they are driven entered to the masse ariy associations I do not pretent to say: but that influence was not all of one kind, and soon met its rival. I have looked at Mormonism from the inside and from the outside, in the inside and from the outside, in the attitude of belief and of unbelief. But now, to get at the merits of this question, I know it to be my duty to forget myself and address the understanding, and not the prejudices of the reader. I must slight no fact and dodge no issue.

The fact that my audience is Gentile and not Mormon must make a difference in the manner of dealing with the subject. The existing state of the public mind is really a factor in the problem. Definite conclusions are supposed to have been arrived at, and the resulting estimate seems to be a consideration of the world's scorn and hatred, which can neither be acquiesced in nor ignored: for that

But these things are of the past. Yes, opposition to Mormonism, It is important to observe, is not only pronounced, settled, and almost universal, but consists of verdicts on matters of fact and belief, character and creed. This would imply some one standard of appeal whereas the convents of Mormonism and the second sec "persecutions" as the saints call them.

My aim is to show that the o position to Mormonism dates from its first apearance, and has been bitter and apearance, and has been bitter and unrelenting; and that its first appearance was not "far off in the bosom of our beloved land" (more literally the heart of the great American Desert, ) but here in the centre of our New England civilization. And it had grown to a sect before foreign emigration began to swell its numbers. The Leeds Times of 1840 says: "The most recent exhibition of fanaticism is the appearance of a new sect in many parts of exhibition of fanaticism is the appearance of a new sect in many parts of England called 'Latter-day Saints;' and it goes on to tell the manner of its rise in America and what its teachings are. The Millenial Star, a Mormon periodical just then started in England, said in reply, "We see nothing of the appearance of fanaticism in the doctrines described in the foregoing article, excepting that part in it which is not true." This little passage at arms illustrates the beginning

Con which the electric content of the content of th

said to me, in reply to the remark that I had a little the best of him, as he was once a Baptist and I a Mormon, "Why, I always looked on Mormonism as a traud from beginning to end." A liberal of work with the best of him, as he looking boy of fourteen suddenly exclaimed: "There goes old Folger to roost.

This proposition was received with a grin of delight, only Will Hart remark-"It is a risky business, meddling with Mr. Folger. He is as sharp as a fox, and always knows how to turn

the tables upon one."
"Who is afraid?" said Phil deflantly "I'll ring the bell myself, if mone of you will. Won't it be fun to see bim poke his head out of the window and halloo: 'Whose there?' or open the door and search round the house in his dressing-gown? But I say, boys. mind you keep quiet, and leave this tree-trunk for me when I run back." Crossing the street, he cautiously unlatched Lawyer Folger's little front garden gate and leaving it open to facilitate his retreat, ascended the steps on tip-toe and gave a sharp ring at the door-bell. Then he dashed swifty back to the cover of the linden shade, where they all stood stiff and motioniess behind the trunks to observe Mr. Folger's proceedings.

Court House of said County, be, and the same is, hereby appointed the time and place for the settlement of the said account, and petition for distribution, and that the to the cover of the linden shade, where ger's proceedings. Some moments elapsed, but the door

was not opened, nor even the window "He didn't hear," said one of the boys. "Go back, Phil, and ring again. Give him a rouser this time."

Phil retraced his steps, and, seizing the bell-handle, gave a loud, resound-ing peal which rang through the house and could be heard across the street. And, then, in a spirit of mischief, he rang again, a still more startling alarm, and instantly turned—to feel a firm grip on his shoulder and find himself face to face with Mr. Folger, who, had just come in at the gate. They had been mistaken in supposing the light in the window to be his. It was only a servant arranging the room for her master. "So" said the old gentleman turning his prisoner round in the moonlight and peering into his face—"so! I 've caught you, have I?' Phil was cool in the emergency and

generally quick-witted. So, now, after the first shock, an idea occurred to him of how he might get out of this scrape.

Looking up into the face of his cap-

ter, he said:
Piease, sir, does Doctor—Doctor
Smith live here?" that occurred to him. Mr. Folger peered sharply into his face with his keen black eyes.

"So you are looking for a doctor— are you? Somebody sick—hey?"
"Y—yes, sir, answered the boy; con-soling himself with the thought that he was not telling an untruth after all, since he had heard his mother remark at breakfast that she did not feel well. at breakfast that she did not feel well.

'Let me see. I think I 've seen you before, somewhere. What's your name?' inquired Mr. Folger, still firmly grasping his arm.

Pailip hesitated.

He was not by any means an untruhful boy; but he felt very unwilling to have Mr. Folger find out who he was.

So he again uttured the first name that occurred to him, and which happened to be one that he was accustomed to see on a shoemaker's sign around the corner.

see on a shoemaker's sign around the corner.

"Peter Grubbs."

"Ah! Well, Peter, since you are in such a hurry, and no doubt anxious about this poor sick person, I will myself show you Doctor Smith's house. It is no great distance from here."

And, to the boy's dismay, Mr. Folger led him down the steps and up the street, while, on the opposite side, a group of shadowy figures stealthily kept pace with them, and once the sound of a suppressed giggle distinctly reached Philip's ears.

He begin to feel very uneasy and restive under that firm clutch upon his arm, and was thinking of breaking loose and running off, when they stopped at the door of a house where the name of Doctor Smith shone in gilt letters on a sign-board.

Before Phil could make up his mind what to do, Mr. Folger had rung the bell, and the door was immediately opened by a pleasant-looking gentleman in spectacles.

"Ah Doctor" said Mr. Folger; "I am glad to find you at home. Here is my young freind Master Peter Grubbs, who says he knows some one who is very ill. and who, in his anxiety to find

religion, taught in such a way, should not only meet with success, but in "less than a third of a century girdle the globe" with its missionary posts! This speech was accepted as an authentic portraiture of Mormon faith and practice. And why? Because it was only the echo of beliefs and prejudices a ready existing which formed its warp and woof, in which were some scattered threads of isolated utterances from Mormon discourses. And this story, with scarcely any change of emphasis, has the credence of the public in the observations of persons upon whom they ventured to play off mischievous tricks. Some live of they would the stags across the payement and too.

d&s alt 1m

### DR. J. W. CULBERTSON OCCULIST

AURIST. OF INDIANAPOLIS, Will be at the CONTINENTIAL HOTEL, S. L. City, OCTOBER 6th, and remain until the 16th.

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ORDER.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of Thomas Speirs, Deceased. A DAM SPEIRS, THE ADMINISTRA tor of the estate of Thomas Speirs deceased, having this day rendered and presented for settlement, and filed in this Court his account of administration of the estate of said deceased, and petition for distribution. It is ordered that the 14th day of October A. D., 1884, at 10 o'clock a. m., at the court room of said Court in the County Court House of said Court in the County Clerk give notice thereof by causing notices to be posted in three public places in this City and (ounty, and be published in the DESERET EVENING NEWS, a newspaper printed and published in Salt Lake County,

at least three weeks before said day of set tlement according to law; ELIAS A. SMITH, Probate Judge. Dated Sep4ember 20th, 1884.

TERRITORY OF UTAH, | ss. I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full true and correct copy of order appointing time and place to hear petition for settlement of Administrator's account and petition for distribution in the matter of the Estate of Thomas Speirs, de ceased, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 20th day of Sep-tember A. D., 1-84. JOHN C. CUTLER, Probate Clerk.

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S. J. LYNN, Supt.

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