

EVENING NEWS.

PUBLISHED DAILY SUNDAY EXCEPTED, AT THE DESERET NEWS COMPANY.

THE DESERET NEWS COMPANY.

CHARLES W. PENROSE, EDITOR.

Saturday, Sept. 18, 1880.

EDITORIAL NOTES.

Conkling has at last broken his silence, and last night addressed an enthusiastic Republican meeting in New York. See dispatches.

You can't make your child love you by scolding and fretting all the time, any more than you can catch a bird by flinging your hat at it.

Up to the hour of going to press this evening, no further authentic news has been received of the election in Maine. The storm probably interferes with the working of the wires.

The expected compromise between the divided Democracy of Virginia, is not yet accomplished. Hancock may nevertheless count with certainty upon the electoral votes of the Old Dominion.

The French are excessively irritable, very belligerent, but not such good swordsmen or marksmen as they are reputed to be. One hundred and forty duels are reported for the last eight months in France, and not one of them proved fatal.

The venerable Lucretia Mott, whose death was recently but erroneously reported, is in rapidly-failing health. Although confined to her room, her mind is strong and bright. She resides with her son-in-law, Edward M. Davis, on Chelton Hills, near Philadelphia.

An English journal, speculating on the possibility of Russia obtaining possession of the Corea, says that in such an event Russia's maritime provinces would be extended southward to the same parallel with her possessions in the West, and not even Great Britain or the United States would have so commanding an influence in the Pacific.

An instrument called the stathograph, for recording the speed of railway trains, has been invented by a German mechanic at Cassel, and works so well that the Prussian Government is about to test it on some of the State lines. A dial in view of the engineer enables him to ascertain the velocity of the locomotive at any moment, and the changes of speed are graphically represented upon a roll of paper, which can be studied at the end of the journey.

While the world has been exercised for many years over expeditions to the North Pole, the South Pole has excited but little attention. The Arctic circle seems to have a centre of attraction, but the Antarctic rather repels than otherwise. However, an Italian Antarctic expedition is proposed by Lieut. Bova, who was one of the officers under Nordenskjöld on the Vega. It is to sail in the spring of 1881, and touch at Monte Veleo, Terra del Fuego, Falkland, and South Shetland Islands, and proceeding in a southwesterly direction, commence explorations, expecting to be engaged for two winters in the Antarctic region and return by way of Hobart Town. The expenses are estimated at \$600,000 lire.

Dr. Tanner—don't turn away in disgust reader, but attend—in his lecture on the fast shows that his forty days' abstinence from food had upset the theories of the schools and proved that the healing principle is in the man. It was his faith in this power that carried him through the forty days. He had learned to rely upon fasting to restore the vital equilibrium without the use of drugs. Americans, he insists, swallow too many nostrums—nostrums taken to cure dyspepsia, which is induced by overeating—nostrums that produce the very diseases that they are said to destroy. Dr. Tanner sets forth his epitome of what has been proved—namely, that man can exist longer than fourteen days without food; that the stomach will readily resume its functions after long abstinence from food, and that the animal in our nature can be subordinated to the mental. Fasting, he contends, is eminently the specific for curing dyspepsia and rheumatism, both acute and chronic. Rheumatism comes of blood poisoning. The blood becomes acid through a demangement of the digestive organs, and all food taken into the stomach intensifies the acidity of the blood. Ten days of fasting may eliminate the poison from the body. He summarizes the forces that sustain life as—First, the intelligent governing principle, which he styles the soul; second, heat, found in food, the fuel for the body; third, electricity; and fourth, animal magnetism. "Life," he declares, "can be maintained longer without food than without either of the other forces."

INSINCERITY IN THE PULPIT.

In the September number of the North American Review there is a well written paper by Rev. E. E. Hale, entitled "Insincerity in the Pulpit." It is an arraignment of the clergy for preaching dogmas which neither they nor the majority of their congregations really believe, and for withholding many things which they do believe. This insincerity, Mr. Hale evidently thinks, has caused the lack of confidence in preachers and their discourses which is common throughout Christendom, and has placed in the popular mind the pulp it lower than the platform, and the pulpit lower than the scene. He modestly asserts that many of them have followed science into the lines of scepticism, and while some proclaim doctrines in which they

have lost faith, others drop the doubtful dogmas and treat their congregations in glittering generalities.

The reverend gentleman chides them in no gentle manner for this insincerity, and rightly says that it is the duty of the preacher "to say what he believes, not what he wishes to believe or thinks it would be well to believe." He refers to the spirit in which many sermons are preached by the English clergy, who seem to think that religion is made principally for the common people, and needful but to keep them in their place. It is certainly true that in both hemispheres attendance at church is more a matter of respectability and of decorum than of heartfelt worship or desire for religious instruction, and is, with thousands of well-to-do people, simply one of the proprieties. Mr. Hale says, further:

"It is for the organs of orthodoxy to flourish the power of the pulpit. They ought to know whether its dogmatism has any such power as to make it safe to risk the contempt of those who hear. They ought to ask themselves whether men now come to church with the eagerness with which men once came, or whether the word spoken from the pulpit now commands the sort of assent it once commanded."

And in connection with this he asks:

"Does the American people, on the whole, believe that the preachers say all they know? This is a very grave question. In proportion as orthodoxy shrinks it, or as it fails to amend its ways, in that proportion will the American pulpit, so far as orthodoxy controls it, cease to be the power which it once was, and which it wishes to be."

What the gentleman says on this subject is no doubt correct. And more might be said with equal truth. Orthodox preachers not only withhold things they believe, but they touch on subjects which they know no more about than their hearers. And this we consider to be the greatest weakness of the pulpit. It is not so much the keeping back of thoughts which have supplanted in the preacher's mind the dogmas of the long ago, as the lack of any knowledge at all in relation to those things which it is the province of the gospel minister to dispense to his fellow mortals. Modern divines are in the condition described by the apostle: "Ever learning but never able to come to the knowledge of the truth." How can they speak with confidence on matters of which they have no knowledge? How can they enlighten others on subjects about which they only speculate and theorize? And how can they arouse faith in the hearts of their hearers when doubt instead of faith possesses their own minds?

Supporting Mr. Hale's advice, which seems to be the only remedy he can propose, he followed by the Christian clergy, and they proceed to tell only that which they know or verily believe. If they preach only from their actual knowledge of divine things, their sermons would be few indeed, and if they but declare their own doubts, we fail to see wherein their hearers would be much benefited. The orthodox preacher is bound by a formulated creed. He must keep within the limits of a certain number of written articles of faith. Let him avow his disbelief in them or any of them and his occupation's gone. True, the bulk of his congregation has either grown out of the swaddling clothes of their fathers, but the form must be kept up, or the society would go to pieces, and thus insincerity is a matter of necessity, if there is any necessity for the continuance of the orthodox ecclesiastical organizations.

The trouble is, the world has gone away from God. Preachers and people are in the same condition, traveling in the same road. Those who desire to find out God and his works and ways are seeking in the wrong direction. "Man by searching cannot find out God," says the Book which they profess to regard as divine. "And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him." This was the declaration of the Savior. But who expects to-day to receive any revelation from the Son in relation to the Father? Who seeks for it with sincerity? Science will never manifest itself. Its domain is the material universe. Its discoveries show forth the laws that govern those grosser elements and their combinations which are perceived through the senses. Science cannot penetrate to the soul of the universe. Spiritual things are spiritually discerned. God cannot be found out; He must reveal himself or be forever concealed from human view. And he who has not received the manifestation of the divine, can never lead others to the light which alone makes plain eternal spiritual verities.

The "Christian" ministry in these later times has degenerated into a business. Boys are educated and trained for it, and men follow it like any other calling, as the bar, medicine, the army, commerce or other secular pursuit, and for the same object—a respectable living. Of course, there are many exceptions to this, but it is the general principle which governs. And while no other power guides the preacher than the human reason which is common to the philosopher and the pill-maker, the naturalist and the mechanic, the geologist and the chemist, the gold-seeker and the money-grubber, his faith will be akin to doubt, his spiritual knowledge will be an inappreciable quantity, and he will be but a teacher of speculative theology destitute of the life and light of real religion.

The creeds of men have had their day; the human mind is breaking loose from the bonds of priest-craft, and the cords of custom; and the day is not far distant when all the systems which have been formed without God in the heart of them, with all their inconsistencies, contradictions and insincerities, will be swept away before the power of the restored gospel and the light of renewed revelation, the first manifestation and joyful beams of which now gladden the souls of the Saints in Zion.

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AMERICAN.

REPUBLICAN RATIFICATION.

Conkling Makes his Promised Speech.

NEW YORK, 17.—The Academy of Music was crowded to overflowing to-night on the occasion of the Republican mass meeting, and the police were obliged to close the doors to keep the throng from overcrowding the corridors. Thousands went away under the impression that the meeting was a success. On the stage among prominent men were Hon. Edward Pierpont, Judge Cowan, Gen. Anson Merrill, Postmaster James, Collector Merritt, Gen. Graham, Carr, Hon. Thurlow Weed and others. About 7 o'clock Gov. Cornell entered the Academy and was escorted to a private box amid three cheers. Gen. Arthur and Hon. James A. Varnum accompanied the Governor. Shortly before 8 o'clock Senator Conkling arrived, accompanied by Hon. Hamilton Fish, Hon. J. Jay Gould, Hon. J. Jay Gov. Denison, of Ohio, and Hon. Levi P. Morton and as the party advanced upon the stage there was simultaneous cheering from every part of the house and hand clapping, and hats were waved in the air. The excitement subsiding, Aspinwall advanced to the footlights and said: "He has been requested to open the meeting by reading a letter from Gen. Grant. (Prolonged applause.) (This letter has been published heretofore.)

Hon. Hamilton Fish was elected chairman and in a brief speech introduced Senator Conkling, who was greeted with cheer upon cheer as he came forward.

(He made a lengthy speech, which we have not room for this evening.)

The "Tribune" on Conkling's Speech.

The Tribune says of the meeting last night: "The audience cheered lustily for Garfield at every chance, and once or twice impatient persons called for something about the candidates. Toward the close Conkling spoke of Garfield's fitness for the office, when the audience at once became even more enthusiastic than the speaker. The most stalwart utterances had the heartiest reception throughout the evening, and Conkling's sallies of sarcasm were constantly greeted with watchful and admiring applause. The chief effect, however, of the speech lay upon a vastly wider audience, which it was given this morning, and to whose attention we cordially commend it."

Republican journals say no such meeting or enthusiasm has been seen since 1860 as the republican demonstration last night.

Soapstone in Butter.

CINCINNATI, 18.—The butter houses here are indignant at the story published in the Cincinnati Enquirer that one of their Cincinnati soapstone with their butter. One firm offers to pay five dollars per ounce for every particle of soapstone found in its butter.

The Boston Celebration of Bunker Hill.

Boston, 17.—The procession was three hours and ten minutes passing one point, and was heartily enjoyed. It comprised the State troops, the militia, the fire companies, and the various companies of the past, fire companies, musical display, shoe-making in the past versus the present, General Lafayette's choice, etc.

A Probable Duel.

LOUISVILLE, Ky., 18.—An Atlanta special to the Courier-Journal says: A few days since Dr. John G. Westmoreland, a prominent citizen, put forward a card in which he alluded to Joe Brown's appointment to the U. S. Senate as a bargain and allusion to the fact that he had been paid money to secure the support of negroes for Colquitt in the State election. Julius Brown, son of the Senator, replied to the card and denounced it as a willful and malicious lie. Correspondence at once began. Senator Hill and other friends heard of the trouble and did not think it possible to settle it, but in vain. Westmoreland was arrested last night, and gave five thousand dollars to keep the peace. Brown could not be found, and is said to have carried off of the city this a. m., and was promptly arrested and put under bond. Last night both parties were out of town and rumor says have arranged to meet to-day at Sand Bar Ferry, a famous duelling ground opposite Augusta. It is said they will fight with revolvers, ten paces apart, and each to advance at pleasure after the first shot. The friends of the parties assert that nothing but fight will do. The affair has created much excitement here and is all the talk. Brown's second is Col. J. W. Avery, Gov. Colquitt's private secretary. The H. W. Williams is a leading Westmoreland. The whole thing is the result of the terrible bitter feeling engendered in the recent State canvass.

Victor's Whereabouts.

SAN ANTONIO, 18.—Garrison telegraphed from San Antonio that Victor's main camp is still situated in the vicinity of Lake Guzman, Mexico. Col. Teravias with several hundred Chihuahua state troops, expects to reach the line by the 27th.

Democratic Big Game.

CHICAGO, 18.—Hendricks and Thurman to-day addressed an immense mass meeting of the democracy at Hicksville, Ohio, three miles from the Indiana border.

Another Mining Exchange.

The Tribune's New York special says: Another mining exchange is about to be established. J. H. Hays is the promoter. He is a former member of the legislature, and has been in the enterprise.

Correspondence.

ELYRIA, Lorain Co., Ohio, Sept. 11, 1880.

Editor Deseret News:

After writing you under date of July 27, I, in company with Elder Jackson, but more messages in Sylvester, Meccosa, Co. Michigan, where several are deeply interested. By invitation, we then went to Sylvester, Isabella Co. and a hard and footsore tramp of 25 miles, through the broiling sun, to be disappointed. The trustees would not open the house so I spoke to the people in the street. They listened on our backs we bent our weary steps to Westville, Montcalm Co., where the Saints welcomed us. Held one meeting. Here I received money from Sylvester, Isabella Co., to pay my fare to that place.

Left Elder Jackson to labor in that part. I proceeded to Ottawa Co., where Elders Spilbury and Butler were laboring. Held three meetings, which several told me they believed our testimony, still they have not the courage to obey.

Sent Elder Butler to labor with Elder Jackson and on the following morning, Aug. 20th, we started for Ohio, arriving at this city at 9:45 p. m., a distance of 310 miles from Grand Rapids, Mich.

Since our arrival we have had two persons and held eight meetings, most of which have been pretty well attended. Will hold meeting at a. m. and p. m. to-morrow. For several days we have been in the place. There are in all, six Saints in this part.

On the 6th inst. we went to visit Kitchland and Tenny about 60 miles east of this city, where we arrived at dusk. Had to put up at a hotel. The

next morning we got the keys of the Temple, an old time Mr. Wilson, now a Josephite, and visited the Temple, which is found in a dilapidated condition. It is a much larger building than we expected to see. It is located on an elevation. The first floor has an entry with two side rooms and main hall in each end, and a balcony for the different grades of priests; the west end for the Melchizedek and the east for the Aaronic. Also in each corner a four stand. The second floor is partitioned of the same as that below, having for stands in each end, but none in the corners. It was used as a lecture room and school for the prophets, a not so well finished as the first. Here is where the series of lectures contained in the Doctrine & Covenants was given.

The third floor, besides the entrance, is divided into four apartments, which were used for more primary branches of education. Parts of the balcony, painted on the walls, are still remaining. In the steeples are two small rooms, one above the other. From here we ascended to the balcony of the steeple, where we had a fine view of Kitchland and the beautiful country surrounding it.

The building has the appearance of being forsaken by both God and man. The seats, windows and floor being more or less broken, plastering off in many places, and the pulpit is marred, chipped, rickety, cushions torn, etc., by visitors taking from the pulpit the small doors at the hinges, pillars with parts of casing torn off, disclosing the vault, and everything is neglected and in a dilapidated condition.

This once holy Temple is now used by the Josephites to admit all kinds of people who will pay twenty-five cents per couple to go through it, however they did not charge anything, thus making merchandise of this once sacred house. The words of Jesus were brought forcibly to our minds, Mark xiv, 61, "And he taught saying unto them, is it not written, my house shall be called of all nations the house of prayer; but ye have made it a den of thieves?"

In the first entry hangs young Joseph Smith's likeness, together with their articles of faith. In the lecture room, on one of the pillars, is posted the following notice, copied and underlined verbatim:

"THE SALT LAKE MORMONS.

When Joseph Smith was killed, June 27th, 1844, Brigham Young assumed the leadership of the Church; telling the people, in the winter of 1846, that all the Saints were to go to the place where the Lord would lead them; and all the Bible they needed was in his heart. He led, or drove, about 20,000 people to Utah, in 1847, starting for Upper California, but landing at Salt Lake, where in 1852 B. Young presented to the people the polygamic revelation (?). The true church remained disorganized until 1860, when Joseph Smith took the leadership or presidency of the church, at Ambury, Ill.

We (30,000) have no affiliation with the Mormons whatever. They are to us an apostate people, working all manner of abomination before God and man. We are no part or parcel of them in any sense whatever. Let this be distinctly understood. We are not a sect, nor a denomination, but a people, wherever it is found."

Positively knowing this to be false, we cannot but quote the following words of Jesus, John viii, 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it."

Declaring that the names in the book kept for that purpose in the Temple, we observed many hundreds had visited that place.

Asking the prayers of the faithful, and ever praying for the spread of truth, we subscribe ourselves, yours in the Covenant of Peace.

WM. M. PALMER, DAVID SPILSBURY.

WASHINGTON, D. C., September 10, 1880.

Editors Deseret News.

The fac-simile of the letter said to have been written by Congressman Beltzhoover, Democrat from Pennsylvania, (but pronounced by him a both parties were out of town and rumor says have arranged to meet to-day at Sand Bar Ferry, a famous duelling ground opposite Augusta. It is said they will fight with revolvers, ten paces apart, and each to advance at pleasure after the first shot. The friends of the parties assert that nothing but fight will do. The affair has created much excitement here and is all the talk. Brown's second is Col. J. W. Avery, Gov. Colquitt's private secretary. The H. W. Williams is a leading Westmoreland. The whole thing is the result of the terrible bitter feeling engendered in the recent State canvass.

Complaint is constantly being made by citizens of the United States of German descent, of restrictions placed upon their movements when they re-enter their own country. Now that emigration to this country is so great, and promises to continue, it seems to me that we should have some review of treaties with all foreign countries who do not fully recognize the citizenship of any man once naturalized here. The position of the United States government is that the naturalized citizen is entitled to the same protection from the government as the native born citizen. If any treaty recognizes a different idea it should be abrogated.

The government is engaged, too, in an attempt to extend our commercial relations with Spain. Is it not time, at the same time, to take more vigorous action than is now being taken on the subject of late Spanish outrages upon three or more of our vessels?

In short, in dealing with governments abroad, should we not see that our citizens are protected? That, it seems to me, is the special duty of the United States government, to increase the volume of our trade, to induce immigration, and to give the United States standing among the nations of the earth. Almost a generation ago we extended to Kossuth, who had taken only the preliminary steps toward becoming a citizen, a protection we are now delaying to extend to the two classes of actual citizens named above.

LEM.

FOR SALE CHEAP.

FOUR GOOD BUILDING LOTS, SITUATED on the South-west corner of 10th Ward School House Block.

Also in Meadowville, Rich County, Utah, (near Lake County) a house and other improvements, with about 75 or 80 acres of good land, and one of the best of the kind in the county. Inquire of or address: A. PRATT, Salt Lake City, Utah.

ESTRAY NOTICE.

HAVE IN MY POSSESSION a black and white horse, about 12 years old, about 15 hands high, with a white blaze on his face, and a white star on his forehead. He is a good worker, and is now in my possession. If anyone has any information as to his whereabouts, please call on me at my residence, 10th Ward, Salt Lake City, Utah. My name is W. A. McLaughlin, and I am a resident of Salt Lake City, Utah.

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ROCKAWAY.

ROYAL BAKING POWDER.

ABSOLUTELY PURE.

Made from Grape Cream Tartar—No other preparation makes such a fine cake as this. It is a pure, healthy, and delicious food. Sold only in cans, by all Grocers.

ROYAL BAKING POWDER CO., NEW YORK.

CLASS IN OBSTETRICS.

DR. ROMANIA B. PRATT, WILL COM- OCTOBER, 17th, 1880. By giving three lectures a week, and the students giving the whole time to study, the usual term of six months can be reduced to a little less than five Terms.....\$30.00 Books, three.....12.00 Those desiring to join the Class should send in their names and orders for books, as they require to be sent for East. 4 & 6 o-10-10

WM. PETERSEN.

THE BUTCHER.