



GEORGE Q. CANNON.....EDITOR

Wednesday,.....Feb. 5, 1868.

Municipal Election!

PEOPLE'S TICKET!

For Mayor,

DANIEL H. WELLS.

For Aldermen,

HENRY W. LAWRENCE,
SAMUEL W. RICHARDS,
ALONZO H. RALEIGH,
LE GRAND YOUNG,
ALEXANDER C. PYPER.

For Councilors,

ROBERT T. BURTON,
ISAAC GROO,
THEODORE MCKEAN,
WILLIAM S. GODBE,
JOHN SHARP,
PETER NEBEKER,
THOMAS JENKINS,
GEORGE J. TAYLOR,
HEBER P. KIMBALL,

For City Recorder,

ROBERT CAMPBELL.

For City Treasurer,

PAUL A. SCHETTLER.

For City Marshal,

JOHN D. T. McALLISTER.

ASTROLOGY AND ITS EVILS.

Man is prompted by an innate disposition to seek for a knowledge of the future. When properly controlled this desire results in good to himself and his fellow-creatures. When he has a correct knowledge of God and his laws, he is prompted to seek for the Holy Spirit, and when he obtains that, the anxiety of his soul is legitimately and fully gratified. But when he is ignorant of God he is liable to have recourse to practices which bring him under the bondage of superstition, and he is debased and rendered unhappy thereby.

Astrology is one of the means which has been used by men from the earliest ages to pry into futurity and obtain its secrets. Before Abraham emigrated from Chaldea that country was famous for its astrologers. It is called the mother-country of diviners and especially of judicial astrologers—that is, those who pretended to foretell moral events, as if they were directed by the stars. To such a degree of power did this class of men attain in that country, that they formed the highest caste and enjoyed a place at court. So indispensable were they in Chaldean society, that we are informed no step could be taken, not a relation could be formed, a house built, a journey undertaken, a campaign begun, until they had ascertained the lucky day and promised a happy issue. Some have claimed Egypt as the land where astrology had its origin. But, be that as it may, the people of that country at a very early age encouraged its practice as well as other arts of divination.

We find frequent allusions in the Bible to astrologers. Isaiah, in foretelling God's judgments upon Babylon, says in relation to them: "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." With all their pretended knowledge they could not save themselves, much less their city and nation. They perished, miserably perished with their countrymen, despite all their figures and horoscopes and arts of divination. Every nation which fostered or trusted in them has similarly perished. Assyrians, Egyptians, Grecians and Romans, were all numbered among their believers. Through their agency, those people sought the knowledge of the future. But their knowledge was only partial; just enough of it mingled with the falsehood which they revealed to

deceive their credulous victims and lure them on to destruction.

Our object in alluding to this subject at the present time is to put our people on their guard against this system. We understand there are some individuals in this city and elsewhere, who practice it. They impose upon the credulity of the ignorant and unwary by their pretensions to knowledge respecting the future. They contrive to make money by playing upon the superstitions of those who visit them. Besides being able to foretell future events, they profess to describe where lost stock can be found, to tell the proper day and hour when any important undertaking shall be commenced, to inform a young lady respecting her prospects, and a young gentleman whether the alliance he is about to enter upon will be fortunate, and at what particular hour the stars will be propitious for his marriage! All these, and much more that we have not space to enumerate, these charlatans profess to be able to do by the casting of a figure! Not only do the unwary and ignorant visit them for the purpose of obtaining the knowledge which they profess to dispense; but we are assured that if we saw a list of the names of their visitors we would be surprised. There would be found the names of individuals who would take serious umbrage if they were called either unwary or ignorant.

We do not expect that anything that we may say upon this subject will have the effect upon those who practice this system to deter them from prosecuting it. So long as they can find dupes, and those dupes will pay them for casting their figures, they will continue their operations. But it is not for them we write particularly. Our words are addressed to those who patronize them, who in their credulity, imagine that they can be benefitted by what they tell them. If we could have influence with them, we would warn them of their danger. They tread on slippery ground. Those who practice this system are either complete apostates or are on the verge of apostacy. Those who patronize it, if they persist in doing so, will go the same way. No man who practices astrology or seeks to obtain knowledge through its agency, can retain his confidence in the means which God has appointed, by which the knowledge of the future can be imparted. He will, sooner or later, deny the faith. Like table-rapping, writing mediums, etc., it is a means which God does not acknowledge, but which he has condemned.

There may be some truth in the system. The hold it has retained of the human mind for so many ages could not have been, probably, had it not possessed some correct principles. But it is that truth which makes it the more dangerous. The devil will, at any time, tell nineteen truths, if by doing so he can make the people believe one lie. Under such circumstances the nineteen truths strengthen him and are of far more use to him than lies would be. But such knowledge as Daniel possessed, obtained by him through the proper channel, was of far more avail in the day of need, in revealing the Lord's purposes, than all the astrology of Chaldea.

CHARLES DICKENS.

Mr. Charles Dickens, the English novelist, now on a visit to the United States, is giving readings in the chief cities of the Union. As some account of him and the reception he is meeting with, will doubtless, be interesting to our readers, we condense the following from our exchanges:

Several years ago Mr. Dickens visited this country, and everywhere met with the most flattering reception. In fact the enthusiasm of the people reached such a pitch that his course was marked by an almost continued ovation. On his return to England he inflicted a deep wound on our national self-love by his severe criticisms on American manners and peculiarities in his "Martin Chuzzlewit" and "Notes on America." This caused quite a revulsion in the feelings of the people of this country towards him, and since then the American press has occasionally indulged in allusions to what was termed the ingratitude of Mr. Dickens. Since his arrival, however, though occasionally manifested in a slight degree, this feeling has completely disappeared, and his reception generally, is said to be far more enthusiastic than that accorded a few years since to Albert Edward, Prince of Wales.

On his appearance in Boston this coldness was very apparent. Says the correspondent to the Sacramento Weekly Union, "the social thermometer stood at zero. Some of the reader's best points

were received in dead silence; others kindled grim proper smiles, and a few, a decorous clapping of the hands." In New York his reception was very different—his audiences were more demonstrative—even enthusiastic, stamping vigorously and shouting and roaring with laughter, and interrupting the reader in the midst of a sentence. In Philadelphia, it is said that no literary man, with the exception of Thackeray, ever received such a reception as he did. The sale of the tickets, two weeks before the readings commenced, almost caused a disturbance of the peace. Every ticket for the six readings was sold the first day, and many of them, getting into the hands of speculators, were sold at exorbitant prices. The Hall in which his readings were given would only contain 1500 people, but these were so anxious to be there in time, that it required a dozen policemen outside to keep order. Here as well as in Boston the recollections of "Martin Chuzzlewit" and "American Notes" damped the ardor of his audience and no signs of welcome greeted his appearance. Mr. Dickens, however, did not seem to notice it at all, but, "Marley was dead to begin with" said he, "and to work he went, and before Scrooge had got through with the first ghost the laughter was general and uproarious."

Mr. Dickens, is pronounced by our citizens to be inferior as a reader to Murdock, Booth, Kidd, Wallack, Devonport, and many others. His voice is cracked and husky, and he reads his descriptions too rapidly, as if in a hurry to get through; but in the delineation of character he raises the enthusiasm of his audience to the highest pitch and is said to have no living equal. His hearers quite forget the reading and are all absorbed in the story. His humor is delicious beyond description, and his pathos is equally powerful, being so intensely and painfully absorbing that his hearers are almost in pain until he gets through.

On the 10th instant Mr. Dickens gave his last reading in New York, and in a column devoted to him and his readings, the *Tribune* says:

"Some hundred and fifty thousand people will probably hear him before he leaves us. What influence will he have exerted upon them? Interested, amused, we know they will be; no theatre is more attractive than these readings; but will they go away permanently benefitted? more cheerful in spirit? warmer in heart, with impulses more friendly, with benevolence more active? Very surely they will."

Of the Christmas Carol, and the Trial Scene in *Pickwick*, the *Tribune* further says:

"The victory is altogether in the interests of civilization. What a Christmas gift was that Carol to the English people—to the world! What teachings from the pulpit purer, nobler, more Christian! And what sermon half so powerful."

The welcome we have given Dickens, the unexampled eagerness to hear him, the crowded audiences that have met him and will continue to meet him wherever he goes, are testimonials not to the individual, nor yet to the artist, but to the man who has so often stirred the better part of our nature; whose pages have taught us throughout so many pleasant hours, so many wholesome lessons. An ephemeral popularity may be based on adventitious position and fortuitous opportunities of display; but a reputation like that of Dickens, co-extensive with civilization and enduring through a long life, has a broader foundation, independent of chance, inaccessible to change. He merits all that he receives. Some may set themselves to calculate how many thousands or tens of thousands he earns by a month's readings. Out on such calculation! It is the harvest of a life time he is gathering, and of what a life time! And, as regards ourselves, we pay \$2 for a reserved seat at a theatre, and forget, perhaps, three days afterwards what play we witnessed. Shall we grudge that sum for an evening of which the charming recollections will haunt us for years?"

DESTITUTION IN EUROPE.

The cry of distress and hunger is heard in London and throughout the manufacturing towns of France. The people are suffering for want of food. In London alone forty thousand persons are receiving out-door relief; but this does not cover the amount of destitution. There are others who suffer and go unrelieved, or receive but partial

help, because the measures adopted are not sufficient to meet their wants.

The streets of London and the other large towns in England present, at the best of times, scenes of destitution and suffering enough to make a man, unaccustomed to witnessing them, sick at heart. What must their condition be now, when the distress, as to-day's dispatches say, is so vast and heart-rending? No wonder that the suffering districts are demoralized by the amount of pauperism which prevails there. When employment fails among the working classes in densely populated countries like England and France, no mind can comprehend or pen describe the suffering which ensues. Living from hand to mouth and frequently consuming their wages before they are earned, the people are in no condition to take care of themselves. Unless relief is extended to them, they must starve.

In the towns of France dense throngs fill the streets and clamor for bread or employment; hunger and destitution are making sad havoc among the operatives! What terrible pictures do these words bring before the mind! In France the government will have to look to the people. It has been the policy of Napoleon to keep bread cheap in Paris, and he has taken the necessary measures to insure the Parisians that article of food at low rates. The dispatches say that the distress is very great in Paris; but that public and private benevolence is very active. To neglect the inflammable population of that great city in the hour of their suffering would be attended with more disastrous results to Napoleon and his dynasty than a warlike combination of the great Powers of Europe would be. Any apathy on the part of the reigning family and the aristocracy would in all probability be attended with more serious results in France than among the more phlegmatic English.

Stagnation of business, and consequent distress, seem to be very prevalent just now in more lands than one. Some think that we have hard times here; but when they read about the sufferings which the people of other lands endure, they should cease all complaining and indulge in no other feeling than one of thankfulness for the circumstances which surround them. If there is a single person in this country who lacks bread, or any other necessary of life, it is not known, or such wants would not go unrelieved.

SALT LAKE CITY AND RICH COUNTY.

The name of our city is changed. By an Act of the Legislature which was passed yesterday, and received the signature of Governor Durkee this afternoon, and which appears in another column, the name of this city is changed from Great Salt Lake City to SALT LAKE CITY. The name of the County undergoes the same change by dropping the prefix Great.

By another Act, passed by the Legislature to-day, and signed by Governor Durkee this afternoon, the name of Richland County is changed to RICH COUNTY.

CHICAGO AND "MORMONISM."

The Chicago correspondent of the *New York Times* says: "Mistress-keeping is as much in vogue with our rich men as it is in Paris. It is the ton, and it is done openly and boldly, and the man of wealth is thought none the worse for it. We might as well have Mormonism and done with it, as the state of society that exists among us. We saw it estimated in one of the daily papers a short time ago, that there were eight hundred houses of prostitution in the city, and three thousand five hundred courtezans. The estimate may seem large, but when we know that they are to be found in all parts of the city—right in the centre, near the Tremont and Sherman House, where they have secured a lodgement in business blocks—we are quite confident that the number has not been over-rated."

The above gives a very fair idea of the ignorance which commonly prevails respecting the nature of what is called "Mormonism." This correspondent of the *New York Times* says: "We might as well have Mormonism and done with it, as the state of society that exists among us." He does not say what he thinks "Mormonism" is; but we can form some idea of his thoughts by the state of society which he describes as existing in Chicago—eight hundred houses of prostitution; and three thousand five hundred courtezans!