

LOCAL AND OTHER MATTERS.

THE RETURN TRIP.—We learn by Deseret Telegraph line that President Young and company left Beaver about nine this morning, intending to stop at Cove Creek this evening. They will probably reach that place about three this afternoon. Tomorrow they intend to drive to Carr Creek and hold meeting at two p.m., and afterwards proceed to Fillmore and stay there over night. On Saturday they will drive to Nephi and hold meeting at five p.m. On Sunday they will continue their journey to Neph and hold meeting at five p.m.; on Monday drive to Provo, and reach this city Tuesday evening.

THEATRICAL.—To-night the romantic American drama entitled "Moll Pitcher or the Fortune Teller of Lynn" will be presented at the Theatre, in which Mrs. Phelps, Miss Lockhart, Mrs. M. G. Clawson, Messrs. Lindsay, Hardie, Margetts, Graham, Paul, Thorne and the strength of the company will appear.

A STRIKE WITH A VENGEANCE.—We learn by the Western Union Telegraph Company that a train was stopped at Piedmont Station, this morning by about 500 men, and the director's car taken off. The train refused to allow the train to go on until they were paid up their arrears of wages for work done on the line.

SHOT.—About two o'clock this afternoon two men were proceeding in a buggy westward; when about six miles the other side of the Jordan, one of them named Goldsmith was shot. We could not learn if it was done by accident or intentionally, but the rumor on the street was that Goldsmith shot himself accidentally. The horse in the buggy, frightened at the report of the pistol, broke away from the buggy and was not caught until it reached the Meat Market, evidently making its way to the California Stables where the outfit was procured.

FAST DAY.—To-day is the usual monthly fast day. We simply notice this to refresh the memories of those who may have forgotten to send in their donations for the poor. We have no idea, however, that should they still feel desirous of giving, that the Bishops will refuse to receive their gifts.

TO DESTROY ANTS.—"Glenalvon" thus answers the enquiry of Norval:—"Your correspondent 'Norval' wishes to find out how to destroy ants. I have found the following plan tolerably successful: Make a hole in or near the ant-hill, about two feet deep, two or three inches wide at top, and tapering to a point at bottom; make the edges smooth and sloping. The ants will crawl to the edge and fall in, and like the Killenny cats, eat one another up."

THE LAST RAIL.—In accordance with the expressed wish of many of her citizens, that Salt Lake should celebrate, with her sister cities of the West, the laying of the last rail on the great highway that will connect the Atlantic and Pacific oceans, the City Council, at their last meeting, appointed three of their number—Messrs. R. T. Burton, A. H. Raleigh and S. W. Richards to act as a committee of arrangement for the celebration. We have not yet learned what shape this intended demonstration is likely to assume, but we hope to be able to give full details to-morrow. No doubt the city will be gay with a thousand ringing emblems of our nationality, and joyous with the strains of excellent bands of music. It is quite possible also that a mass meeting of the citizens will be held, at which they can appropriately express their joy and satisfaction at the completion of the greatest engineering feat of any age, followed by a general illumination of the city in the evening. It is supposed that "the event" will take place on Saturday, but it may be delayed to some time next week; however, of this the telegraphic wire will give us ample notice.

THIRD DISTRICT COURT.—In the case of James T. Clabby vs. J. M. Worley and Jacob Houtz, the jury brought in a verdict in favor of the plaintiff for the amount claimed. In the case of Ben Holladay vs. Seth M. Blair, defendant filed an offer for professional services; the case was submitted to a jury, who rendered a verdict in favor of defendant for \$50 and costs. Two citizens were admitted to citizenship. Court adjourned to Saturday morning, when it will assemble for the special purpose of naturalization.

NO MAIL.—There was no mail this morning from the East; reported cause, three bridges down in Weber-Canyon.

POLICE.—M. Feany, John Dolan and Jacob Yensen arrested for fast riding, were fined, the first \$7.50, the others \$5.00 each.

RAILROAD MATTERS.—Our correspondent, "Ammon," writing from Riverdale, on the 3rd inst., says: "The railroad bridge at Devil's Gate, is in a very critical condition, in consequence of the rising of the Weber river. This has caused the foundation to give way, thereby stopping travel over it. No freight has come down the canyon the last two days, and it is thought it will still take several days before it can be sufficiently repaired for trains to cross on it."

Business at Corinne is very dull; the merchants there are in a state of perplexity and are sending word to their forwarding agents to hold their goods, as there is no sale for them at Corinne. A great many are leaving in disgust, and speculation is at a discount, and this last-born of railroad towns is pronounced the "greatest blip of any."

ARRIVALS AND DEPARTURES BY STAGE.

From the Terminals of the Union Pacific Railroad.
C Motom, A. Clement, G. Chapin, J. W. Herriek, W. Davis, H. B. Clawson, J. W. Carroll.
To the Terminals of the Union Pacific Railroad.
C H Hempstead, J. R. Maxwell, L. S. Bent, C. R. Savage, G. C. Barton, M. Edwards, J. Ferguson, Mrs. J. C. Biddle.

There is one divorce in Ohio to every thirty-three marriages.

The following is said to be a sure and speedy cure for a felon:
"Take some common rock salt, such as is used for salting down pork and beef, dry it in an oven, pound it fine and mix it with spirits of turpentine in equal parts. Place it on a rag and wrap it round the felon, and as soon as it gets dry put on some more, and in twenty-four hours the felon will be cured."

DIVINATION.

"And the magicians did so with their enchantments." No doubt of it; those were palmy days for diviners; Egypt was in all her glory; and it is not so now. Man had by science endeavored to explain away all the phenomena ascribed to spiritual influence; nobody, comparatively, believed in the spirit of prophecy, either in a good or bad sense. There were no mediums, no "seances," no spirit-rapping, and no table turnings; no "interior revelations;" no divination in its many forms. Now these things are fashionable. How is it that this spirit which has slept for ages is again evoked? "Like causes produce like effects." It is the antagonism brought to bear against the authority of God which calls forth these manifestations; when that is not on the earth the spirit of divination slumbers. It is only when prophets and apostles are among men with a view to bring about the Government of God; when this power as well as this authority are made manifest, the power of the opposite is needed to decide.

It is not fair to assume that these men were necessary in their motives, although some may have been so; they seem to have devoted themselves to study with a determination and disinterestedness such as usually characterize the earnest enquirer after truth; they were temperate in their lives, and even mortified their bodies by an abstinence from the sensualist; and this was all done with a desire to find favor with the gods "to whom all secrets are known." Men of this stamp were likely to get information from the unseen world; and in their researches after truth, as they understood it, they could hardly fail to stumble upon some of the principles which influence, if they do not control, human actions, and arrive at a knowledge of some of the great, but simple, natural laws, which lie at the foundation of things. No stone was left unturned by them in their pursuit of that kind of knowledge they sought after: magic in the use of numbers and cabalistic characters; divining by omens, as the flight of birds, or the which practice remains with us in the old saying: "One crow good luck, two crows sorrow." There is luck in odd numbers, etc.

As to the cabalistic marks they are still used on the eastern continent; and traces of the same are found in the practice of hoarding a crooked sixpence or any coin with a hole in it "for luck," and in marking potatoes and other substances, with mystical characters to act as "charms."

Many very curious things were discovered by the magicians as they were called, the memory of some of which has been preserved to this day by tradition and in the "learned books" by those who dabble in the same "sciences." But it appears to have been more by communications with the unseen world that they obtained intelligence concerning things about to transpire on the earth.

Not that such kind of intelligence was at all times reliable, it was not so; but that a great many things were revealed which did prove true, there is abundant evidence on record. This was indeed, the secret of the success of the "soothsayer," or, as the word implies, truth teller; for by an infatuation which appears natural to man, that which really occurred was believed to be the result of the prediction, and that which did not happen was attributed to a lack of faith in the people.

But that great wonders were wrought by the skill of the ancients in divination there can be but little doubt; it could not all have been deception any more than it is now. They may have had, as they have now in Asiatic countries, their sleight-of-hand conjurers of the "Wizard of the North" genus. Still, the fact of their having deceivers or imitators, shows that the popular belief was in favor of those things being possible, and it is strong evidence that real miracles were performed. Not that there were then any more than there are now, miracles in that impossible sense believed in by the ignorant, something done without a cause; but there were acts performed which were the result of natural operations not then understood by the masses. There is strong presumptive evidence of the fact that the prophets of Baal, for instance, did at times obtain fire from some supernatural source to consume their sacrifices, or it is not reasonable to suppose that four hundred and fifty men would have been so unwisely to expect such a thing, as it was in the presence of Elijah that they failed, for which there must have been a reason; the sequel informs us what the reason was.

It is not logical, then, to deny to those ancient magicians the powers which both sacred and profane history ascribe to them; neither is it charitable to attribute it to venal or corrupt motives. As a class they were kept about the courts of kings and great men; great things were expected of them, and no doubt were realized; and it appears that they did not fail except when they were in the presence of beings who had higher powers than themselves.

By taking this view we get rid of many difficulties which present themselves to the reader of ancient history; we can understand how it happened that in the Court of Babylon "the magicians, astrologers, soothsayers and Chaldeans," were baffled in the presence of Daniel, and to come nearer to our own times, the powerlessness of such men in the presence of Jesus and his disciples.

As to our denying the existence of great powers of divination in ancient times, because we cannot understand how they were attained to it, would be quite as just to deny the existence of these things now for the same reason. If the ancients had their soothsayers and astrologers, the moderns have their fortune tellers and Zedkies; if the former had their necromancers, who held communion with the spirits of the departed, so have the latter—billions of them—in the "spiritualists." If they believed in sorcery, many now believe that their cattle or themselves can be "bewitched." If they had those who by their incantations could command the sick to be healed, in these days there are "Zouaves" and mesmerizers. If they had their witch of Endor to call up the shade of Samuel, there are those now who claim to call up Moses, Julius Caesar or any one else when wanted. If they shut up their mediums in the secret recesses of the "adytum" to commune with the dead, there are in our day "seances" in which the Davenport, or others, are shut up in a cabinet, certainly for a less laudable purpose than the ancients sought in the secret chamber, which was to get information.

Now it is reasonable to believe that all these things are by the same spirit, for the works are the same. Never did this spirit shine forth more conspicuously than when the authority of the living God was upon the earth. With that authority if the spirit of

divination is not co-eval in the heavens it appears to have always been contemporaneous on the earth, and it has always been antagonistic to that authority. Fifty years ago there was a great lack of faith in the supernatural; it is not so now. Man had by science endeavored to explain away all the phenomena ascribed to spiritual influence; nobody, comparatively, believed in the spirit of prophecy, either in a good or bad sense. There were no mediums, no "seances," no spirit-rapping, and no table turnings; no "interior revelations;" no divination in its many forms. Now these things are fashionable. How is it that this spirit which has slept for ages is again evoked? "Like causes produce like effects." It is the antagonism brought to bear against the authority of God which calls forth these manifestations; when that is not on the earth the spirit of divination slumbers. It is only when prophets and apostles are among men with a view to bring about the Government of God; when this power as well as this authority are made manifest, the power of the opposite is needed to decide.

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