

# THE DESERET NEWS.

TRUTH AND LIBERTY.

NO. 52.

GREAT SALT LAKE CITY, WEDNESDAY, FEBRUARY 29, 1860.

VOL. IX.

[From Saxe's New Volume of Poems.]

## FATE'S CATALOGUE OF COLLEGIATES.

'Tis twenty years and something more,  
Since, all athirst for useful knowledge,  
I took some draughts of classic lore,  
Drawn, very mild, at —rd College;  
Yet I remember all that one  
Could wish to hold in recollection;  
The boys, the joys, the noise, the fun;  
But not a single Conic Section.

I recollect those harsh affairs,  
The morning bells that gave us panics,  
I recollect the formal prayers,  
That seemed like lessons in Mechanics;  
I recollect the drowsy way  
In which the students listened to them,  
As clearly, in my wig, to-day,  
As when a boy I slumbered through them.

I recollect the tutors all  
As freshly now, if I may say so,  
As any chapter I recall  
In Homer or Ovidius Naso,  
I recollect, extremely well,  
"Old Hugh," the mildest of fanatics,  
I well remember Matthew Bell,  
But very faintly, Mathematics.

I recollect the prizes paid  
For lessons fathomed to the bottom:  
(Alas, that pencil marks should fade!)  
I recollect the chaps who got 'em—  
The light equestrians who soared  
O'er every passage reckoned stony;  
And took the chalks—but never scored  
A single honor to a pony!

Ah me! what changes time has wrought,  
And how predictions have miscarried!  
A few have reached the goal they sought,  
And some are dead and some are married!  
And some in city journals war;  
And some as politicians bicker;  
And some are pleading at the bar,  
For jury-verdicts or for liquor!

And some on trade and commerce wait,  
And some in schools with ounces battle;  
And some the gospel propagate,  
And some the choicest breeds of cattle;  
And some are living at their ease,  
And some were wrecked in the "revulsion,"  
Some serve the State for handsome fees,  
And one, I hear, upon compulsion!

Lamont, who, in his college days  
Thought 'em a cross a moral scandal,  
Has left his Puritanic ways,  
And worships now with bell and candle;  
And Mann, who mourned the negro's fate,  
And held the slave as most unlucky,  
Now holds him, at the market rate,  
On a plantation in Kentucky!

Tom Knox, who swore in such a tone  
It fairly might be doubted whether  
It really was himself alone,  
Or KNOX and Erebus together—  
Has grown a very altered man,  
And, changing oaths for mild entreaty,  
Now recommends the Christian plan  
To savages in Otahelt!

Alas, for young Ambition's vow,  
How envious Fate may overthrow it!  
Poor Harvey is in Congress now,  
Who struggled long to be a poet;  
Smith carves (quite well) memorial stones,  
Who tried in vain to make the law go;  
Hall deals in hides, and "Pious Jones"  
Is dealing faro in Chicago!

And, sadder still, the brilliant Hays,  
Once honest, manly, and ambitious,  
Has taken latterly to ways  
Extremely profligate and vicious;  
By slow degrees—I can't tell how—  
He's reached at last the very groundsel,  
And in New York he figures now,  
A member of the Common Council!

## REMARKS

By ORSON PRATT, Tabernacle, Feb. 12, 1860.

[REPORTED BY G. D. WATT.]

I have listened with much pleasure to the remarks that have been made by Br. Hyde.

The subjects upon which he has dwelt this morning are of great importance to the Saints of the living God; they are subjects upon which I have often meditated; and it rejoices my heart to hear them so nobly illustrated before this congregation.

The subject of the concentration of the mind is one that both old and young are interested in; from the fact that it has, not only a bearing on this present life, but upon our future state of existence.

If we should inquire, how it is that mankind in this present life are able to accomplish naturally many great and important things, the answer would be, because they have the power of concentrating their minds upon the subjects that are before them. It is, therefore, not only a subject that interests the Saints, but it is one which interests all intelligent people more or less. Nothing very great can be accomplished without a concentration of mind.

If we had time, we might illustrate this subject still farther. We might refer you to some of the great and remarkable examples on record, in relation to those men who are denominated by the world "learned men." See what they have accomplished. For instance, permit me to refer to Sir Isaac Newton. How was it that he was able to make his important discoveries? Because he had disciplined his mind to that extent that he could concentrate it for a long period of time upon one object. What discoveries did he make by this means? He discovered that peculiar kind of force that holds together the celestial bodies of the universe. He not only discovered the force, but its intensity. He not only discovered the intensity of the force which holds together the planetary bodies of our solar system, but he discovered its variation, depending upon the distance of those bodies one from another; but these were only the very elements of his discoveries; having, by the concentration of his mind upon these subjects, learned some of the leading characteristics of this force, he was enabled to trace out its results in many of its intricate bearings upon the variety of motions which the different bodies of our system have, explaining them as the results of the force which he had discovered.

What a remarkable concentration of mind there must have been in order to solve a problem of so intricate a nature!

It is true, we find in some of our elementary treatises that Newton discovered the law of gravitation by merely observing an apple fall from an apple tree. But I would inquire, was it the first apple that ever fell? No. Was he the first man that ever observed a falling apple? No. Why then, did not other people discover this universal law, if barely seeing an apple fall was sufficient to open the discovery. Such was not the fact; it was not every man that had disciplined his mind to contemplate the subject of the forces of the universe. It was not every man that had made himself thoroughly acquainted with the dynamical action, or the laws of motion and forces.

Newton had trained his mind upon this subject. He had while in college, concentrated the energies of his mind for many years upon the subject of mathematical and mechanical problems, inventing a new species of Geometry. All these studies were calculated to habituate him to a control of his mind. Naturally speaking, there is no study which is so well calculated to give a concentration of mind as that of geometry, or mathematics.

If a person follows those studies, he becomes accustomed in time to this habit, and obtains power to abstract his mind from surrounding objects, and to make it bear with all its force on the problem he is trying to solve. In geometry, for instance, he learns to distinguish the relations one part of his diagram has to another; he reasons from known relations to those which are unknown, and thus discovers many new truths.

By this means, he not only discovers important geometrical truths, but also at the same time, disciplines his mind. The habitual concentration thus acquired, enables him to bring all the energies of his intellect to bear upon any other branch of science; or to reason closely upon all subjects which he may have occasion to investigate.

For instance, when he rises before a congregation, if he is accustomed to public speaking, he can bring all his mind to bear on the subject before him, and concentrate his arguments to prove the point he wishes. His mind is more powerful by this discipline and habit, than if he had suffered his thoughts to ramble all his previous life.

I make these observations to show what great things have been accomplished by concentration. Therefore, if man can accomplish so much without the particular aid of the Holy Spirit; that is in a natural point of view, how much more can he grasp within his comprehension, and how much greater will be the work that he can accomplish in a spiritual point of view? that is, when the spirit of the living God rests upon him. If a person trains his mind to walk in the spirit, and brings his whole mind to bear upon its operations, and upon the principles of faith which are calculated to put him in possession of the power of God, how much greater will be his facilities for obtaining knowledge than those which any natural man possesses.

All those various problems, solved by Newton, and the great and magnificent discoveries made by him, could be learned by a spiritually minded man in one hundredth part of the time. In what manner? In the manner which has already been pointed out to you by Elder Hyde, namely, by the concentration of mind; by this, we can penetrate, as it were, through the veil, and receive revelations from the heavens—from those superior beings who comprehend, not only the discoveries that are made by man upon the earth, but ten thousand times ten thousand more than have ever entered into the heart of man to conceive of. Those beings, to a properly concentrated mind, can reveal more knowledge in one day than what can be obtained by the learned in a score of years.

Here then the Latter Day Saints have the advantage of the present generation. In the first place, we have the same natural facilities that the learned of the world have; we have the same books they have, and the same privi-

lege of searching out knowledge—and, in addition to all those facilities, if we are walking up to our privileges before God, we are entitled to the gift of the Holy Ghost, which is the spirit of revelation, which, when we properly train our minds according to the law of God, can open to us the hidden mysteries of the works of God—the mysteries of astronomy, chemistry, geology, and ten thousand mysteries which never could be unfolded by the natural reasoning of man.

Let us combine these two together, let us learn to train our minds religiously and scientifically, and in the proper channel. But, inquires one, "Ought we not sometimes to let our minds rest?" Yes. God has ordained day and night. The night he intended for a season of rest. If we observe the rest God has granted to us, and cast from our minds everything which would trouble them, and sleep sweetly during the shades of night, our minds will be abundantly refreshed, and we shall be enabled in the morning to begin and discipline them anew with fresh vigor.

We can train the mind for several hours during the day, bringing it to bear upon whatever subject is necessary. The Lord had in view, in introducing day and night, not only the rest of our bodies, but also that of our minds.

But many suppose that we have so many temporalities to influence us, and so many causes, perplexities and anxieties of this world to contend against, that we do not have power to concentrate our minds as we could wish. I am aware of this, but different men have different callings. Some are called to one purpose, and some to another. It is not to be expected that the man who is called to labor at his farming occupation, his mechanical business, or his manufacturing establishment, can discipline his mind in relation to some scientific pursuits to the same degree as another, who has more leisure, or whose calling differs. But there is in this thing, generally speaking, too great a neglect, not only in scientific men, but in those who are pursuing other callings.

There are many hours that run to waste which might be profitably employed in training the mind when the body is not fatigued, which are spent in idleness or foolishness, and which do not tend to benefit you or your generations after you. There are hours and hours which might be profitably spent in disciplining the mind and treasuring up both spiritual and natural knowledge, that often run to waste without benefiting any one.

The study of science is the study of something eternal. If we study astronomy, we study the works of God. If we study chemistry, geology, optics, or any other branch of science, every new truth we come to the understanding of is eternal; it is a part of the great system of universal truth. It is truth that exists throughout universal nature; and God is the dispenser of all truth, scientific, religious and political. Consequently let all classes of citizens and people endeavor to improve their time more than heretofore—to train their minds to that which is best calculated for their good, and the good of the society which surrounds them.

I do not know when I have been so much interested, as I have been in hearing the remarks from Elder Hyde, this morning, on this subject. It is a subject that has impressed itself on my mind. Last Sunday in Tooele city, I delivered a discourse showing the necessity of the concentration of mind in family prayer and in our secret prayers. But these points have been ably handled by Elder Hyde.

In conclusion, I wish to say, that it is not only necessary to have a single eye to the glory of God in searching for religious truths; but also in acquiring scientific truths and in all of our researches for truth we should seek the aid of the Spirit of God. Amen.

WHAT A COUNTRY!—A letter-writer from Japan says:

"In all my travels in this country, during the seven months which we have at various times spent in the same, it has never fallen to my lot to see a gentleman and lady, either of high or low rank, walking lovingly together, as can be seen in our own beloved country.

If one can judge by appearances, the Japanese of Jeddo are an industrious, hard-working people. Their day's work commences at daylight, and they do not quit until sundown; and for such long day's labor they receive but one hundred pieces of cash—equal to ten cents of our currency—and they are in fact slaves to the rich, who oppress them in all ways. When the coolie or mechanic happens to meet or pass a wealthy merchant in the streets, the former must, by the laws, stop and bow his head nearly to the ground until the rich man passes by.

Jeddo has its public schools, and they are supported by a direct tax upon the people; and the Japanese interpreter gave me to understand that the law was very severe upon all parents who neglect to send their offspring to school.

In the outskirts of the city all kinds of mechanical trades are carried on to a very great extent. In many of the shops and factories the young girls and old women are to be seen hard at work at all sorts of manual labor, such as planing and sawing timber, boards, &c."

## CORRESPONDENCE.

SOUTH WEBER, DAVIS COUNTY.

EDITOR DESERET NEWS—

DEAR BROTHER:—On the 20th inst, I visited South Weber, partly on business and partially for pleasure. Fortune so far favored me that I did not break down my carriage until I got within half a mile of the settlement, and hence was enabled to reach the school house just in time to participate in the festivities of the day.

A public dinner had been provided for the inhabitants of the village, rich and poor, high and low, without distinction. By 2 o'clock p.m., the house was well filled, and the company sat down and partook of an excellent dinner. The entertainment provided was as ample as it was good; and the citizens and invited guests gave many striking expressions of their entire satisfaction with the sumptuous feast that had been prepared by Bishop Cook and his associates.

When the tables were removed a very interesting concert was given by the Farmington Brass Band, which is conducted by Mr. Henry Pugh, an accomplished musician. The principal singers were Messrs. Glover, Knowles, Welling, Steed, Myers and Dye, and Messrs. Henry Pugh, Job Welling and Thomas Steed delighted the audience with the well known trio—"A little farm well tilled."

Addresses were delivered by Bishop Cook, Elders Phileman Merrill and John V. Long.

At the conclusion of the concert, an intermission of one hour was given, after which the company went forth in the dance, which was continued till day light next morning.

Great credit is due to the Bishop and the school committee, Messrs. Wm. Kendall and David Cook, for their enterprise and vigilance in erecting such an excellent school house. The building is in its design well calculated to serve the double purpose of school room and meeting house for the ward. Its cost when finished will be over \$1000. The brethren are making calculations to open a reading room for the benefit of the settlement, and thereby circulate useful knowledge among the people.

I was told that it is the intention of the citizens to petition the Post Master General to establish a post office there, seeing that the State Road is to run through their village. At present they labor under great disadvantages, not being able to get their letters and papers until they become so old as to be almost worthless; hence some have become discouraged, and do not even subscribe for the *Deseret News*, a paper which, in my opinion should be in the house of every Latter Day Saint.

I observed that the depth of snow gradually became greater from the Hot Spring to Weber; from Farmington to the latter place it is from 12 to 15 inches deep. The mountain or upper road is the only one now traveled in consequence of the almost constant drifting of the snow, which fills up the wagon tracks on the Sand Ridge. At East Weber the snow is piled up so that it hides the fences from the gaze of those who may be traveling up the valley.

The chilling blasts of the whistling wind that came rushing down the valley from Weber canyon on Tuesday and Wednesday nights confirmed me in my previous belief, viz—that it is much colder north than it is in this city.

Yours faithfully,  
VISITOR.

JESUIT TEACHING.—A Bavarian ecclesiastic, Laurence Westenrieder, has preserved for us in their official formula the maxims that governed the education given by the Jesuits. It is a marvellous receipt for cramping the mind:

"Our followers must never adopt new opinions, but conform to the judgments of the society, and all say the same thing—men inclined to innovations will be banished from the desks—all must follow the same data in their instruction, and reject profane books, and those written in an easy style, (procul habeant libros profanos et politioris sermonis)—morality and mathematics must only be taught so far as our object demands—lastly, philosophy must be so interpreted as to agree with the scholastic theology."

"It would be a great good fortune for the people, if, after having destroyed the pernicious race of politicians, the temporal power were so united with the spiritual, that all should be governed and administered by us."

The consequences of this intellectual paralysis and factitious supineness were soon displayed. Bohemia, Austria, Hungary and Bavaria, so active and flourishing in the sixteenth century, when superior talents abounded, fell into a state of spiritual indigence and want of learned men which terrifies the historian. Before the invasion of the Jesuits, a gentle dawn spread a gradually increasing light over those countries, but no day followed that dawn; the Spanish priests brought back the gloom, illusion, and terrors of night. The rapid degeneration of intelligence was speedily perceptible. There was soon a want of proper persons to fill the government offices, govern the provinces, and represent the country at foreign courts.—[History of the House of Austria.]