

## CORRESPONDENCE.

[For the Deseret News.]

## VERACITY.

BY ALEXANDER OTT.

One of the most interesting features in the mechanism of the inner man is that department of moral feelings which is willing to receive impressions from a certain source as correct and legitimate.

That peculiar propensity or idiosyncrasy of relying in the veracity or truthfulness of others is so important relative to receiving and giving information and knowledge that, without that peculiarity of our mind, the whole system of human affairs would be confused. Because it refers to all the information or intelligence which we receive outside of our own observation—for instance: to all we derive from history and other sciences. Even in the common occurrences of daily life, we often transact business on a confidence in the veracity of a great variety of individuals.

This singular phenomenon of relying often on the truthfulness of others, is originating in a natural tendency to truth in all men, unless this interesting principle, which more or less indicates the purity of heart, is overcome and destroyed by certain moral irregularities, such as selfish purposes, so that the agent is deviating from the path of truth. And there is likewise a propensity of relying on the veracity of others, until our confidence becomes limited and is guided by cautiousness learned by our actual experience of mankind.

Hence, children and really honest, but unexperienced persons are often deceived by wily individuals and innocent statements; and, strange to say, even the greatest liar relies on the credulity of those whom he intends to deceive. The accomplishment of deception would in fact be an impossibility, if it were not for the belief or impression of men speaking generally the truth.

On analyzing the elements constituting veracity, as it appears to us as a moral emotion, as a peculiar feature of individual character, we find them to be—a correct ascertainment of facts, accuracy in relating them, and sincerity of intention touching engagements and fidelity in their fulfillment.

The correct ascertainment of facts is essential to the love of truth. Therefore, it behoves us to act with the greatest circumspection in relation to receiving a statement as true, and to exercise the mental acumen which we possess in order to satisfy ourselves that the authority on which an assertion has been made is of a nature too evident to be doubted, and that the statement embraces all the facts bearing on the subject. Such an exercise of judgment will guard us against erroneous dogmas, fallacious arguments, and enable us to find truth as such and nothing else. A person of such a mental cast, will always see things as they are, and not as they might or should be.

This peculiar process of the mind is quite different from the art of ingenious disputation and is often diametrically opposed to it. The very same exercise of judgment is necessary in relation to truisms which are supposed to be derived as the deductions or results of so-called clever reasoning that is often of a very ambiguous, sophistical nature by which disputants strive to show the keen edge of their mental acumen, without inquiring honestly and simply after truth. I wish the reader to understand here, that a ready and florid debater is not always a correct reasoner, and so vice versa, and that caviling about mere words is not proving principles.

The danger of sophistical reasoning is strikingly illustrated in the history of ancient Greece, where the first schools of the "sophists" were established about 300 years before Christ. They professed themselves equally ready to defend truth and falsehood, victory in disputation being the sole end of their labors and trusted to a confusion of the distinction between right and wrong, which produced the most fatal effects in the social life of the Greeks, because habitual indifference to truth soon destroyed all moral principle, and became the prolific parent of innumerable vices.

Love of truth is very essential to the reception of facts and the formation of opinion, as it includes also a readiness to abandon our views, when new facts and arguments are presented to us which tend to confute them. It is evident that such an unbiased habit of mind is of the utmost importance in the development of our moral and intellectual character.

A properly balanced mind will of course not allow too great a cautiousness which is sometimes arising from having been decided, to produce scepticism or suspicion relative to every evidence or to lay aside all necessary caution which would lead to credulity, but it will give proper attention to the circumstances and results of every case.

The exercise of veracity in the statement of facts whether the results of our own observation or from the testimony of others, consists in a plain, unvarnished but accurate relation of theirs, so as to produce a correct impression on the mind of the hearer, or reader.

Direct fallacy may be either the representation of facts entirely false, or in part, or in some facts being wanting or being kept out of view that would impart quite a different meaning to the whole statement, or in some being misrepresented or colored, so as to alter materially the impression conveyed by them. Independent of actual fallacy, even facts may be so related or so put together as to give them

quite a different purport from what they originally intended, or a single occurrence be quoted as common. Thus the character of a person may be judged from a single action which, if the real truth were known, might be found to be in strict opposition to his real disposition and attributed to some peculiar circumstances in which he was accidentally at the time.

It is evident from the above, that wrong impressions may be conveyed concerning the conduct of an individual, by attributing motives which are entirely imaginary, by connecting things together, that have no relation whatever, by keeping out of view circumstances which would explain or palliate his conduct, or by imparting to his words a meaning different from what they originally intended. These remarks do not refer to so-called fabrication or falsehood, but to those distortion and colorings of circumstances which are calculated to change materially the subject made by the whole.

Within the domain of veracity is also sincerity or the principle of giving to others a fair insight into our views, motives and intentions. Sincerity loves a frank, straight forward disposition; hence, it is in opposition to any hypocritical, underhanded, wire-pulling maneuvering of wily, worthless individuals who disguise their real sentiments, pretending to profess principles which they neither comprehend nor value, only in order to promote certain selfish objects. A sincere man does not mean one thing and say another, but he speaks as he feels without flattery to any one.

Thus veracity moves in the line of a straight forward integrity of purpose, endeavoring to do everything that duty requires.

Let us then reflect and practise in public what we judge to be right in retirement; we will find then that our interest, our reputation, our prospects and our present and future happiness will all bear witness to the maxim that "veracity is the quintessence of honesty," and that "honesty is the best policy."

[For the Deseret News.]

## ON THE PROGRESSION OF HUMAN KNOWLEDGE.

Human knowledge is progressive. The mind may be likened to the sandy beach, upon which we impress certain characters or things, but it has a superior power of retention. The characters inscribed upon the yielding sand can, by a simple process, be obliterated forever; whilst in the mind, though they do not at once appear, they ever remain. A truth once learned is stamped indelibly upon the soul; it may be laid aside, not put in practice for years; yet, when needed, it can be found.

Mankind cannot acquire wisdom in a day. It is the labor of years; it is the steady, slow, adding together of incidents and the life-long deductions of experience. The child has not the maturity and the strong feelings of manhood; it has not that deliberation and caution that he has. The child acts from impulse, the man from principle; the child asks not the reasons of different things, but is obedient to the first emotion that prompts to action; the man, on the contrary, must see his way; he must satisfy his reasoning faculties before he undertakes to act; but when once convinced, no common difficulty would stay his progress.

In the mechanical arts man has to serve an apprenticeship. Years will pass before he has learned one art, and then he is not perfect. He may follow it all his days and, if he be an intelligent man, he will make fresh discoveries every day. It is so in science; it is so in every thing.

Man is a progressive being; his mind expands by culture, and he is continually finding fresh beauties in nature, and other truths to learn. The mind is not satisfied with the knowledge it has, but desires more; it continually grows in strength and comprehension; its working by action becomes more vigorous; and it is more capable of penetrating the dark cloud of prejudice and error which have enveloped the human family.

Knowledge is without end. As the ocean girds the earth with a watery zone, so knowledge encircles eternity. Like the vast space in which the earth and all the heavenly planets revolve, it is incomprehensible. The mind cannot grasp at the immensity of space, nor can it comprehend the extent of knowledge. It can embrace but one truth at a time; and, in a panoramic view, extending through all time, they one by one appear.

The astronomer may be able to discover many planets, and show their motions, but he cannot tell what lies beyond the range of his telescope. It appears a blank, a void, and he cannot give a venture as to what it contains. Is he satisfied with what he knows? He is not. It is his lifelong study to devise means to progress and acquire more knowledge of the heavens. It is his thought by day and dream by night to advance the science of astronomy. They on Chaldaea's plains, who first viewed the heavenly phenomena, had not the experience of the present day to aid them in their discoveries; the science was in its infancy and had not attained the maturity it now has.

Our forefathers had not the knowledge that is enjoyed at the present day. Experience is ever adding to our stores of wisdom, and increasing the means of knowledge. The darkness which enveloped the civilized world during the middle ages has been swept away by the dawn of superior light and mankind have carried their experiments to an unprecedented extent. Knowledge is no longer restricted to a privileged few, but all equally have an opportunity to improve their faculties.

Some philosophers have attempted to prove

that the mind is susceptible of greater happiness the less knowledge it is in possession of. Were this so, all efforts to improve ourselves would be useless; but it is not. The human mind is formed in such a manner that it is impossible to prevent its advancing in wisdom. Knowledge may make the soul more sensitive to sorrow; but it is a balm a thousand fold more healing than injurious. We love knowledge for the power it gives; it displays the energies and capabilities of our nature and makes us self reliant and bold. The more we learn the more capable we are to judge ourselves and others, and the greater insight we gain of nature.

We may spend the long years of a long lifetime, constantly seeking after and acquiring knowledge; and, when evening comes, we still have an eternity before us. There are myriads of things we cannot comprehend, and if we ever expect to, it will be by a steady, persevering spirit of inquiry. We must not hurry—haste never does a thing well. We should remember the fable of the turtle and hare, and never sleep by the way; but steadily, surely pursue our onward journey.

The knowledge we gain will enable us to pursue our lifelong studies with greater relish and a certainty of gaining what we seek. The greatest drawback to wisdom is a sluggish spirit; which can be remedied by nothing so soon as action; action makes the mind pliant, and at the same time stronger; it opens the portals to the soul, and stamps upon it the image of what we learn.

It is by the cultivation of the mind that it is reclaimed from its primal state and made to be a source of benefit to its possessor. The most rough, uncouth and barren waste may, if it has any of the living principle of life within it, be reclaimed and in a measure produce fruit. By this refinement the most talented can be benefited; it polishes the roughness of nature and brings out in strong relief what good they have; the virtues they possess are shown in beautiful but natural colors and it serves, by the happy combination of every grace, to allure others on to the road to happiness.

A person may have an aptitude or genius for a certain course of study or line of conduct; but however great that aptitude naturally, it can be advanced by experience. All things that are known are but the combined experience of different ages. Little by little has truth been added to his volume of observation; one by one have facts been gleaned, tested, and stored away. Generations have lived and died and each has added something to the experience and knowledge of the present.

They who pride themselves upon their acquirements and look with insufferable arrogance upon the ignorance and superstition of their fathers should remember that, had they not prepared the way and bridged the ocean of mental darkness, the present with all its wisdom would not have been. The past is an open page on which our fathers wrote in actions their experience; they were sincere in their efforts, yet error may have detracted from their usefulness.

Life is a constant study; so great, indeed, that no one can be said to understand it in all its phases; it is ever presenting new ideas and forming new associations; each day is its sphere extended and its duties increased; but, though the burthen is heavier, we are more capable of bearing it, our powers being multiplied according to the occasion.

It is this constant and never ceasing progression of knowledge that, to a strong mind, presents the most alluring prospect. Were we sensible that, some day or other, we would arrive at a vast chasm or gulf beyond which it would be impossible for us to penetrate, our efforts would be weak or irregular, for we would know, that some time the wisest would be stayed in their progress and we would overtake them. This view presents no beauties, nor is it compatible with the intelligence of a divinely organized being.

We cannot remain stationary in knowledge; the mind has to be exercised, or it will lose its strength and retrograde. The brightest ornament a human being can claim is a polished mind and a virtuous spirit, above the meanness of avarice and envy. Virtue clothes itself in still more beautiful garments by polishing; for, when of that stern, rigid kind, it is rather repulsive than inviting in its aspect.

ORION.

## UNITED STATES ARMY PROTECTION TO THE CITIZENS OF UTAH.

FARMINGTON, June 16, 1860.

EDITOR DESERET NEWS:

On the 8th inst., a detachment of the 2nd Dragoons, under the command of Col. Howe, passed this town and, about noon, encamped about a mile northwest of the place. The soldiers were roaming about during the evening, I suppose, on the reconnoitre.

This morning at 3:30, my son, about 17 years of age, went out with the intention of getting his cattle to go to the canyon for fire wood, when he espied four men proceeding from my distillery in the direction of camp. He immediately followed and found they had stolen property belonging to me, and grasped from one a saddle, whereupon they ran; he followed and demanded from another a keg of liquor, which they had taken, but he refused to deliver it up, being determined to keep it if possible; but finally the fellow poured it out along the ground, drew his revolver and fired upon him three shots, which struck the ground near his feet.

My son also demanded some measures and other property they had stolen, but they car-

ried them off and proceeded for camp, using threats and their usual obscene language.

In a few minutes, the boy returned and gave me the information. I immediately went to the door, heard firing and found they had returned some distance in pursuit and counted seven distinct shots, several of the balls having lodged in the adobies of my house. I proceeded to the distillery, found the door broken open, two or three gallons of liquor spilled on the floor, the worm broken and other depredations committed.

I called in three respectable persons to witness the same and proceeded to the camp and laid the matter before the commandant and some of his officers. My son picked out the men in the Colonel's presence, one of whom immediately decamped. The Colonel demanded their revolvers, one of which, he stated, had all its charges in, though he said nothing of the other two, which my son observing, found there was only one or two shots in them—the fourth not being called for nor any further inquiries made.

Col. Howe professed to disbelieve my statement as also that of my son; made some remarks to the officers present and ordered the march forthwith, without offering any redress whatever.

HENRY PUGH.

**Hall's Sarsaparilla Yellow Dock and Iodide of Potass** is prepared from the finest red Jamaica Sarsaparilla and English Iodide of Potass—admirable as a restorative and purifier of the blood, it cleanses the system of all morbid and impure matter—removes pimples, boils and eruptions from the skin—cures rheumatism and pains of all kinds—All who can afford should use it, as it tends to give them strength and prolong life. Sold by Druggists generally, at \$1.00 per bottle.

R. HALL & CO.,  
Proprietors, Wholesale Druggists, 143 and 145  
8-6m. Clay street San Francisco.

## Save your Paper Rags.

The inhabitants of Utah are requested to gather up and save their worn out wagon covers, and every description of cotton and linen rags for paper making, and deliver them, from time to time, to the Bishops of the several Wards, or the 'News' and 'Mountaineer' Offices or their agents, for which, when clean, they will be allowed five cents a pound. The rags can be sufficiently cleansed in pure water, without soap.

It is expected that, in a few months, all who wish can receive paper in exchange for rags.

9-11 EDWARD HUNTER, Presiding Bishop.

## General Notices.

## WANTED IMMEDIATELY

A DILIGENT hand that can drive a team or run a saw mill. I will pay good wages. Enquire N. W. Whipple at Nell's mill, or at his residence in the 19th Ward.

15-2 N. W. WHIPPLE.

## HOME MANUFACTURE.

ELIZABETH TUFFS, on the corner of Emigration street and the State Road, 8th Ward, manufactures Artificial Flowers, from feathers painted. She also stamps Embroidery on Cotton, Linen, Silk and Leather. Will our real friends of the mountains patronize home manufacture?

3-3m

## COAL! COAL! COAL!!!

I WILL furnish COAL of an excellent quality at the mine, in San Pete county, having it always on hand, at \$5 per ton, or I will deliver it in Great Salt Lake City, if satisfactory arrangements are previously made, at \$10 per ton.

7-3m GEORGE PEACOCK,  
Manti, San Pete County.

## WOOL AND ROLLS.

ALL Persons who brought their Wool by the middle of May, call and get your rolls.

All persons coming from a distance with their wool can return with their rolls, as we are able to do good work and to the amount of 450lbs a day.

14-11 E. R. YOUNG,  
Sugar House Carding Mill.

## NOTICE.

I hereby given that we intend applying to the County Court for Great Salt Lake County, at its adjourned session, on Thursday the 21st inst. for the grant of a certain canyon, beyond the summit on the road to Snyder's mill, that we are now occupying for the purpose of Lumbering, Shingle making, Coal, Bark peeling and Turpentine purposes.

15-2 JOHN R. CLAWSON,  
SAM'L E. WILLIAMS.

## GREAT SALT LAKE COUNTY COURT.

THE June session of the County Court for this county was, on Tuesday the 5th, adjourned till Thursday the 21st inst. at 10 a.m., at which time all having any matters for the consideration of said court, and especially those feeling themselves aggrieved by the assessment for the current year, which has just been completed, can attend and be heard.

15-2 JOHN G. LYNCH, Clerk.

## WOOL CARDING.

THE Subscriber hereby informs the Public that the CARDING MACHINES, at the Sugar Works, are in complete operation, and under the superintendence of an experienced workman. All wool left for carding will be immediately attended to in its turn.

TERMS: Twelve and a half cents a pound in cash, or one-sixth of the wool.

N. 9. All persons having had wool carded last year, and left at the mill, at the Sugar Works, will please call and get it, as it is all ready for delivery.

8-11 B. Y.

## SELLING AT COST WITHOUT FREIGHT!

WILLIAM DERR

RESPECTFULLY informs the Inhabitants of Utah that he has commenced in a King Combs at his residence, one block south of Union Square, 16th Ward. If you want fine or fancy dressing combs now is your time. I will take in exchange Grain, Flour, Corn, etc., at Tithing prices. CASH taken at par.

## ADMINISTRATOR'S NOTICE.

NOTICE is hereby given that we have taken out letters of administration from the Probate Court of Great Salt Lake County, upon the Estates of Thomas S. Williams and Parmenio A. Jackman, late of G. S. L. City, deceased. All persons indebted to either estate, or to the late Firm of Williams & Jackman are requested to call on W. L. Appleby, our authorized agent and attorney, and settle the same forthwith; and those having claims against said firm, or the estates respectively, to present them under oath or affirmation for settlement.

PHILEMON C. MERRILL, } Administrators, &c.  
LEVI JACKMAN. }

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