

HINTS.

BY ALICE CAREY.

The flower I see, I do not see,
Unless within my mind
Are airy flowers of poetry,
Waiting to be defined.

The words of wisdom unto me
As foolishness appear,
Unless that I, unconsciously,
Am wise before I hear.

The minstrel's sweetest melodies
All vainly, vainly ring,
Unless he practises the tunes
Which I in silence sing.

Beauty is not quite beautiful
Even in the fairest face,
Unless it be the interpreter
Of spiritual grace.

Whatever things are best, imply
Something themselves above;
I: love could speak its tenderness
It were no longer love.

All hopes, all dreams, all soft delights,
Would perish at their birth,
But that we know them to be hints
Of joys beyond the earth.

LITERARY AND EDUCATIONAL MATTERS.

It was no idle fable of the Romans and Greeks that all great eras on earth were heralded by commotions in the aerial world, portents and prodigies in the heavens, gleaming squadrons of celestial combatants and all the shock and thunder of war.

Literature, if based on correct principles—if under the auspices of the Priesthood, is the intellectual heaven of society, and there, high up, in its serene regions, where earth's poets and prophets dwell, the battle is fought and decided, before practical men begin to brace themselves for the war.

All revolutions in the political and social world are begun in the higher region of the intellect, the thought that penetrates the immensity of space and soars high up into those holy places that are marked with the circle of eternity.

Whoever again looks upon his vanished hours can perhaps recall some slighted moments, if not years, and then a feeling of remorse at a disregard of one of the most precious things—time, will overcome him, but how is he whose life has been a fearful blank in relation to education to console himself, if the fault was his, at the idea that of the years wasted on trifles or in indolence, a few might have been saved and devoted to the cultivation of the mind?

One hour a day employed in mental improvement is enough to make an ignorant man wise in ten years, to provide the luxury of intelligence to a mind torpid from the lack of thought, to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvest of glorious deeds.

Does not Nature in her simple but lovely landscape embellishments teach man a lesson more emphatic, more palpable, because real and tangible, because appealing to the heart and mind of the beholder? Who can gaze upon fields crimson and yellow with the riches of the bending orchard and the waving grain; who can look upon the sweet, fruitful and serene scenery of rustic life, without realizing that God in great, visible and palpable operations and results images the fine and unmarked processes that go on in man? And yet few seem to understand the lesson taught by the purple grape glistening kindly and the oak that drops acorns for future oaks—that all is life usefulness and harmony.

Why then should not the mind be cultivated and stored with knowledge? The history of all nations shows plainly that sometimes governmental structures that bade fair to become costly edifices, fell to pieces in consequence of the materials constituting so wondrous a pile being inadequate to the task before them.

No one will doubt that the education of a rising generation is of vital importance for the advancement of a people in an intellectual, moral and social capacity. The children who now frequent the infant institutions of tuition in these valleys have, as members of the kingdom of God, a career before them more magnificent than the most gorgeous pageantry of royalty, more sublime because leading the youthful mind up the scale of divine knowledge. Hence those who signalize themselves in knowledge and virtue, are likely to become the future pillars on which the burthen of Jehovah's great work will have to rest.

The mightiest nations whose deeds have been celebrated by the most versatile pens of different ages, sink into utter insignificance when compared with the Latter-day Saints, because we are erecting on the rock of eternal truth—on the foundation of divine revelation an edifice that will surpass in power, grandeur and beauty the proudest and mightiest empires of ancient and modern time.

Thus, while looking in the coming years and stepping in the alluring paths of honor and glory stretching away through fair-flowered vistas, the youth will set out on the journey of life, light-hearted and hope-freighted, treading joyously on, may heaven avert the darkening cloud, the thorny path and mildew of disappointment, because life is so fair, so sunny and so alluring to the innocent and pure.

Yet with all this, the educational establishments in this Territory are not exactly the

genius and talent-fostering institutions we expect them to be at some future time.

We do not intend to comment critically on the abilities and acquirements of the teachers of this city, we believe the majority to be good, humble and competent men who exert themselves to their very utmost to do justice to the pupils under their care. But the circumstances surrounding those engaged in conducting schools are generally of so adverse a nature and so unpropitious to the mental development of children, that, to speak candidly and correctly, the educational results, with a few exceptions, have been below zero—that is, that what the teacher anticipated realizing by his labor has not been accomplished.

The very fact of having from 50 to 100 pupils of either sex, of different ages and dispositions, crowded or rather packed in one often badly-ventilated or otherwise uncomfortable room, is a great hindrance to a proper or systematic classification of the scholars.

A full school is generally though erroneously considered a good one. A full school may be a good one, but it does not follow that it is always a good one.

In the country of Pestalozzi, in Germany, the pupils are always, both in primary schools and academies, strictly separated so as to give full scope for a systematic and salutary development of the intellect.

As soon as the child begins to observe external things through the media of the senses, the education begins, and we would act wisely were we to follow out the system which Nature teaches. The eye of childhood ought to be trained to notice and judge of forms, distances, colors and all the natural objects with which creation abounds, so as to give to all the sensorial faculties a harmonious development, and thus cultivate, in fine, to their fullest extent the powers of observation. The pedagogues should remember that mental discipline always lies in the direction of the natural order and exercise of the mental powers. Hence, if an educational establishment is rightly conducted, the powers of memory, imagination and judgment will be called on at their proper time and their proper places, in order to elaborate into a harmonious mental structure the materials of the mind, consequently the teacher should lay a particular stress upon explaining every principle connected with the respective studies of the pupils so that they may be able to give a reason for everything they learn; this refers especially to arithmetic, the mathematical and philosophical studies.

The full exercise of a spontaneous and immediate induction of the untutored, infantine mind is of great importance, as in relation to our intuitive conviction, that every change or event must have an adequate cause. This is a principle of daily application, and one which is acted upon with absolute confidence in the ordinary affairs of life by all classes of men. From every work, for instance, we infer not only a cause, but a cause which both in degree and kind is exactly proportioned to the effect produced.

If the teacher acts upon the foregoing principles, he will manage the pupils according to their talents, and especially see that they learn to think, to make inferences and particularly to understand that every idea of a speaker or writer should be the logical development of the preceding one. In order then to carry on such a pedagogical course successfully, each class ought to have a certain mental as well as scholastic standard, that is, those studying the alphabet ought to be by themselves in a room with a particular teacher to instruct them, and not be seated promiscuously with pupils working the extraction of the cube root, or studying other more advanced sciences.

The reflective reader will readily perceive that from a defective classification of pupils are more or less arising those evils of which parents complain so frequently, viz.: that children will attend a school for years, and be neither spellers nor readers, to say nothing of an utter ignorance of the common principles of punctuation.

Here we must say that we do not expect common school-teachers to be classical scholars, that they need not to be, but we most positively assert that both pedagogically and educationally, they ought to be competent to govern a school, and be familiar with the orthography of their own language. From one or two cases that came to our notice, we know that men who profess to be teachers are committing gross grammatical and orthographical errors; we do not wish to say anything about phraseological mistakes—the latter we consider pardonable peccadilloes in men of a common education.

But relative to some who profess to have attainments of a higher order we would kindly and respectfully correct some philological and historical errors which we heard at a public lecture in this city. The pronunciation of the *th* is not peculiar to the English language, but the Greeks have the same sound in the letter *theta*, and there is still sufficient evidence on record that the *th* did exist in the German language up to the 13th century, when it was substituted by the present *sz*. Hence the pronunciation of the *th* is both of Grecian and Anglo-saxon origin.

Classical and foreign names are being pronounced according to certain idiomatic principles of the original language from which they are derived. Thus a thorough Greek scholar will not anglicise classical words, but speak them in accordance with the power of the vowels of that language, and in that respect the Greek corresponds with the Roman, German, Scandinavian and Semitic languages. But the pronunciation of the English in it,

genius is, according to Bishop Horsley, entirely different from that of any other language, whether ancient or modern; hence the extreme difficulty for foreigners to pronounce English words correctly, and the prevailing custom of the Anglo-saxon race to anglicise foreign names.

In conclusion, we will say that we believe a momentum to have arrived in the history of the kingdom of God, when the genial nature and tendency of literature and education, the potent offsprings of human genius, will gather at their shrines the flower of Zion's sons and daughters, and thus be not only used as the fleeting vehicle of oral communication, but be the true epitome of all the intellectual capabilities and progressive improvements of our rising Territory.

[For the Desert News.]

AN ADDRESS OF A C. V., AT CAMP DOUGLAS, TO HIS COMRADES.

Attention, comrades! we are enlisted for the war, and we fight the battles of our country, not for mere pay, but because we love our free institutions and our noble government, which has given us so many blessings, protected our rights, and made our nation respected over the whole world. The rebellion, which has interrupted our peace, and which aims to break up our once happy Union, is the work of designing and ambitious men, who have disregarded the voice of the people. We do not abhor our Southern brethren, but we condemn the designing men who have cheated and beguiled them into war, which has already caused the loss of thousands and the destruction of an incalculable amount of property.

We fight for the Union, for the Government, and for the glorious old flag whose stars and stripes have been respected by all nations. We fight for the hallowed memory of our revolutionary fathers, who shed their best blood and treasure for the achievement of our independence. We pledge our lives, our property, and sacred honor, never to cease our efforts until our nation shall triumph over Southern treachery, and be blessed with an honorable peace and a return to its sworn allegiance. That we may be qualified for our arduous duties, we must be brave, obedient to discipline, willing to encounter hardships, and faithful to our cause.

In camp-life there are many temptations before us which require much resolution to resist. A good soldier is to set his face as a flint against all those enticements to sin. His true manliness should teach him this, and a regard for his own soul and his duty to his God should guard him against falling into the trap set by evil doers. If he does not wish to be degraded and dishonored, he will avoid these evil courses, which can only bring ruin in the end. The soldier who wishes to be trusted and respected, and rise in his profession, will show that he is above those low vices which angels in heaven weep over, and at which only devils can rejoice. We should be observant of military regulations; we know this to be our duty; but instead of a sullen obedience, we should be cheerful and prompt in obeying orders, and resolved to excel in whatever belongs to skillful and well-informed soldiers.

Some soldiers are slovenly in their habits; and without the proper ambition to take a high stand, of course they will never succeed in obtaining the good opinions of their superiors. Expertness in drill and attention to all army orders is an excellent preparation for battle. It is soldiers of this class that never flinch in danger, and never think of cowardly retreat. A panic fear never seizes upon regiments thoroughly drilled, in which every man feels that he can trust in his comrades. It is the best way to secure one's safety, to be a good and attentive soldier.

War is a terrible necessity at best. Sickness, wounds, and death are frequent occurrences in camp life, and every one should feel a tender regard for his suffering comrades, and strive to comfort and aid them. It will always be very grateful to the sick and wounded to know that their comrades feel for them and are ready to help them in their fallen condition.

Let us stand by our gallant Commander, who appreciates our services, hears our complaints, makes wrong right, and gives us all our just deserts.

We frequently speak of the past and compare it with the present, and discern a great contrast in commanding officers. There was a time when we were disrespected and treated worse than the meanest brute of creation. But now, how changed! every thing passes off smoothly, and in accordance with right and justice, and good will to man. You have feelings and so have I; and when we are disrespected and ill-treated, we feel it in every bone and fibre of our physical frames. We are not brutes, but human beings, who have linked ourselves together *en masse* to sustain our nationality.

God knows the feelings of all our hearts in the great struggle for human liberty. All we desire upon the face of the globe is right and justice; and believing the liberty purchased by the blood of our fathers is right and justice, and without it we can do nothing, and are unworthy the name of American citizens.

In this view of the present condition of our country, we cannot avoid the patriotic impulses which rise above dollars and cents, above the pleasurable walks of life, above the sweet voices from home begging us to stay, warning us of the dangers; and give ourselves up for the liberty breathed into the nostrils of man, and sustained by those gal-

lant and noble patriots who fell upon the battle-field of their country, and whose spirits are hovering around the ethereal throne, and their memories are engraved upon the highest and most glorious monument of earth.

May we be once more united in the bonds of union, so strong that no earthly power can sever, and may prosperity and happiness forever permeate the social atmosphere throughout the length and breadth of our native land. Methinks I hear a murmuring sound from the mighty dead, "Onward, onward; stand by your altars and your sires, God, and your native land."

H. F. C.

THEATRICAL CRITIQUE.

We allowed the play of "Damon and Pythias" to run its course previous to our notice of the performance. It was a decided hit, and sufficiently proved the class of plays which will in time become the most popular with this community. However much authors might delight in tragedy as affording the highest scope for dramatic genius, and star actors prefer it for the finest displays of their profession, still, tragedy is not conducive to public morals, nor healthful in its public performance. But such plays as "Damon and Pythias" inculcate the highest virtue, and the noblest moral and, at the same time, give room for the best efforts of the dramatic poet and the first class actor.

Mr. Lyue, as Damon, showed himself an artist of the first class. He has an advantage possessed by no actor that has appeared upon our boards—namely, a professional training of thirty years.

The appearance of an old star of the East in our theatrical firmament has not in our telescopic view of the future, eclipsed our rising stars of the West. Give us only the time for the discovery of our theatrical luminaries, and nights enough for them to rise and shine, and we shall possess stars of the first magnitude, to revolve in every sphere. We are fast traveling towards this artistical glory. Already have we a national theatre, that any people might be proud of, especially when it is considered that this splendid edifice is erected in a location, not long since, the very heart of desert valleys and rocky mountains. The scenery of the house is magnificent, the management masterly, and the costumes and properties costly, substantial and chaste. Of our splendid orchestra we may justly boast, without an apology. Under its talented leader, it could hold a place in a London house—sustain a reputation where theatres have become nearly as venerable and orthodox as St. Paul's cathedral. Nor is this all; for although, as yet, our stars of the highest spheres are looming in the future, we have a good company of comedians and minor actors rich in natural talent. It is true, they only shine as amateurs; but to us, it appears that legitimate actors, like poets, must be qualified with Nature's diplomas; and, when thus endowed, they are more than amateurs, though they should lack professional experience and training.

In the play of "Damon and Pythias," the parts were generally well sustained, and the effect of the whole was imposing. We think that Mrs. M. Clawson made Hermion the principal female part in point of effect. In her last scene with Damon, much feeling and pathos were displayed, and the character of the woman and wife was more visible than that of the actress. This was as it should be, for nothing more diminishes the effect of a play than for the audience to feel that the person is merely acting a part, instead of entering deeply into its passion and sentiment.

Of the farce "Nan, or Good for Nothing," we cannot speak, not having been present at the performance on Saturday evening; but the "Artful Dodge," on the following Wednesday, was very laughable and sustained by a good corps. Mr. Phillip Margetts was, certainly, the most artful dodger that has yet appeared upon our boards.

ALPHA.

A PLAYFUL LION.—The *African*, of Constantinople, Cape of Good Hope, states that as a woodcutter was lately proceeding from St. Charles to Gastonville he suddenly saw crouched in the road before him an enormous lion. Seized with terror, he turned round and ran off, when the lion pursued and went past him, and on reaching a certain distance in advance again lay down as if to await the man's approach. The man again turned round and went back; the lion once more rushing beyond him and lying down. This manoeuvre was repeated by the animal several times, when the man at length fell to the ground exhausted by fright and fatigue. The lion then approached him, and after examining him from head to foot walked off with a friendly roar, as if expressive of its pleasure at the trick it had played him. The man was confined to his bed for some days after.

FOUND TO BE A LIAR.—A speaker in a meeting, enlarging upon the rascality of the devil, got off the following pithy words:

"When I was about getting religion, the devil tried to dissuade me from it, and told me if I did get religion I could not go into gay company, and lie and steal, or do such and such things, but I have found him out to be a great liar!"

—Mrs. Swisshelm has been lecturing in Chicago on the recent Indian massacres in Minnesota, and advocates a total extermination of the Sioux and other hostile tribes.