

# CORRESPONDENCE

## FROM UTAH COUNTY.

SPRING LAKE VILLA, }  
FEB. 20, 1863.

DEAR NEWS:

Weather cloudy--gloomy--cold and stormy--snow on level lies about fifteen inches--roads bad for either sleigh or wagon, as it is bare in spots, whilst at intervals, snow is deep and roads almost unbroken.

We learn, that towards Fillmore, the snow is much deeper, and roads decidedly bad. We are getting a slight addition to the disagreeable amount of snow daily, whilst very bitter thro' the day--very hard for stock on the range and will be decidedly bad if the mass continues on the ground.

A merchant train from California, for Wm. Jennings of your city, passed on Wednesday last toward the city--same day, a small party of Moquis Indians, returning home, lodged at Payson and passed on yesterday. We attended a very pleasant social gathering at Esq. Hardy's, (P. M. at Payson) on Wednesday evening. This was the first social meeting with the good people of Payson, and we enjoyed ourselves. The amateur performers on the boards have a good bill of fare for the fun-loving for Monday evening next.

I like the lecture of Mr. Jaques exceedingly--such kind of talk will have a good effect--the more the better--do so more Jaques--we should like to see you out here--we have a broad field, where your discourse may serve as an excellent text. Let no one fail to read and profit by it.

Let gardeners remember that it will soon be time to prepare hot beds. If trimming of orchard and nursery has not been done, let it not be forgotten through February. Now is the time to order such seeds from the East, through the mail, as are desirable, and for those at home, clean, assort, or procure all that are needed.

Yours,

J.

## FROM MILLARD COUNTY.

FILLMORE CITY, }  
Feb. 22d, 1863.

ED. DESERET NEWS:

Dear Sir:--I again resume the pen to give you a few items about Millard County, having visited all the settlements since my return from the Legislature.

The people of Deseret City have been laboring faithfully during the winter, to replace the dam in the river, which was taken away by the high waters last summer. Much credit is due to their perseverance and zeal in this matter. They have already got the water into the canal, and from present appearances there is nothing to retard the progress of that great farming district.

The health of the people in the various settlements in this county, is in general very good. Some few have been afflicted with putrid sore throat, and at Corn Creek two children died lately very suddenly of that disease--one the daughter of W. E. Bridges, aged 10, and the other the daughter of Thomas Charlesworth, aged 12 years. We have found the following an effectual cure for the disease, viz.,--one teaspoonful of burnt alum, half a teaspoonful of saltpetre, to half a gill of honey or molasses well mixed, half a teaspoonful taken and well gurgled in the throat, to be repeated at short intervals until the cure is effected.

The winter so far has been very severe, and more snow has fallen than during any previous winter since the country was settled. Very few cattle have died to date, but should the winter continue much longer as severe as it has been many of them must perish.

The long winter evenings have passed off very agreeably and profitably to the young people of this place, by the establishing of an evening school, which was commenced last fall under the supervision of Benjamin Robinson, and has been taught successfully by him, assisted by other qualified teachers, who have given their time and talent gratuitously to this valuable institution.

The scholars have made great proficiency in the following branches, viz.,--reading, writing, arithmetic, English grammar, history and geography. There has quite an interest been manifested in the school by both old and young, and it bids fair to result in much good.

There is also an evening school for the instruction of the Danish Saints in the English language, taught by Dr. O. H. Speed, in which those concerned are very much interested. The Danes residing here were all rebaptized yesterday. We had a very interesting meeting at four o'clock, when they were confirmed. They enjoy themselves, and feel well in being permitted to gather in these latter days.

I remain very respectfully,

Your Brother in the Gospel,  
THOMAS CALLISTER.

## LATER FROM UTAH COUNTY.

SPRING LAKE VILLA, }  
Feb. 26, 1863.

DEAR NEWS:

The severity of the weather is still unabated, and great suffering and loss amongst the stock on the range are the consequences. Scores of carcasses may be found in almost every locality where much stock frequents, especially about the rivers, lakes and swamps. If there is not

a change for the better in the temperature, so as to melt the snow more rapidly very soon, the loss of stock will be very large, especially on the range.

Hay is becoming very scarce in every quarter, the ordinary supply having been nearly exhausted, and stock-owners already begin to feed out their wheat.

We are informed that further up on the road south--at about Fillmore, the snow is still deeper than in this neighborhood. Roads through this section are very bad and heavy, and little travel passing.

A few days since we were favored with a visit from Elder Geo. A. Smith, who made the good folks of Santaquin a flying call, holding forth to an attentive audience for half-an-hour, returning to Payson at eventide. Bro. Geo. A. goes in for home industry, the division of labor, and for every one to make themselves generally useful and to improve upon such talent as has been bestowed by an allwise Creator. We had a good visit with him and the friends accompanying, and can heartily echo his sentiments.

Last week a citizen of Dixie arrived with a load of cotton, cotton bales, cotton yarn, &c., and I tell you it began to make folks along here open their eyes to know that we were actually being provided with cotton yarn--home grown and home spun. The crowd raised a shout and cheered for the cotton growers.

In Payson, the stage is still patronized by the fun loving. To-morrow evening the Provo Corps Dramatique is to give audience, and we purpose attending.

So, so! the world wags. But just now the wild ducks abound in the waters in this region; and a squad of Indians, who inhabit a couple of leagues in sight, are making a fat living off roast, fry and stew at their (the ducks,) expense; and our boys, unwilling to see the redskins monopolize the game, are providing our larder with the same fowl flesh, as we can only afford "a man for breakfast" occasionally.

Have no "big Snakes," nor any other matter for a sensation article. We will modestly raise our chapeau, and for the present,

Adois,

J.

[For the Deseret News.]

## INTELLECTUAL CULTIVATION.

There is nothing which should more claim our attention than the cultivation of the mind. It is in the higher attributes of thought and intellect that man may expect to claim dominion, and he who can, by any virtuous means, advance us one step on our onward progress is indeed a benefactor. Real and innate strength seldom evinces itself suddenly; and it is but by a careful analysis of our powers and a vigorous application of correct instruction, that we may ever expect to become eminent in any branch of real or artificial knowledge.

Superficial thinkers are apt to lay too much stress upon natural powers without taking into consideration the great and manifold benefits arising from a proper cultivation. No mind springs into spontaneous and vigorous action and produces results wonderful or lasting without a preparation. It is true some minds mature sooner than others, but this is owing to the germ of knowledge falling into good ground, and being favored by propitious and attendant circumstances. There are plants which, if sown upon rocky ground, or being subject to the chilly winds of spring, will die from the exposure. Likewise will minds die, or rather knowlege, or the desire to acquire will die and the mind will be intellectually dead.

Natural abilities aid development more wonderfully, and it is owing to this circumstance that we see the variety of intellectual power displayed. They who have given laws to the speculations of philosophy, or have developed the resources of any original or first power, have been those who by a proper culture have brought their minds into a high and effective order, and have methodized their various labors. Genius without cultivation and method is erratic, and though it may burn brightly for a time, yet its course is uncertain, and the durability of its labors cannot be counted upon with certainty. The genius of a Chatterton is meritorious but otherwise and its excesses ungoverned by correct principles caused him to be unhappy while living and hurried him to the death of a suicide.

The wisdom evinced in the various and harmonious workings of nature display abundance of benevolent powers ready to aid us in the development of mind. In lethargic inactivity to squander our time is little less than rebellion against the rightful power of a beneficent God. If indeed we boast of our wisdom, let us show that we possess it by wise actions--by laying up a store of good principles which are subject to no corroding influence, and which we will need to aid us in the proper development of our future destiny.

Experience is the greatest of all teachers, and education properly conducted is a system of experience by which the knowledge of other anterior ages is treasured in our minds. Is the knowledge so eagerly sought for by many eyes before this to be thrown aside as useless because it originated not with us? Is the experience of sixty centuries valueless? I should most certainly think not; yet we, though enjoying the concentrated wisdom of this lengthy period, fall through carelessness to properly appreciate its benefits.

Appreciative power is, perhaps, as much to be desired as creative. The one can properly estimate the worth of wisdom, even though

reflected through, or from others, and the others though creative in some things, may fail most signally to appreciate the real utility of truths and principles which may be advanced by others. We have proof of this in the foolish rivalry which exists among men of talent; two persons, each above the mediocrity, malign and decry the performances of the other; while perhaps future ages will award to both an honorable niche in the temple of fame.

I doubt not that even here this envy exists, and it does most assuredly, or my observation as well as that of others falsely colors acts performed around. Why should this be so? If you possess intellectual or moral power, does it make that that I have less, or of less value? By no means; indeed if we are properly governed it is the opposite, and begets a feeling of emulation pure and desirous, not to detract from the worth of others, but to excel them in virtue and good deeds. A generous spirit is willing to acknowledge worth in others, and instead of enviously striving to throw difficulties before them, aids rather by words of encouragement and hope.

Yet even this spirit of rivalry does good at times, for indolence often requires a stimulant like this to cause a concentration of its powers, and results otherwise never accomplished without incentive are triumphantly achieved. This motive influence is the pride that all have to resist oppression, and reverse an unjust decision, and it is only when difficulties are before us that we do concentrate our powers and determine to conquer. But, though it may eventually result in good, we believe the motive which prompted the aggressor will be looked at and judged, and not its accidental benefits.

Progression is what we seek and what we all desire, and however brilliant our powers, our natural gifts; however trifling may be our intellectual calibre, it is our duty to aid their development. The poorest land may be improved by cultivation and replenishing; it is the same with the mind. Reading and observation are to the mind what manure is to land, not the life-giving principle, but the refreshing or invigorating power that begets a superior fertility; principles and truths are the wholesome seeds that take the place of spontaneous weeds and virgin harvests.

If we wish to make a respectable figure in life we must cultivate our intellect. It was given us to be used--it was given us for our benefit; why not therefore bestow some attention upon it? He who does not rightly use the substance given him, is called a spendthrift; how much worse is it to squander our soul treasures--and what would he be called who allowed his mind to become full of weeds, and of noxious, poisonous vegetation?

ORION.

## KEEP OUT OF DEBT.

Nurse, cherish, never caval away, the whole some horror of Debt. Personal liberty is the paramount essential to human dignity and human happiness. Man hazards the condition and loses the virtues of freeman, in proportion as he accustoms his thoughts to view, without anguish and shame, his lapse into the bondage of debtor. Debt is to man what the serpent is to the bird; its eye fascinates, its breath poisons, its coil crushes sinew and bone, its jaws is the pitiless grave. If you seek my illustration, if you sneer at the truth it embodies, give yourself no further trouble how to manage your money. Consider yourself doomed; pass on your way with a jaunty step; the path is facile--paths to Avernus always are. But if, while I write, your heart, true to the instinct of manhood, responds to my words--if you say "Agreed; that which you call the first rule for the management of money, I hold yet more imperative as the necessity to freedom and the lifespring of probity"--then advance on your way, assured that wherever it wind it must ascend. You see but the temple of Honor; close behind it is the temple of Fortune. You will pass through the one to the other.

"But," sighs the irresolute youth whom the eye of the serpent has already charmed, "it is by no means so easy to keep out of debt as it is to write warnings against getting into it."

Easy to keep out of debt! Certainly not. Nothing in life worth an effort is easy. Do you expect to know the first six books of Euclid by inspiration? Could you get over that problem in the first book, popularly called the Ass's Bridge, without a sigh of fatigue? Can you look back to the rudimentary agonies of the Multiplication Table and the Rule of Three without a lively reminiscence of the moment in which you fairly gave in, and said, "This is too much for human powers?" Even in things the pleasantest, if we wish to succeed we must toil. We are all Adam's children. Whatever we cultivate on earth, till we win back our way into Eden, we must earn by the sweat of our brow or the sweat of our brain. Not even the Sybarite was at ease on his rosebud--even for him some labor was needful. No hand save his own could uncrumple the rose-leaf that chafed him. Each object under the sun reflects a difficulty on the earth. "Every hair," says that exquisite Publius Syrus, whose fragments of old verse are worth libraries of modern comedies--"every hair casts a shadow."

But think, O young man! of the object I place before you, and then be ashamed of yourself if you still sigh, "Easy to preach and not easy to practice." I have no interest in the preaching; your interest is immense in the practice. That object not won, your heart has no peace, and your hearth no security. Your conscience itself leaves a door open night

and day to the tempter; night and day, to the ear of a debtor, steal whispers that prompt to the deeds of a felon. Three years ago you admired the rising success of some--most respectable man. Where is he now? In the dock--in the jail--in the hulks? What! that opulent banker, whose plate dazzled princes? or that flourishing clerk, who drove the high-stepping horse to his office? The same. And his crime? Fraud and swindling. What demon could urge so respectable a man to so shameful an act? I know not the name of the demon, but the cause of the crime the wretch tells you himself. Ask him; what is his answer? "I go into debt--no way to get out of it but the way I took--to the dock, to the jail, to the hulks!"

## ENDORSEMENT FOR FRIENDS.

Now comes the next danger. You will not incur debt for yourself, but you have a friend. Pythias, your friend, your familiar, the man you like best and see the most of, says to you, "Damon be my security--your name to this bill." Heaven forbid that I should cry out to Damon, "Pythias means to cheat thee--be-ware!" But I address to Damon this observation: "Pythias asks thee to guarantee that three, six or twelve months hence he will pay to another man, say to Dionysius, so many pounds sterling." Here your first duty as an honest man is not Pythias, but to Dionysius. Suppose some accident happen--ne of those accidents which, however impossible, it may seem to your Pythias, constantly happen to the Pythiases of other Damons who draw bills on the bank of Futurity; suppose that the smut or the rain spoil the crops on which Pythias relies, or the cargoes he expects from Marseilles, California, Utopia, go down to the bottomless seas--Dionysius must come upon you! Can you pay to Dionysius what you pledge yours if to pay him in spite of those accidents? He thinks those accidents not only possible, but probable, or he would not require your surety, nor charge 20 per cent. for his loan; and, therefore, since he clearly doubts Pythias, his real trust is in you. Do you merit the trust? Can you pay the money if Pythias cannot? and, allowing that you can pay the money, are your other obligations in life such as to warrant that sacrifice to Friendship? If you cannot pay, or if you owe it to others more sacred than Pythias himself--owe it to your parents, your plighted bride or wedded wife, or the children to whom, what, before their birth, was your fortune, has become the trust-money for their provision, not to hazard for Pythias that for which, if lost, not you alone but others must suffer--then, do not common duty and common honesty forbid you to say, "I am sure to Pythias for that which it belongs not to Pythias but to Chance to fulfil?" I am the last man to say, "Do not help your friend," if you honorably can. If we have money, we manage it ill when we cannot help a friend at a pinch. But the plain fact is this; Pythias wants money. Can you give it, at whatever stint to yourself, in justice to others? If you can, and you value Pythias more than the money, give the money and there is an end of it; but if you cannot give the money don't sign the bill. Do not become what, in rude truth, you do become--a knave and a liar--if you guarantee to do what you know you cannot do, should the guarantee be exacted. He is generous who gives; he who lends may be generous also; but only on one condition, viz: that he can afford to give what he can afford to lend. Give, and you may keep your friend if you lose your money; lend, and the chances are that you lose your friend if ever you get back your money. But if you do lend, let it be with the full conviction that the loan is a gift, and count it among the rarest favors of Providence if you be ever repaid. Lend to Pythias on the understanding--"This is a loan if you can ever repay me. I shall, however, make this provision against the chance of a quarrel between us, that if you cannot repay me, it stands as a gift."

And whatever you lend, let it be your money, and not your name. Money you may get again, and, if not, you may contrive to do without it; name once lost you cannot get again, and, if you can't contrive to do without it, you had better never have been born. With honor, poverty is a Noble; without honor, wealth is a Pauper. "Yes." It is only some wretched old cynic, no drop of warm blood in his veins, who says, "Life is a boon without honor."

But if a Jew knock at your door, and show you a bill with your name as a promise to pay, and the bill be dishonored, pray, what becomes of your name?

"My name!" falters Damon; "I am but a surety--go to Pythias."

"Pythias has bolted!"

Pay the bill, Damon, or good-bye to honor! Pardon my prolixity; earnestness is apt to be garrulous. *Vixit!* I have lived and known life. And, alas! what careers bright in promise I have seen close in jail or in exile! what talents, profuse in their blossom, die off without coming to fruit! what virtues the manliest rot into vices the meanest, which, when one cried in amazement, "How account for so doleful an end to so fair a commencement?" solve their whole mystery in this: "Damon never recovered his first fatal error; Damon put his name to a bill by which Pythias promised to pay so and so in three months."

—The reason women so seldom stammer is because they talk so fast that a stammer has no chance to get in.—So says a woman hater.

—One of the Rothschilds has just had a Carrera marble staircase put into his house, at a cost of \$150,000.