

THE DESERET NEWS.

"TRUTH AND LIBERTY."

ALBERT CARRINGTON, EDITOR.

FILLMORE, WEDNESDAY, SEPT. 1.

NOTICE.

Persons having Deseret Currency, and not wishing to pay it on indebtedness or tithing, nor to place it on deposit, are requested to at once make a list of the numbers and values of the several notes in their possession and furnish those lists to their respective Bishops, who will forward copies thereof to H. B. Clawson, Secretary of the Association, that it may be known where the bills are for which the holders would like to receive in exchange the ENGRAVED bills, which are now nearly finished. The above specified holders of Currency who fail to comply with the requisite and safe request herein contained, are hereby duly notified that, for good and sufficient reasons which they can learn hereafter, they risk the barring of the redemption or exchange of such bills by the Deseret Currency Association.

BRIGHAM YOUNG.

WORKS OF FICTION—THEIR EFFECTS.

The taste which is so prevalent in the world at the present time for reading works of fiction, and which is also partaken of by many of the Latter-day Saints, is productive of very great injury. This generation possesses advantages for the dissemination of thought and intelligence, superior to those of any preceding generation of which we have any account; but they have been sadly abused. The press, man's great auxiliary, instead of being used to aid him in making known and establishing truth, has been prostituted in too many instances to the propagation of falsehood and error. Works of fiction have been sent forth like an overflowing flood, and the public taste has become so vitiated thereby that everything virtuous, truthful or heavenly is unpalatable, and is rejected with disgust. With the masses of the present day scarcely anything else but fiction is in the least popular. So strong has this taste become that sectarians compose their religious tracts of fictions, and resort to the manufacture of their own imaginations, or to lies, to enforce their dogmas on the minds of their converts. They have found it to their advantage to coat with fiction what little truth they may have, in order that it may be swallowed more easily. No wonder, then, this being the situation of the reading portion of mankind, that pure and unadulterated truth as revealed from the heavens and proclaimed by the servants of God, finds so little favor with the world, and presents so few attractions to readers of popular literature.

The injury which is done to both men and women by their perusal of works of fiction and their fostering of this taste, is much greater than many, probably, of this people are aware of. The fascination is so strong, the excitement which an indulgence in this habit produces is so pleasurable, that many entirely overlook the evils consequent thereupon, and they think it an innocent, harmless, yet very agreeable way of passing off their leisure moments. If novels, romances and works of that character, were a true reflection of things as they really exist, though works of fiction, their perusal might not be so harmful; but the contrary of this is the case, as all who have any experience in the world well know; the counterparts of their heroes and heroines are never to be found in real life; the circumstances their authors place them in, the incidents they depict as happening to them, are unnatural and grossly improbable exaggerations. Correct and truthful impressions cannot, therefore, be derived from them. They mislead the inexperienced by giving incorrect views of the world, and produce dissatisfaction in their minds with the circumstances by which they are surrounded. Those who habitually indulge in their perusal, are to a certain degree unfitted to cope with the world as it is; they have no taste for the stern and active duties of life. They become day-dreamers, and dwell in an imaginary world—a world that never had an existence, except in their own brain or the brain of some one similarly affected.

Such books are not only injurious in this respect, but their perusal has a tendency also to impair the memory and weaken the intellec-

tual powers. It is a task of no small magnitude for an habitual novel reader to reflect profoundly or intently upon any subject that requires concentration of thought. The habit of novel reading is averse to it. It induces superficial reading and thinking, feeds the imagination, gives it undue stimulus and consequent activity; while the larger portion of the intellect, not being called into play and having no occasion to exercise itself, lies dormant and gradually loses its power.

Among this people the reading of such works have a tendency also to strengthen foolish and injurious traditions, which come directly in contact with the principles of truth. The spirit they are dictated by is not the Spirit of Truth; but is opposed thereto. Where they are systematically read therefore, it may be expected that the spirit they carry with them will be imbibed to a greater or less extent; it can not be otherwise. It may be noticed, and it will be found to be the case with but few exceptions, that those who love to peruse these works have no taste for works of a solid, truthful character. Revelations of either ancient or modern prophets, contained in the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, have no attractions for them. Their spirit and style, being antagonistic to fiction and untruth, is unsuitable to a mind perverted by novel reading. Such a mind can only be brought to bear upon the truths they contain by a painful effort.

In view of these facts, then, it becomes the duty of this people to strive to check the inclination for reading works of this character, especially among the young of both sexes, where the habits of reading are being formed. To inexperienced and imaginative minds works of this kind are very fascinating; they will peruse them with avidity to the neglect of works more beneficial and elevating. Too much care, therefore, can not be exercised by us in selecting and placing proper books in the hands of the young. Before they have access to works of fiction their judgments should be to some extent matured, sufficiently at any rate to discriminate between the gold and the dross which they may meet with in the course of their reading. The growth and spread of many of the evils which have attained so rank a luxuriance in the world, we attribute to this all-prevalent and pernicious habit. But we are in a secluded position, and have a better opportunity to check their spread and counteract their influence in our midst, and we should avail ourselves of it.

AVOID EVIL SPEAKING.

There is frequently a great deal of carelessness, or perhaps, more properly speaking, recklessness, manifested by many in speaking about their neighbors and in canvassing their characters. Something or other will occasionally occur in conversation that will call the name of some brother or sister into notice, and no sooner is the name mentioned than an opinion is uttered respecting them; their merits and faults are all reviewed, an estimate of their character formed, and whether correct or not, a decision pronounced in accordance therewith. Among this people such a mode of procedure is productive of evil results. A man's character and standing among his brethren, is more precious, and ought to be more highly valued, than gold or silver, or any earthly riches. Whoever speaks lightly or accusingly of it, and in a way to injure his good name, wounds him in a vital part; they do him an injury that can not easily be remedied.

In the world, the man that is saving, and successful in accumulating property and means, expects to bequeath such to his children. With many of them wealth is looked upon as possessing more importance than anything else, and as being absolutely necessary to obtain a respectable standing in society. Its acquisition is therefore an object. But with us it is different. We might have been a wealthy people had we been permitted to dwell in peace; but we have not been, and consequently, we are poor. That which we have to-day, we know not what combination of circumstances may deprive us of to-morrow. We can not calculate with any certainty on leaving property and any amount of worldly substance to our children. But if we have a good name, if our character be irreproachable and unspotted, we can bequeath that to them as a precious inheritance of which they and their children after them will be eternally proud.

Our good name and character with us, therefore, ought to be sacred and estimated at priceless value. Property is but a matter of second-

ary importance; it is perishable. The man that robs his brother of it, takes that which can easily be replaced; but if he rob him of his good name, assail his character, he does him an injury that is felt sometimes for years. Of course, the faithful man will outlive such injuries; his character will eventually shine out bright and unspotted; but how severe the trial to which he is thus unnecessarily subjected by the thoughtlessness, to call it by no worse a name, of him or them who ought to cheer and build him up. Even if a man should have faults, should do wrong, it certainly does not comport with the dignity and profession of a Saint, to publicly parade them. Those who have a disposition of this kind should remember that they themselves are not faultless, and if they seek to correct their own failings it will so occupy their time that they will have no leisure to pay attention to those of others.

Many who have fallen into this habit to which we allude, do not seem to be aware of the evil consequences attending their indulgence in it. They have let their tongues run unbridled so long, that they have lost all perception of the enormity of such a course. They would recoil at the thought of doing their brother a great injury or wrong, yet they think it no harm to indulge in gossip about his peculiarities, which in some instances results in grievous harm to him, and grieves the Spirit of the Lord and causes it to decrease within them. Others consider it a positive merit to speak their minds freely and unreservedly about their brethren under all circumstances. In their opinion they would be doing very wrong to have a feeling in their heart and not give it utterance; right or wrong, they must blurt it out. So sensitive are they lest they should conceal anything, that they will not even repress wrong feelings, that may spring up in their hearts, much less control their tongues. The words of such are like daggers, piercing and lacerating wherever they fall.

We must learn to guard our tongues and never give utterance to a word that would detract in the least from our brother or sister's character. If they should have faults, and we be aware of them, there is a proper course to be taken to have them corrected, without telling it to every body but the one most interested. If it should be necessary to speak about them, we should say naught that we would be ashamed for them to hear if they were within earshot. By strictly adhering to a course of this kind confidence will grow and increase to an unprecedented extent, and the infliction of much pain be avoided.

FRUIT TREES.—We hope the people of this city will not fail to avail themselves of the opportunity now offered to them, by the establishment of the nursery here, to supply themselves with a good assortment of choice fruit trees. There can be no doubt but that with good management and careful cultivation this soil can be made to produce excellent fruit. The trees already planted demonstrate this. Every man should therefore interest himself in the matter, and at the proper season, set out every variety that can be procured. Instead of raising cottonwood for shade trees, as is now the case on some lots, we suggest that suitable trees be selected and substituted in their stead that will answer the double purpose of shade and fruit bearing. This course, if judiciously pursued, will materially enhance the value of lots, and besides being remunerative, will be a constant source of gratification. The following is a list, furnished by Mr. James Starley, the nurseryman, of the choice and approved varieties of fruit trees now on hand at the nursery, and which can be had at reasonable prices:

APPLES.
Baldwin
Wine Sap
Summer Sweet Pear
main
Jersey Sweet
Sweet Pearmain
Porter
Golden Sweet
Tallman Sweet
Northern Spy
Wagner
Hubbertson's Nonsuch

PEACHES—Five varieties.

PLUMS.
Smith's Orleans
Washington
Coe's Golden Drop
Damson
Jefferson

APRICOTS.

A Carrington's Large Wm. C. Staines' smaller
ALMONDS.—Hard and Soft Shell

CHERRIES.
May Duke
Black Tartarian
PEARS.—Louis A. Bonie de Jersey
California Grapes and varieties of Seedlings.
Choice Currants.

HONEY DEW.—Small quantities of this saccharine substance has fallen in several localities in this vicinity during the past week. It has not been sufficiently plentiful to induce many to engage in its collection; but those who have busied themselves in gathering it have had tolerable success. We were shown a few bunches of willow leaves upon which the dew had fallen and congealed. The leaves and stalks were completely incrustated with the substance, and it hung in pendants resembling icicles, to the points of the leaves. In taste and appearance it bore some resemblance to candied sugar. It would take but a small number of willows or other trees, covered as the leaves we saw were, to yield considerable quantities of this sweet.

CORRESPONDENCE.

GREAT SALT LAKE CITY,
Aug. 20, 1858.

EDITOR DESERET NEWS:—

Having been requested by numerous friends to publish the accompanying letters, and obtained the permission of Col. Cooke to do so, I shall feel obliged by your insertion of them in the "News."

Very respectfully,
Yours in Christ,
JAMES FERGUSON.

Great Salt Lake City, U. T.,
May 4, 1858.

SIR:—

In looking through files of Eastern papers lately received, I saw a letter purporting to have been written by you, and dated at Camp Scott, Nov. 29, 1857.

In that letter you assert that the "Mormons are a set of cowards, like all assassins and bullies."

I am what is generally termed a "Mormon," and as such served my country honorably under your command. Your statements I consider most unwarranted, and a very ungenerous return for the sincere respect entertained for you by the Mormon Battalion and, indeed, the whole Mormon people.

I sincerely trust that you have it in your power to disclaim the authorship of that letter. If not, as an American citizen and a gentleman, spurning the epithets hurled at me in connexion with a people of whom in the midst of their worst misfortunes I am proud, I ask you, kindly and with respect, to make that apology which your own high sense of honor will suggest is due.

I have the honor to remain,
Most respectfully, &c.,
JAMES FERGUSON.

Brig. Gen. Mil. U. T., Adj. Gen.
Lt. Col. P. St. Geo. Cooke,
2d Dragoons, U. S. A.,
Camp Scott.

Head Quarters 2d Dragoons,
Camp Faulkner, June 8, 1858.

SIR:—

I have this day received your letter of May 4th, respecting the authenticity of a letter, which, you say, was published in an Eastern newspaper, "purporting to have been written by (me)," and in which I "assert the Mormons are a set of cowards, like all assassins and bullies."

I wrote no such letter: I wrote no letter for publication. I never wrote or spoke such a sentence. I left Camp Scott November 26th, and did not return: the letter, you say, was dated there Nov. 29th.

I never saw such a letter in the papers, or heard of its existence, until lately as a rumor from Salt Lake City.

I thank you for informing me of this mysterious forgery. My sense of the performances of the Mormon Battalion was expressed at San Luis Rey, in an order which you remember, and which stands printed in a Senate Document; and I can only refer to my connection with you, on the Battalion Staff, as a satisfactory and pleasant one.

Very respectfully,

Your obedient servant,
P. St. Geo. Cooke,
Lt. Col. 2d Drag's.
Gen. James Ferguson,
Salt Lake City,
Utah Territory.

PETRIFIED WOOD AND LARGE SYPHON.—We have some fine specimens of petrified pine, taken from the Scraperville tunnel, in Table Mountain, Tuolumne county. They were broken from the stump of a tree six feet in diameter at the base, and two and one-half feet on top, the whole completely petrified. The stump was discovered two hundred feet below the surface of the earth and six hundred feet from the mouth of the tunnel. In this tunnel there is a siphon over fourteen hundred feet in length, in successful operation—the largest one, we believe, in the State. This siphon is made of galvanized iron, and discharges forty-five gallons of water per minute. —[Tuolumne (Cal.) Courier.]

Why is a Nebraska shipplaster like an impenitent sinner? Because it don't know that its redeemer liveth.