

it is a good opportunity of disseminating good instruction throughout Deseret.

May the blessing of God attend you and all the inhabitants of Deseret, who desire to do right.

There is a proposition that we put it to vote, and that we carry into effect this counsel. [The motion was put and the brethren voted unanimously to obey this counsel.]

REMARKS

By President BRIGHAM YOUNG, Tabernacle, June 15, 1862.

[REPORTED BY G. D. WATT]

I love to speak to the Saints, when I am blessed with ability to speak in a manner to please myself. I have proved that when I can become fully satisfied with my own actions, and am well pleased with myself, then I please and satisfy my neighbors. People ought always to be pleased with themselves when they do the best they can.

It is fully proved in all the revelations that God has ever given to mankind that they naturally love and admire righteousness, justice, and truth more than they do evil. It is, however, universally received by professors of religion as a scriptural doctrine that man is naturally opposed to God. This is not so. Paul says, in his epistle to the Corinthians, "But the natural man receiveth not the things of God," but I say it is the unnatural "man that receiveth not the things of God." Paul, in another place, says, "if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." That which was, is, and will continue to endure is more natural than that which will pass away and be no more. The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually we are the natural children of the Father of light and natural heirs to his kingdom; and when we do an evil, we do it in opposition to the promptings of the Spirit of truth that is within us. Man, the noblest work of God, was in his creation designed for an endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil.

When our first parents fell from their paradisaical state, they were brought in contact with influences and powers of evil that are unnatural and stand in opposition to an endless life. So far as mankind yield to these influences, they are so far removed from a natural to an unnatural state—from life to death. Adam and Eve did not sin because it was in their nature to love sin, but, as Paul says in his Epistle to Timothy, "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety." The enemy of all righteousness deceived the woman, and Adam went with her that man might be, and that she might be saved in child-bearing.

I hold that it is easier to do right than wrong, and that it gives more real satisfaction, more sterling happiness, and more self-respect to any person to do a good deed than to do an evil deed. "Man is born unto trouble as the sparks fly upward," and that in consequence of sin's being in the world.

Bro. G. D. Watt has exhorted us to let truth be the standard to all our sayings and actions. While he was so fervent for the truth I thought of the harlot Rahab who, by faith, perished not with them that believed not, when she had received the spies with peace. It appears that this ancient harlot told the king of Jericho that the two spies went out of the city when it was dark, about the time of the shutting of the gate, while at the same time she had hid them on the roof of her house under some stalks of flax. This is an instance where a slight departure from the truth produced more real good than a strict observance of the facts in the case would have done, for by screening the two spies from the custody of the King of Jericho the harlot saved herself and her father's house. We call simple facts, truth; but the truth must be held in righteousness. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." It is more natural for a person to tell the truth than to lie. All the works of God are founded in truth, and that truth must be held in righteousness.

You remember that a few weeks ago the Elders of Israel were advised to practice what they preach, and not do a thousand things they are glad the people do not know. There are many acts of some of the best of mankind that they are thankful are not known in the streets and in their families. I would not be willing to say that this is the case with all men, or that it is so in the midst of this people, because the best of this people do as well as they know how, and live lives they need not be ashamed of before God and the hosts of heaven and hell. A great many wrongs are committed more from mistake and ignorance than design; and in judging of wrongs done it is more just to judge according to design than according to the exterior appearance or the sight of the eye.

It is much easier to live the life of a Saint than to live the life of a sinner. There is more real good obtained and more real profit gained in being honest and in telling the truth as it is, than in taking the opposite course.

If you are selling an animal and it is a little faulty, deceive not the purchaser to get from him more than the animal is worth, but reveal its faults and ailments, and deal upon upright principles. I will explain this by relating a circumstance. When I was quite young, a man by the name of Hezekiah Wales, a great horse-jockey, traded upon this principle. He had a horse that seemed to be the embodiment of every wrong way. A traveler rode up on a worn-out animal and must have that very horse, and would exchange in the trade the one he was riding. Mr. Wales wanted five dollars and the worn-out horse for his animal. The traveler thought this was rather too much, and asked Mr. Wales what his horse was good for: "Will he work in harness?" "No." "Is he a good riding horse?" "No." "Can he do anything at all?" "Yes; if he has a mind to." "Is he worth anything?" "No, not a cent." The traveler could not be beat off, and made the exchange. This circumstance also illustrates a leading trait in the character of man, he will not be turned aside from his purpose, if it is within his power to accomplish it. Should he undertake to travel to the south, east, west, or north, a recital of all the dangers that lie in his path will not turn him from his purpose, he will follow the bent of his own inclination, should he lose his life in so doing. This is human.

I will take the liberty of differing with many of my brethren with regard to how we should conduct ourselves toward our wives. I am a great lover of good women. I understand their nature, the design of their being, and their worth. I have been acquainted with hundreds of men, before I came into this church, who believed that, if they did not dictate every five dollars or fifty cents that they had in their pockets, their wives were ruling over them. On this point I shall differ with all who differ with me. If I have five dollars, and I can spare it, and my wife wants it, I tell her she is welcome to it. What do you want to get with it, wife? "O, something that pleases me." I do not believe in making my authority as a husband or a father known by brute force; but by a superior intelligence—by showing them that I am capable of teaching them. If I have a wife that wants to be humored with five dollars, yes, take it; I would humor her. If I commit wrong towards my family, it is because I let them use what they should not, or that which I might bestow upon the poor. I may humor them too much. I will humor a child with everything I consistently can. Does not God, in his providences, bear and forbear with us in our weaknesses and sins? How many times shall I forgive a brother, and bear with weaknesses in him that are common to all men? So long as he does not intend to commit wilful sin.

When our little children handle things that are in their way, the knives, forks, pins, needles, anything, and scatter, waste, and lose them, and these little faults are committed every few minutes throughout the day, shall we forgive the children, or whip them? We will always forgive them until they are taught better, and learn to know good from evil, right from wrong. Our Father in heaven deals with us his children upon this principle. Do I believe in humoring too far? No. My Pious hood and calling as a minister of salvation must be honored; and if the Lord has placed me to be the head of a family, let me be so in all humility and patience, not as a tyrannical ruler, but as a faithful companion, an indulgent and affectionate father, a thoughtful and unassuming superior; let me be honored in my station through faithful diligence, and be fully capable, by the aid of God's Spirit, of filling my office in a way to effect the salvation of all who are committed to my charge.

When I was first married I was told that my wife would rule over me, because I was too indulgent; I do not think that she did. Wife, when you spin you may set the wheel where you please; and when I come in to sleep if you have moved the bed from the northeast corner of the room to the southeast corner it is all right, if you are pleased. This course is much more manly than to quarrel with her because she has moved the bed without your permission, or has put the shovel and the tongs on the left instead of on the right hand side of the fire place, at the same time giving her to understand that you are the master of the house. But wife, I have made you a good water bench, and a sink, and under the sink have made a place for the swill pail, and I would like to have you to keep the pails in their respective places. If you will put the swill pail where the water pail should be, I must go somewhere else to drink water, and not run the risk of drinking out of the swill pail in the night. I can show you, wife, where to put everything in your house. If she wants so many tucks in her dress, yes, put in as many as you want, for you have to spin and weave the cloth; make the dress as you please, that is your business; and if I have five dollars that is not otherwise appropriated, you are welcome to it. But if I have five dollars in my pocket that I owe and have promised to pay to-morrow morning, it must be paid.

If a woman can rule a man and he not know it, praise to that woman. They are few who know well the office of a woman from that of a man. Imbecility is marked upon the people of the present age. All who have their eyes open to see and their minds enlightened to understand things as they are, will subscribe readily to this declaration. When the servants of God in any age have consented to follow a woman for a leader, either in a public or a family capacity, they have sunk beneath

the standard their organization has fitted them for; when a people of God submit to that, their Priesthood is taken from them, and they become as any other people.

I shall humor the wife as far as I can consistently; and if you have any crying to do, wife, you can do that along with the children, for I have none of that kind of business to do. Let our wives be the weaker vessels, and the men be men, and show the women by their superior ability that God gives husbands wisdom and ability to lead their wives into his presence. I want the brethren and sisters to kindly manage their affairs in-doors and out, taking good care of that which belongs to them, and being contented in their lots and stations.

God bless the righteous, and I do not care how soon the wicked are overthrown: Amen.

[For the Deseret News.]

THE INTELLECTUAL DEVELOPMENT OF MAN.

BY ALEXANDER OTT.

Of great importance for a correct comprehension of things and matters, is the vividness with which impressions are received and painted on the canvass of imagination, because it is this very principle which gives rise to such a variety of opinions relative to one and the same subject.

Thoughts and persons which have been entombed, as it were, in the dusty shelves of antique libraries, are brought to life, by the vivid and graphic conception of the reader; historical events with all the paraphernalia of magnificent pageantry pass slowly and solemnly before the mind like the scenes of adiorama in vivid and life-like colors,—memories of by-gone times cluster then around you like old familiar friends, whispering to you of joy and happiness, of grief and sorrow, just as those things are glimmering through the vista of time; then men who are long mouldering in the silent mansions of the dead, rise once more from out of their sepulchres and appear to you as they lived and acted.

As remarked above, this intellectual habit, for such it is, as it can be acquired by proper cultivation; of having a clear view of things and matters you hear and speak of, establishes generally the opinion or judgment whether favorable or not. Thus it will be readily perceived, that a real literary treasure full of sublime and beautiful ideas is subject to different criterion, because with one the impression may be meager, imperfect and call up no corresponding echo or sympathy in the mind, while with the other everything is clearly and distinctly delineated.

This peculiar principle should be properly cultivated, as soon as the light of reason dawns upon the youthful mind, so as to make the intellect the medium of appreciating the good, and of abhorring the evil, thus the esthetic sense will be fully developed in the course of time.

The habit of attention is much promoted in young persons by creating a constant interest.

Hence, whatever is presented to them, should be in accordance with their talent, advancement and knowledge, so as to call always the latent gifts into full play. On this principle, the education in the elementary schools, colleges and universities is being conducted throughout Germany. The different sciences like geography, history, literature, mathematics etc., are being taught by means of lectures, and printed works are used by the pupils simply as guides and commentaries. The teacher relates, without ever using a book himself, history, teaches geography, mathematics etc., in an interesting, simple but correct language.

A person whose education is complete, will readily teach various branches without going through the stale, dull and mechanical routine of having his pupils learn questions and answers by heart from a book. In order to keep up the interest of the young during their studies, the lessons are systematically arranged, as, for instance:

Monday morning, from 8 to 9, geometry; 9 to 10, French grammar; 10 to 11, English composition; 11 to 12, writing or calligraphy. A respite of two hours at noon, enables the pupil to repair to his home for dinner, and to return in time to school. From 2 to 3, geography. 3 to 4, history. Tuesday morning, from 8 to 9, arithmetic; 9 to 10, German grammar; 10 to 11, drawing; 11 to 12, reading and expounding of a certain classical author; 2 to 3, French; 3 to 4, natural history; and thus vary these lessons daily, according to a printed plan put up at the door of the schoolroom.—Each lesson being followed by a respite of from eight to ten minutes and there being other teachers for every branch, the pupil is not so apt to get tired, as by having one particular study all day long, the latter causes an ennu, a dullness and listlessness incompatible with a healthy state of mind and a favorable progress in the respective studies. Twice a week, during the summer season, the afternoons are devoted by the pupils to swimming, fencing and other gymnastic exercises.

Of the utmost importance for the intellectual development of the rising generation is a proper classification of pupils, according to their talent and knowledge, this will secure likewise a steady progress in the various branches of education. Each class having a mental and scholastic standard, the teacher can easily pursue the programme of his lectures, without the dreadful annoyance of having 8 to 15 subdivisions in one crowded room, what makes, according to common parlance, a full but a decidedly bad school.

With a highly promiscuous class of pupils, it is an utter impossibility for a teacher to do justice to the children under his care, as the whole routine is generally nothing but a merely mechanical repetition of tasks or catechisms which are hurried through without the least appeal being made to heart and mind.

In some of the Eastern academies, such as Columbia college, Yale and Harvard college, etc., the pedagogical *modus operandi* is more or less on a European principle, while particular attention is being paid to a strict classification.

The idea that common schools have to contain a heterogeneous conglomeration of pupils is an entirely erroneous one. Because the very fact of there being a large number of children of either sex, of different ages, dispositions and temperaments in one room, will naturally lead to a blending of faults and vices, where the youngest pupils, on account of the greater susceptibility of their moral powers, will naturally and eagerly follow the example set by their older school-mates; and the fatal results arising out of such a course are frequently lasting, or at least, only with difficulty removed. How often, if we knew the history of an individual, would we not find that diseases both of the mind and body which sap health and intellect, might be traced to promiscuous, ill-mated associations in school-life.

In Saxony, Prussia, Hanover and the other German States, the pupils are always, but especially in primary establishments, strictly separated, so as to give full scope for a systematic and salutary development of the intellect.

We have well to consider that studying is not playing, or something which is merely to be looked at like a pretty little picture; it takes time before the seed plant d in the youthful mind begins to germinate, sprout and ripen, and great exertions are required to accomplish something. To take a science or language by storm, as it were, is absurd in the extreme. If we reason from analogy, we find that in every department of the Lord's creation, principles develop themselves gradually, consistently and in strict accordance with the eternal wisdom of an all-wise and all-powerful Providence. It is impossible to hurry the growth of the vegetable kingdom beyond the laws prescribed by its Creator, without injuring the tender plants. It is impossible to hasten the process of mastication without the body becoming diseased. In fine, we can do nothing but assist Nature, unless we wish to deviate from the way of wisdom, and produce unnatural prodigies which, like hot-house plants, are liable to die in consequence of some change of weather.

But, if properly guided, the youthful mind becomes stored with useful knowledge without having it crammed, and the talents are gradually being directed in a legitimate channel. Frequent examinations are of great importance, so as to know the advancement of the respective pupils and explain what is not understood, but particularly to impress on their mind the necessity of thinking and digesting the principles brought within their reach. The aim of a sound education does not consist simply in a knowledge of sciences and languages, but in promoting the harmony of moral feelings, so as to produce mental maturity; and, above all things, true education consists in living according to the gospel of salvation, for thereby we will gain our present and future happiness.

The difference between a healthy mental equilibrium, and that of an anomalous one, is exceedingly nice and delicate. We frequently meet with individuals, apparently intellectually sound, with a tolerably good knowledge of the common routine of life, but quite shallow and partial in their views, looking only on one side of the question, being guided by the opinion of others, and, if walking on their own ground, reasoning on false premises. Now, for a common observer, it is by no means an easy task to detect the mental deficiency in such deductions and inferences, because they are often very subtle, rapid and seemingly quite plausible. The Sophists of the ancients would readily prove right to be wrong, and so vice versa; in fact, they boasted of being able to argue successfully on anything. Still their fallacy was soon detected by the more reflecting class of the Grecian community, their names no longer ranked among the bright stars, but among the common cavillers and wranglers of that age.

It is a well known fact that the mind or spirit operates, to a certain extent, through the cerebral system or the brain, and that the body, by means of the sympathetic nerves and the ganglions is made to realize the existence of a controlling power within itself.—Hence, if the brain is affected by disease, or by a fracture of the skull, the mental faculties are more or less effected by it. But the manner in which this unlocking of the mind, this unbinding of the thinking and reasoning powers, the gradual or sudden derangement of the sensorial faculties takes place, presents some of the most interesting and remarkable phenomena within the domain of psychology.

The first function which becomes impaired is memory and attention. In consequence of some highly exciting scenes which may be either of a very joyful or painful character, fevers, debaucheries, a person gets inattentive, distracted and forgetful. People who have had much grief on their mind, suffer particularly after they passed the meridian of life, much from forgetfulness, inattention and confusion in their mental train. A person may be able to transact the common business of life, but anything else requiring some judgment or attention, will be neg-