

marshal his forces to gather the material to build a house, and the house is prepared for the comfort and accommodation of all, each one kindly laboring for the benefit of all. In this instance you observe the duty and office of a bishop is attended to. In his capacity the bishop knows nobody only as a member of the kingdom of God, and in the performance of this duty he calls upon the president and everyone else to aid in accomplishing the wishes of the president, to go to the quarry to get out timber, to quarry rock, make adobies, etc., etc., for everybody is entitled to pay tithing. When the house is put up according to the president's direction, then the president calls on the bishop to see that it is well seated, lighted and warmed, for the convenience and comfort of the congregation. Then in like manner he sees that the sacrament is prepared and administered, for it is the right and privilege and duty of the president to baptize, and confirm, and administer the sacrament, and do all things for the spiritual building up of the kingdom of God; and also it is the right of the bishop to preach, baptize, and administer the sacrament.

On Monday morning the bishop calls upon the president and everybody it concerns, to send their tithing to the general tithing office. The president, who officiates as presiding officer on Sunday, is as subject to the bishop on Monday as anybody else. My bishop has just as good a right to come to my house and demand of me my tithing, as he has to demand it of any other person in his ward, also to inquire into the state of my family, whether I attend to my prayers, whether I have contention with my neighbors, etc., etc., in his capacity as a bishop.

So these callings and priesthoods are interwoven one with another, for the convenience and furtherance of the kingdom of God, in the absence of a literal descendant of Aaron. A bishop sometimes officiates as a high priest, and sometimes as a bishop. In his high priesthood he can act, when called upon so to do by the proper authority, in every calling in the church, except that of an apostle; there are still keys and powers that can be conferred upon him; but when a man is ordained to the office of an apostle, he is ordained to the fullest extent a man can be on earth.

May the Lord bless you. Amen.

[For the Deseret News.]

INTELLECTUAL DEVELOPEMENT OF MAN.

BY ALEXANDER OTT.

There are some very extraordinary cases of the retentive power on record. During the reign of Frederick, II., King of Prussia, an English gentleman was introduced to him who possessed the faculty of remembering almost anything he heard or read once. He, being desirous of testing such a remarkable *mnemonic* gift, was one day informed of Voltaire soliciting the favor of reading a poem to him which he had just finished. Granting the request of the vain Frenchman, Frederick requested his English guest to step behind a screen, and listen to the reading of the poet. As soon as Voltaire had finished, Frederick remarked calmly, "my dear sir, I regret to say that I have observed more than once your having considered the literary property of others your own, and so in this case. The French poet, who commonly was very ugly, looked now like a caricature, and said: "Sir, your treacherous memory has deceived you," and so forth. "To prove to you the truth of my words," replied the king, "I desire you to recite the very same poem you have been reading."

What was the astonishment, mortification and rage of Voltaire when he heard his own poem recited *verbatim*? Forgetting himself, almost entirely, in the presence of royalty, he exclaimed, rushing out of the apartment like a madman, "here is some sorcery, or some other trick being played! My poem has been stolen."

Memory from the Latin *Memoria*, the Greek *mnemon*, which is derived from the Hellenic *mnos*, the intellect, signifies the faculty of remembering images once made upon the mind. In its mental analysis it has three subdivisions, viz: memory itself, recollection and conception. The first expresses the *mnemonic* power, which acts either agreeably to, or in dependence of the individual volition or will; the second, viz: recollection, which is synonymous with remembrance, is the faculty by means of which we recall facts, scenes, dates, and persons, through our own agency or exertion, that is to say, we bring back to our mind things which had been forgotten or lost in the mazes of the past. Sometimes we remember by a local circumstance events before we think of them. As an illustration of the foregoing principle I relate the following circumstance:

Years back, I made once, during the summer vacation, a short tour with a fellow-student of mine through the romantic country of Lower Silesia, in Prussia. Suddenly, while admiring a lovely landscape where gigantic trees were heaping up rich piles of foliage, deer and pheasants were roaming fearlessly through some beautiful glades, I came up to an ivy-clad mansion of remote, gothic and noble structure in the midst of a fine grove, and all the memorable events connected with that glorious, venerable pile, rushed vividly upon my mind, even before I was aware of it. The faculties of memory and remembrance are possessed by man and brute, that is, things

are remembered as entirely outside of any particular intellectual train of thought. Recollection refers to the intellectual, that is brought back to the mind judiciously and understandingly. Conception is that mental process, which by its own instrumentality and exertion, delineates, traces and recalls impressions or perceptions, received either by our own reflection or through the external world; hence, inasmuch as the process depends upon its own mental fund, it may sometimes be the germ of invention and discoveries. Consequently it is impossible for an artist or mechanic to be without the power of conception and make much improvement in his profession or avocation, or bring new principles to light. A painter of genius, for instance, will often from mere conception delineate with the greatest accuracy a landscape or face, long after he has seen it, or even, what is rarer still, from mere description.

It is well known that the strength of memory varies with the age, the peculiar habitus or constitution, and the manner in which something has been acquired. There being a systematic and correct arrangement in the mental economy of a sound person, we find that memory, as one of the lower faculties of the mind, has to be guided constantly by the same, if we wish to retain items for a length of time or for ever; that is to say, we learn something by heart mechanically and habitually without much attention to the subject, or we may, after due consideration of an incident, and by making a connecting link in the chain of ideas filling the mind, commit it to our memory. In the first case, viz: in a mechanical acquisition, we will consequently forget what we have learned, very soon, or almost instantaneously after the recital of a lesson; and in the second, viz: the mental digestion, we will retain things vividly and distinctly all our life-time. Hence we often notice that certain items, although short, easy and of a simple nature, are only with difficulty remembered, while lengthy pieces of classical authors are recalled almost *verbatim*.

Who does not know the difficulty every one of us experiences in remembering certain names, numbers, dates, confounding and mistaking often Mr. M. for F., and so vice versa, or believing, for instance, Ovidius Naso to be a Greek author instead of a Latin one, and so rates a Latin instead of a Greek one? Such *mnemonic* aberrations are very common, only we often overlook them, losing entirely sight of the mental process that ought to attend the memorizing of everything.

From the foregoing, we would then reasonably conclude that proper attention is one of the first principles which ought to guide every one who is desirous of retaining something. But a person may say—it is impossible for me to be attentive because my mind is always astray, and running, without my being aware of it, in various channels, hence I remember nothing. This is however merely the result of a peculiar intellectual habit fostered with insane persons, such as maniacs, etc., the memory is generally good, but only do want and unassisted by the regular process of the mind.

The habit of attention is cultivated by being a person of one idea, that is to say, by a close application of the mind on the subject before us, and by treating the relationship existing between different things and matters; thus, by sober reflection, we will find that there are causes and effects, and that, in the economy of Nature, are working an endless variety of principles. Such a mental process will then constitute a person of an inquiring mind, leading him constantly to grasp after truth.

If, for instance, on a hot day, we see drops of moisture collect on a glass of water, our mind will, if desirous of improving, naturally inquire into the cause of this phenomenon. After a little reflection, we find, that on account of the air being saturated with water, the dew-point is high, that is to say, the air which touches the outside of the glass of water being cooled, has all its moisture condensed, which it contains above the quantity due to the temperature of the water.

If we attentively watch the remarkable process of remembering things and persons, we find that frequently scattered, disconnected facts rise chaotically within us, till gradually the inconsistency of seeing heterogeneous or discrepant points put together, is removed by new items coming to our remembrance which bear directly on certain circumstances and persons, and thus, after a while, form a connecting link of facts long forgotten. Hence, we may reasonably infer that *mnemonic* labor is never lost, that is to say, things memorized understandingly, will remain on the tablets of our mind even without our knowing it, and thus be easily recalled. Consequently we will reason further, that, if a person has, for instance, had once a sound knowledge of certain sciences, and languages, he may easily forget the details of those studies, but the leading items will always be on his mind, and be easily recalled; hence we can soon detect by a few questions whether a person uses phrases of foreign or of the classical languages mechanically and magpie-like, or whether he understands fairly the subject.

Intimately connected with the above process of remembering persons or facts through the medium of association, is the very interesting phenomenon of having things and individuals brought to remembrance without any exertion from our part, or without our being aware of them, so that we look on them like on the misty, confused scenes of a dream. Here in this case thoughts and items are evidently rising spontaneously and connecting themselves according to their rela-

tionship in a manner in which we are entirely passive, till we are at last roused from out of the reverie, for such is this mental condition, and endeavor to remember what has passed before us. Every one has experienced this remarkable phenomenon more or less, it is almost to be in a waking state what constitutes a dream when our sensorial faculties have for a little while retired from the external world and are confined strictly to the mysterious operations of the inner-man.

If we further inquire to what source we trace the rising of such and such items in different relationships, we will find, on examining our own mental train or that of others, that either some peculiar habit, constitution, avocation or inclination gave rise to those ideas and their relations.

I remember once while attending an examination of logic, the professor relating, in order to test the sensorial faculties of his hearers, an anecdote of the Seven Year's War, in which Frederick the Great was the hero. On being examined relative to their mental condition and impressions almost every one of the students gave a different account. With a few the anecdote had recalled some prominent scenes of the Grecian and Roman empire; with others of the Middle Ages; and with one, who was the son of a rich German nobleman, a hunt in one of his father's parks. The latter on being asked after his first train of thoughts at the commencement of the anecdote said, he did not recollect, but on hearing the professor speak of a large forest through which the king rode in order to escape his enemies, the Austrians, the forest suggested instantly the analogous idea of a grove full of game, and while listening to the professor, the peculiar mental process continued, the grove full of game suggested the idea of a hunt, and knowing his father to be a great hunter, he finally imagined his parent engaged in that favorite sport of his. We see in this case that from the peculiar turn of mind, the student being of a sportive character, ideas and impressions entirely foreign to the subject were produced.

The constant habits of thought and peculiarities of mental temperament make a person likewise subject to very different impressions relative to a certain subject or object.

But in reference to the process of remembering in consequence of some local and incidental associations, very peculiar phenomena take place. As remarked at the commencement of this article, a long train of thoughts is being recalled by the mere sight of a certain place, and the impressions made are more vivid, more painful than the mere remembrance of facts. The German, Swiss and the Italians are supposed to be more apt to be moved by the mere sight of a monument, a landscape, or anything no matter how trifling, providing it is connected with some painful or joyful circumstance, than the English, Americans, and the Scandinavian nations, but this is merely relative—a scientific hypothesis. I believe that persons of all the different nations alike are more or less undergoing the same mental process.

The "Ronde de Vache," a very plaintive, sweet tune played by the cowherds in Switzerland, made such an impression on the Swiss troops in foreign service, that during the reign of Louis XIV., the playing of the same was forbidden under penalty of death, because a large number of soldiers on hearing the sweet melody of their native land, became homesick and deserted.

The power itself is called *Liesla*, a beautiful family in miles from Berlin, the capital of Silesia. During the seven year's war, Frederick II. only attended by a few aide-de-camps, surprised a large number of Austrian officers at a little supper-table, in the above mansion, and, by his self-possession and coolness of mind, made them all prisoners.

I refer to a philosophical examination conducted by Professor D. B. Anstus, of the University of Berlin. It is customary throughout Germany, to have strict examinations at appointed times in the different faculties so as to know the progress of the students preparing for their professions.

As to the *Ronde de Vache*, I refer for the musical picture to the beautiful and magnificent overture of the opera "William Tell," by Rossini, where that great maestro has introduced that famous melody in a masterly style.

A GOOD CHARACTER.—Young man! one of the first things you have to do is to build up a character. Allow us to tell you one thing about it which we have learned from observation. It must be built like a pyramid to be firm and lasting—broad at the base. Then the foundation must be good, or even a pyramid will crack and fall to pieces. Get a reputation from early boyhood for truth, honesty and industry, obedience to parents and teachers, and above all, piety. By and by your character will become as firm as a pyramid—a host of calumniators could not overthrow it. But if youth and early life is bad, to build a character on such a beginning, would be nearly as difficult as to build and poise a pyramid on its apex.

CENSUS OF NEW SOUTH WALES.—The population of this colony, as returned from the census taken on the 7th of April, 1851, is 350,553, against 251,834 in 1850, showing an increase of 98,719, or 39.20 per cent. These results are exclusive of the Moreton Bay district, which, since 1850, has been severed from New South Wales. The population of Sydney is 56,470, exclusive of the suburbs and environs, which contain 36,132 inhabitants. In 1851 the population of New South Wales, exclusive of Port Phillip (now Victoria,) and Moreton Bay, (now Queensland,) was 181,376. The number of emigrants since 1851 is 147,661, of whom 71,649 were introduced at the public, and 76,012 at their own expense.

Slaughter of Children.

Mr. Catlin, who spent much of his time among the North American Indians, says that in a village of two hundred and fifty persons, after the chief and his wife had consulted well together over the answer to his question, how many of the children had died during the last ten years, or within their memory, they could recollect only three; one was drowned; one was killed by the kick of a horse; the third by the bite of a rattlesnake.

A chief of a tribe of fifteen hundred, made, at Mr. Catlin's request, like inquiry among the women of his people, and could hear of no deaths of children, except by accident, within the memory of any one of them. When living among two thousand Mandans, Mr. Catlin was told that the death of a child under ten years old was exceedingly unusual, and his evidence was confirmed by the very small number of skulls of children to be found in the Indian burial grounds of North America.

These deaths are in fact against the laws of nature; and that not against passive laws, but against the striving of every secret and mysterious power bestowed on the human body to prevent them. That of the deaths in our chief centre of civilization there should be two of children under the age of ten for every three above that age—and this understates the truth—would be a shame such as no people could endure, unless it was laboring with heart and soul for its removal. Yet all that has been done for the last fifty years has achieved only this improvement—that the mortality among our children is reduced to 2 per cent.

In London alone, there die in a year young children enough to make an unbroken line of corpses, lying head to foot, along the curbstone, on each side of the way, from Bow Church down to Bow road, through Mile End, and down the Mile End road, Whitechapel road, Whitechapel, Aldgate, and on through Ladenhall street, the Poultry Cheap-side, and on still through Newgate street and Skinner street, to line with dead children both sides of the whole length of Holborn and Oxford street to beyond Kensington gardens.

The New Atlantic Telegraph Cable.

The following is a description of the cable submitted by Messrs. Glass, Elliot & Co., the celebrated English contractors, as the one which they propose to lay. It will be seen that it differs in many particulars from the old cable.

The electrical conductor is composed of 7 copper wires, each 1-16th inch diameter, and laid into a strand rendered perfectly solid by the six outer wires being imbedded in Chatterton's compound upon the centre wire. The conductor weighs 510 lb. per nautical mile, and is calculated to transmit (under the old system of working,) twenty-two letters equal to 4 words per minute, but is certified by Mr. C. F. Varley to be capable of being worked, by means of recent improvements, at the rate of 60 letters, or 12 words per minute, between Ireland and Newfoundland.

The conductor is insulated by eight coating—four of the purest gutta percha, and four of Chatterton's compound, laid on in alternate layers—forming together a thickness of 3 1/8ths of an inch from the centre, the external diameter of the whole core being 9 1/8ths of an inch, weighing, with conductor, 1,660 lb. per nautical mile.

It is proposed to do away with the tarred hemp hitherto surrounding telegraph cores, and as a protection to the core to use strands consisting each of three best charcoal iron wires, gauge 2055, each strand being separately covered with Chatterton's compound and gutta percha, to prevent decay. These coated strands, thirteen in number, are then laid around the core spirally, by the usual machinery and the finished cable passes out of the covering machine into tanks filled with water, there to wait till the whole length is ready for shipment. Water tanks will also be provided on board ship, so that from the very infancy of the cable to its final submergence it will be continuously every moment under tests of the most certain and delicate description.

Population of the United Kingdom.

The complete returns show that the population found in the United Kingdom at the recent census, not counting army, navy or merchant seamen who were abroad, amounted to 29,031,298, an increase of 61 per cent. in fifty years, notwithstanding that they have been planting nations by a vast emigration. The census found there were 14,077,189 males and 14,954,109 females—an excess of females over males of 876,920. The overplus of women and girls in England would fill all Liverpool and Leeds; in Scotland, all Edinburgh; in Ireland, all Belfast, Waterford and Wexford. There are sixteen towns in the United Kingdom with a population exceeding 100,000, and six parishes in the outskirts of London with such a population—one of them (St. Pancras) with very nearly 200,000 (198,192). The number of inhabited houses in the United Kingdom is 5,154,935, which allows a house to every 5-6 persons.

LAST OF OLD ENGLAND'S WOODEN WALLS.—It is understood that orders are in course of transmission to all the dockyards throughout the United Kingdom to suspend any further operations upon wooden ships.