

same tendency to recede from the centre will be manifested. If the string be lengthened or shortened, while the time of revolution remains the same, the tendency to stretch the string will be proportionally increased or diminished. On the other hand, if the string remain of the same length while the velocity of the stone in its revolution is increased or diminished, or (which amounts to the same thing) while the time of revolution is diminished or increased, the tendency to stretch the string will be proportionally increased or diminished. Thus, it will be perceived, that there are two causes which increase or diminish the tendency of the whirling body to recede from the centre; one is the increased or decreased distance from the centre of motion—the other is the decreased or increased time of its period.

Now let us endeavor to ascertain the exact law of the force which stretches the string, as depending on each of these causes separately.

1st. What will be the force which stretches a string that is twice the length of another string, if they be attached to equal weights and be made to whirl round in a circle in equal times? It is evident that the weight attached to the longer string would have twice as far to move as the other weight—and the deflections from the tangent would be twice as great as in the smaller circle; therefore, the tension of the longer string will be twice that of the shorter. When the time of revolution is the same, if the string be three times longer, the tension will be three times greater; if it be four times longer, the tension will be four times greater, and so on. Now the distance from the centre of the earth to the moon is about 240,000 miles, which is equal to 1,267,200,000 feet; hence, if a string equal in length to the moon's distance, with a weight attached, be made to whirl round in the same time as a string 1 foot in length, the tension, or the centrifugal force which stretches the longer string, will be 1,267,200,000 times greater than the tension or centrifugal force of the shorter one. Again, if one string, equal in length to the distance of the sun, be made to whirl round in the same time as another string, equal in length to the distance of the moon, the tension, or centrifugal force of the longer string would be about 400 times greater than the tension of the shorter; for the distance of the sun is about 400 times greater than the distance of the moon. In all these cases, it is supposed, that the weights or masses of matter attached to the ends of these several strings, are equal, and that the periods or times of completing their respective revolutions are also equal. Under these conditions, we easily perceive the law of the increased or decreased tension of the string, depending on the distance of the revolving weights, that is, the tension varies directly as the distance; this is the law.

2d. What will be the force which stretches two strings of equal lengths, if the weights attached to them be equal, and they be made to revolve in circles in unequal times? According to the mathematical principles of mechanics, the strings would be stretched inversely as the squares of the times of their respective revolutions; for instance, if one of the weights be made to revolve in one-half the time of the other, the tension of the string will be four times greater than the one having the greater period. If one performs its revolution 3 times as quick as the other, the tension of the string will be 9 times greater. If the period of one be one-fourth of the other, the tension or centrifugal force will be sixteen times greater, and so on. It makes no difference how long these strings are, provided they are of equal lengths; for at all equal distances at which the weights are made to whirl round, the inverse squares of the respective times of their revolutions will be proportional to the tension of the two strings.

Now let us suppose that each of the strings is 95,000,000 miles long, and one be whirled round in our year, and the other in 600 years; in what proportion will the two strings be stretched?

The string whose period is 600 times less than the other, will be stretched 360,000 times more than the one having the greater period. Therefore, the law of tension, governing strings of equal length, to which are attached equal weights, may be expressed in the following words:

It will be perceived that the law of force by which a string is stretched, as depending on the lengths when the times and weights are equal, and also as depending on the times of revolution when the lengths and weights are equal, has been investigated.

From these two laws, it is evident, that we can calculate the proportional tensions of strings, although their given lengths and periods of revolution are unequal; for instance, What will be the proportional tensions of two strings, one of which is one foot long, and the other four feet long, the time of the revolution of the shorter being one second, and that of the longer being two seconds? According to the law, depending on the length, the tension of the longer would be 4 times greater than that of the shorter one; but, according to the law, depending on the inverse square of their times, the tension of the longer would be 4 times less than the shorter; from both of these causes, combined, their tensions would be equal.

Again, What will be the proportional tensions of two strings, one of which is 240,000 miles long, and the other 95,000,000 miles long; or, in other words, whose lengths are as the respective distances of the moon and sun, the time of the revolution of the weight, attached to the shorter string being 27.3224, and the time of revolution of the longer 365.256?

The tension of the longer string, according to the law, depending on the distance, is 400 times greater than that of the shorter one, because the length of one is 400 times greater than the other; but the tension of the longer string is about 179 times less than the shorter, according to the law of the inverse squares of their periodic times. If 400 be divided by 179, the quotient will be about 2.14; therefore, from the law of the periodic times and distances, it is proved that the longer string has nearly 2.14 times more tension than the shorter one; that is, if the longer string connected the centres of the earth and sun, and the shorter string connected the centres of the earth and moon, the earth, in revolving around the sun in 365.256, would pull upon or stretch the string, by its tendency to recede from the centre of motion, nearly 2.14 times more than the moon would stretch a string, connecting it with the earth, her period being 27.3224.

This tendency of the earth to recede from the sun, and of the moon to recede from the earth, in their respective revolutions, is called the Centrifugal Force, and the strings which we have supposed to connect these bodies and which prevent them from flying from their centres, are called Gravitational or Centripetal Forces. In circles the centrifugal and centripetal forces are exactly equal; therefore, as we have shown above, that the centrifugal force of the earth, as it whirls around the sun, is about 2.14 times the centrifugal force of the moon, as it whirls around the earth, it follows, that the gravitation of the earth towards the sun is 2.14 times greater than the gravitation of the moon towards the earth. Thus, it will be seen, that the proportional forces of gravitation, exerted by the heavenly bodies at different distances, are calculated by the same law or rule, as the proportional tension of strings of different lengths, and which are whirled round by means of weights attached to their ends, with different degrees of velocity.

But, as will be shown more fully hereafter, gravitation increases as the square of the distance decreases; that is, at 1-2 the distance, gravitation is four times as great; at 1-3 the distance, it is nine times as great; at 1-4 the distance, it is 16 times greater; at 1-400 part of the distance, it is 160,000 times greater; therefore, if the earth were placed as near the sun, as the moon is to the earth, the gravitation of the earth towards the sun would be 160,000 times greater than it is now; but it is not 2.14 times greater than the moon's gravitation to the earth; consequently, if the moon were placed 2.14 times the distance from the earth, the gravitation of the earth towards the sun would be 2.14 times greater than the moon does to the earth; that is, the sun contains 360,000 times more matter than the earth.

We have thus explained how to use the great astronomical balance for weighing worlds, and have given as example by weighing the sun, which we find to be about 360,000 times heavier than the earth.

We now leave this balance in your hands; and if you will follow the simple rules which we have given, you will be enabled to weigh Jupiter, Saturn, and some of the other great bodies of our system. We will here observe, that the numbers used in the above calculations are not as exact as would be requisite for computing the relative masses of the sun and earth; for astronomical purposes, yet the principle being the same, they answer every purpose for scientific illustration.

The solution of this great problem may be ranked among the wonders, unfolded by the mathematical principles of mechanics. Who could have supposed, that the revolution of planets in their orbits was a phenomenon precisely of the same kind, as the whirling of a stone in a sling? Who could have believed, that by simply knowing the length of a string, the weight attached, and the time of its revolution, mathematicians could calculate the weight of the sun? However great the disparity apparent, yet upon careful reflection, it is evident, that the centrifugal force generated by the whirling of a stone in a sling, is of the same nature as the centrifugal force generated by a revolving planet around the sun, and as that force can be calculated in one instance, it is further evident that it can be calculated in the other; and is still further evident, that the centrifugal force in the one instance, determines the force of tension of the string, so, in the other instance, it determines the force of gravity, or in other words, the relative amount of matter in the sun, compared with the weight in the sling; and if the weight of matter in the sling be known, the weight of matter in the sun will be known also. I am not aware, that any astronomer ever has calculated the sun's mass, by comparing it with the weight of bodies; attached to whirling strings, yet I am persuaded that this method is strictly true in theory, and might be resorted to in case we were not in possession of the better method already referred to. In case our earth were destitute of a moon, the general method adopted by astronomers for determining the mass of the sun, founded on the periodic times and distances of the earth and moon, would be inapplicable, and other methods would, doubtless, come into practice.

The weight and bulk of the sun being known, it is an easy matter to calculate its density, and thus arrive at some knowledge of the nature of the materials, as a whole, which enter into its constitution. If the materials of the sun were as heavy as the materials of the earth, its weight would be much greater than it is now; for we have seen that the sun is about fourteen hundred thousand times larger than the earth, while it is only about 360,000 times heavier; consequently, if there should be taken a volume of matter from the sun, equal in bulk to our earth, it would weigh only about 1-4 as much as the earth. If the materials of the sun were as heavy as the materials of our globe, instead of the sun's weighing only 360,000 times as much, it would necessarily weigh as much more than the earth, as it is greater in bulk. The density of the sun is a little over 1-4 times the density of water; that is, if about 1,750,000 globes of water, each equal in size to the earth, were moulded into one, the united mass would weigh as much as the sun.

Having ascertained that the average density of the sun is but a trifle greater than water, let us next enquire, What is the relative weight of the materials at its surface?

Perhaps some of this audience may be startled when they are informed that the astronomer can not only weigh the sun and give its average density as a whole, but can also give the relative weight of the materials at its surface.

The solution of this problem was achieved by the discovery of the law of force which obtains between the particles of matter of which the worlds are made. This law may be expressed as follows:

Every particle of such matter has a tendency to approach every other particle with a force inversely proportional to their respective masses, and the square of the distance between them jointly. If the distances are equal, the approaching tendency or velocity is inversely proportional to the mass; that is, 1-2 the mass will have double the tendency to approach the greater mass, that another particle has to three times as much tendency or velocity; 1-4 of the mass, 4 times as much, and so on in the inverse ratio of their masses. But when the distances are unequal, these inverse ratios of the masses must be multiplied by the inverse squares of the distances; that is, if 1-3 of the mass be situated at 1-2 the distance, its approaching tendency would be the inverse product of the square of the latter fraction multiplied into the former, being 12 times greater towards the larger mass, than what another particle would have towards the smaller mass if situated double the distance. These are the laws of particles; the same law holds good in the gravitation of large masses in the form of spheres. It can be demonstrated geometrically, that the gravitation to the surface of a sphere is precisely the same as if all the matter of the sphere were collected in its centre.

Now suppose that all the matter of the sun and earth was collected in their respective centres, what would be the gravitating tendency of bodies at the distances of their respective semi-diameters, namely 440,000 and 4,000 miles?

The earth is 1-360,000 part of the mass of the sun; therefore, at equal distances, the earth would have 360,000 times greater weight or tendency to the centre of the sun than what bodies would have towards the centre of the earth; but, as gravitation diminishes as the square of the distance increases, and as the surface of the sun is about 110 times as far from its centre, as what the surface of the earth is from its centre, it follows that the intensity of gravity, resulting from the consideration of the relative masses, must be diminished in the ratio of the square of 110 to 1, or in the ratio of 12,100 to 1. Therefore, if 360,000 be divided by 12,100 the quotient will be 29.7. Hence bodies at the surface of the sun are nearly 30 times heavier than at the surface of the earth.

If the above data had been taken in their true numerical value, instead of round numbers, the result would be 27.3; that is 1 lb of terrestrial matter would, if carried to the surface of the sun, weigh 27.3 lbs. An ordinary man who would weigh on the earth 160 lbs., would, if transported to the surface of the sun, weigh 4400 lbs., and therefore, would literally crush to pieces under his own weight.

Thus, it will be seen that the density of the exterior stratum of the sun's materials, is 27.3 times greater than the density of the same kind of materials at the earth's surface, while the average density of the whole is only about 1-4 of that of the whole earth.

Now what are the conclusions to be drawn from these facts? They are simply these: that if the materials of which the surfaces of the sun and earth consist, be of the same kind, then the density of the sun would decrease as the distance from the centre decreases. This would necessarily be the case in order that the average density might be such as we actually find it to be.

If we suppose the average density of the earth's surface to be 2.14 times that of water, then the average density of the sun's surface, if composed of the same materials, would be 70 times that of water, as weighed at the earth; or about 3.14 times that of the purest platinum. As its average density as a whole is only about 1-4 that of water, it follows, that if the surface density be 2.14 times that of water, it would be double the average density of the whole mass; therefore the interior would necessarily be composed of materials much less dense than water, in order that the mean density might not be increased in consequence of the supposed greater density at the surface.

If the surface of the sun be composed of materials heavier than its mean density, that is, if the specific gravity of the surface strata be more than 1-4 that of water, then the density of the sun will decrease from the surface to the centre. If the specific gravity of the upper strata be equal to 1-4 times that of water, then the density will be uniform from the surface to the centre; if the specific gravity be less than 1-4 that of water, then the density will increase from the surface to the centre.

We now take leave of these interesting subjects, with a request that all who have listened to the preceding lectures, will endeavor to impress more thoroughly upon their minds the rules and laws which we have investigated, by making the calculations for themselves.

## DESERET NEWS.

SATURDAY, APRIL 3, 1852.

### To the Saints.

God hath made of one blood all nations, kindreds and tongues that dwell upon the face of the whole earth. He gave, also, one language to all men, so that they would understand each other in their own tongues; but when men had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed; some with a skin of blackness, some with darkness, and all with confusion of languages; and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; so that they might carry the marks thereof in their faces, and bear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and godlike purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? Is there any more a oneness of color amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of color and language continues, how long will it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine;" and the true, extended meaning of this is, *one in all things*; one in language, one in color, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action; and all will keep the commandments, and receive a like reward, by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances amongst men, arising from giving heed to the temptations of the devil. Eve was tempted, deceived, and sinned. Adam was tempted, though not deceived; yet "sinned that men might be; and men are, that they might have joy." If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well, but instead of learning wisdom by experience, they grow worse and worse, and more and more foolish and wicked; and instead of being more united, go farther asunder; neither can man restore himself, wholly, by his own acts, from the degradation into which he has fallen; hence the holy priesthood is committed unto man on the earth, to lead him in the right way; and enable him to do that which he, alone, cannot accomplish; and through obedience to this priesthood, all men may, in the end, arrive at the greatest degree of glory and exaltation it is possible to seek for; but, at best, it will take some time to accomplish the object, and with many, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of blackness, at once, and immediately, although every soul of them should repent, obey the gospel, and do right, from this day forward. The mark was put upon Cain, by God himself, because he had murdered his brother, Abel, looking to the brightness, and secure to himself the blessings which legally belonged to Abel; but Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by purchase, by contract, paying a mess of pottage; the same as buying a farm, and paying a stipulated price; by such mutual agreement, the law changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessing, though he killed him for that purpose; the blessing which belonged to Abel, descended to his posterity, and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Co-operative may believe the gospel, repent, and be baptized, and receive the Spirit of the Lord, and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive fullness of the priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should embrace the gospel at once; yet they have no promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightsome people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to be heaven by storm, they were all of one language, and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of dumb was quickly manifest, when God confounded their speech, so that every man (except Jared and his posterity) had to talk for himself, to himself, and in his own tongue, no one else understanding him; and have not heard of the first job, since that day in which all the inhabitants of the earth have unity engaged to labor for its accomplishment; and will not expect to hear of universal man's engaging in building another tower to reach heaven, or in any great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this, for the Lord will not restore a pure language till he has the people pure enough to receive it with joyful hearts, and use it with thanksgiving; not abusing it as did the Babelites. For the spread of the gospel, the gift of tongues is given to the elders of Israel; and this, in part, answers the purpose of a pure language; when the pure language shall have come, and been received by all, then that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but bye and bye. God works by means, as well as man, although these means are seen, oftentimes, by man, consequently thought to be miraculous; but the agents of the heavens are all around about us, and use the means necessary to accomplish the missions on which they are sent, according to the law by which they are governed; but as the eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous; but this all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens upon those who wrought wickedness, in ancient days, blessings were bestowed on those who were pure.

ed the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, &c., to the latest generations; of whom are the saints of the last days; and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the "first born," and legal holder of the priesthood; and in his descent has the priesthood been restored in this dispensation.

Through this priesthood, the gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts; have repented and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which has been given in this and other dispensations of the gospel—as said the Savior, "How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate; so will it be in this dispensation to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations; just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains."

But why may not the saints be saved, abroad among the nations just as well as at home, and among themselves? Because God has not so ordained it. We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are saints to act, just as well, as for all to believe and act alike? Because God has not so ordained it. Jesus says, "if ye are one, then ye are mine;" and Satan says, "if ye are not one, then ye are mine." For the saints to be one, it is necessary they should be together; be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, &c. as to be prepared for the same admission into celestial glory.

Can the be done while the saints are living in different nations; speak different and unknown languages; are unacquainted with each other's habits and customs; and while many are obliged to yield obedience to the government where they are, which may not even allow the gospel to be preached in its dominions, much less admit the ordinances of life and salvation to be administered? And if not, there are reasons sufficient why the Lord has commanded his people to gather into one fold, where they can be instructed in their several duties, and become one in all things.

But here the saints are, together, that they may become one; and how shall they accomplish it? By each loving his neighbor as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities, professions or occupations, good, bad, and indifferent, just as we learned them from our cradles; therefore let us gather all the good of all nations, and save it, throw the bad away, and improve the indifferent as far as possible, that every thing may be saved that is worth saving, and leaving the things that are behind, press forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandise, or any other commodity of a like kind, but in paying his debts, and that promptly to the utmost of his ability; and imparting freely all information that he has received.

But, says one, "I have served seven years' apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to any one, without a reasonable compensation? No, by no means; I can never do that; if my brother wants to learn the trade, let him do as I have done; pay fifty pounds sterling money to me or some good master, and give me seven years' labor and I will show him how to work." While the joiner is telling his story, the blacksmith, the cabinet maker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harness maker, miller, sawyer, gardener, farmer, shoe maker, baker, boot maker, millwright, tanner, carrier, match maker, distiller, and the whole of celestial professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they can't afford to give it away.

The principle here involved, is in accordance with the custom of the world, generally; and if it be correct and right among saints, it surely ought, and we want to see it prevail. What are all the little particulars, and great sum total with the saints but the building up of God's kingdom? And what have the saints which they have not received? And from whom have they received all good things, but from God? And will some one well versed in the subject, tell us what is the difference between spiritualities and temporalities in God's kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner, personifying all the various professions, meets the Prophet, the leader of Israel, and says, will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived; or, the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father? (for the Prophet has more keys than all these mechanics, when put together.) And the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels, and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? By no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a prophet?

Would not every saint exclaim, I would think the prophet had three times the reason for talking thus; that the joiner or mechanic had; for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and he lent it to them, to gain intelligence, so that they might have a stock to impart to others, freely as they received.

Then as the Prophet has three chances for making excuses for not imparting information, when asked, on account of his expense in time and money; and as neither have the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the saints, making apologies for not communicating all the intelligence he has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and can't give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make such

apologies; and the banishment of such false ideas from among the saints, will destroy one source of unpleasant feelings, and tend to forward the kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first rate mechanical geniuses have been obliged to learn their trade, at odd hours, by their own exertions, while supporting themselves by their industry, and perhaps at the same time sustaining a decrepit parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinctions be done away from among the saints; for God is doing his part to roll on the time, when those who remain, shall feel that they are of one blood; shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollus, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am from the earth, and for Jesus Christ, and the kingdom of God; and all my labors shall be for its advancement; and what I know, ye may know also.

Knowledge, like money, rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the presidency and the elders have prejudices against the saints who are of another nation, English, Danish, Dutch, &c., because they make mention of their follies, which they imbibed in their childhood, arising out of their national peculiarities, and which they have brought with them among the saints. This is a mistaken idea.

The nations have their peculiar nationalities, and national prejudices; and saints, like others, before they heard of the gospel, indulged in these same prejudices; but that nation was more refined; more powerful; more intelligent; had more picturesque scenery; less poverty, or greater nobles than any other; but such things should be done away among saints; they have no place in the minds of their presidency; and when they revert to national characteristics and follies, it is that those follies may be done away; for they remember, continually, unexpect, and regard him well who doeth well, and the best that doeth the best; and all, who have tasted of the good word of God, and the glories of the world to come, will have little regard whether a brother or sister has been born in Kamaskia or the New Jerusalem, if their life and conversation is as pure as they are capable of making it.

The world is the saints' final home; and with saints, so with nations; those that do the best, are the best; and the way for every saint who would keep up the credit of his nation, is to improve on all instructions and reproofs, emanating from the proper source, and never more suffer jealousy to suggest that their teachers have prejudices against their nation because they refer to their national follies and errors.

[To be continued.]

### SUMMARY.

Continued from Old Mail.

A lady lately appeared at the Opera in New York, decked in jewelry to the amount of \$30,000.

Some twenty whaling vessels have been lost in the North Pacific the past year.

Some twenty families, bound for the Salt Lake to join the Mormons, have arrived at Socorro, and intend proceeding at once to Utah.—Revelite, Dec. 14; news from Santa Fe.

The La Fayette family have recently come in possession of a fortune of 1,200,000 francs, or 240,000\$.

Thus the posterity of the liberal, noble General is made fat.

It is proposed to build a railroad from Cincinnati to Louisville.

Ploughing by steam is introduced into England.

Watt fixed a horse power at 33,000 pounds raised one foot per minute.

The Galena lead mines are surpassing every thing of the kind on record; the veins are nearly solid ore, 10 or 12 feet in width.

A late term of the court at New Haven, Conn., granted thirteen divorces. [They must be a very particular people who cannot live peaceably with one good wife each. If all the States are divorcing like Ohio and Connecticut, the Union will not much longer need to get up wars to kill folks, for there won't be any folks to kill.—Ed.]

The Tabernacle will be dedicated on the 6th of April, at the opening of the General Conference, according to present appearances.

The Council of Health was fully attended by the sisters, on the 24th ult. Several interesting addresses were delivered, and about fifty offered their names to become members. The council was adjourned to meet on the 14th of April, at 1 p.m., when all members, all who have offered their names, and all who wish to offer their names for membership are requested to be present.

Iron county mail was received on the 29th ult, by Mr. Leaney.

We hear great complaint from the tanners, far want of bark. Brethren, can you not help them out of their difficulty, at once, and then secure to yourselves some leather?

The burnt mill, on American Fork, is rising from its ashes, which is well; it is nearly time it should be quite up.

The delay in furnishing ware from the Deseret Pottery, has been occasioned, in part, for want of materials for glazing, and partly for lack of suitable clay and materials for moulding. Late experiments bid fair to do away these difficulties; and it is expected that ere long a good supply of crockery may be had from that source.

LOUNGERS.—We recently met a lady in the street, who remarked that she had "been to the Public Store to trade, but there were so many gentlemen, loungers, there, she could not get in, and she was obliged to leave without accomplishing her business." To prevent this evil in future, we give notice that ten thousand days labor are wanted immediately on the Public Works, for which liberal wages will be credited on tithing, and donations; and when completed the value of the public domain will be greatly augmented, the city will be beautified; and all who desire it, will be relieved of their wearisome task of lying on the counter, like the dog in the manger, because they have nothing to do; neither trading themselves, nor suffering those who would to come near.

The weather, the past two weeks, has not been quite so mild for the season as it was one month previous; but vegetation is progressing, and feed is pretty good, considerable has been done at gardening in the city.

Green Peas began to show themselves in our garden about the 25th ult.

Boston Crackers, a genuine article, has been presented us from the bakery 1 block south of the State House.

### The California Mail.

Arrived on Thursday, March 25th.

Mr. Edson Cady and two others left Sacramento City 1st February; went up the Beckwith pass, and turned off at the Trucky route, or right hand road at the sink of Mary's river, passing up the Trucky route until he reached Trucky Meadows, where he took the right hand road, being the best road found out.

A storm overtook them about half way up Mary's river, and continued until they reached Goose-creek mountains; lost all their animals at the head of Mary's river, and had to pack the mail on their backs from that point, living on mule meat.

The Indians followed them on Mary's river four hours intending to attack them, but were prevented by the company having traveled in the night.

The mail under Capt. Woodward, mail contractor, left Sacramento City Nov. 14th, 1851, with four men, was met on Mary's river below the big canyon, by Mr. Hanson. They had one fight with the Indians before Mr. Hanson met them. Mr. Cady tracked them to the Big canyon, where all trace of them was lost. Mr. C. supposing they had taken the Hastings' cut-off.

In consequence of Capt. Woodward being cut off, and Mr. Cady losing his mules, the April mail will be delayed until the March mail will arrive from Los Angeles. Mr. Corpening, one of the contractors, will leave Sacramento City on the first of April by the northern route, and will continue to leave that city on the first of each month during the summer, as we learn by Mr. Cady. We also understand that Capt. Woodward had with him a considerable amount of gold in American coin.

### California Summary.

By California, (Sacramento) Mail, letters were received from Gen. Rich, dated San Bernardino, Nov. 2, 23, and Dec. 10th, by his friends in this city. No particular or general news; rather a notice of receipt of letters, and of important letters previously sent, but not received by us.

By same mail we received Western American and Alto California of Jan. 31st, Placer Times and Transcript Jan. 1st and 31st, Los Angeles Star Nov. 22, 29 and Dec. 20th, which is the substance of our mail, and but little for any one. Among the rest is Gov. Bigler's special message; and difficulties with the Indians, which appear to be coming quite common in various places.

It is intimated that the Cahuillas are in arms with the intention of making war on the Southern part of California; that the Indians have already made an attack on the U. S. Fort on the Colorado; and that several Americans were killed who were coming from Sonora with sheep. At the Agua Caliente they had killed several men, had driven Mr. Warner from his ranch, stolen his cattle, and pillaged his house.

There is reason to believe that the Colorado, Lower California, and Cahuilla Indians are in league, and probably the San Luis Rey. Measures had been taken to learn the particulars; the Indians were found in arms, and volunteers for two month's service had been called for. Outlawed Californians were supposed to be the instigators of the Indian plot against the Americans, on account of their occupying Indian lands, with the anticipation held forth to the Indians, that all the Old Californians