

not become hungry for the comprehension of that truth any more. So Jesus said, 'They that drink of the water I will give them shall not thirst again.'

A man that receives the knowledge of the truth does not thirst for the same knowledge again. This is the principle that saves men.—And if men, while they build houses and inhabit them; while they make cities, and preach the gospel, and gather the saints together; if they were enabled to succeed in developing this principle in themselves, and then to lead people to adopt the same course that should result in like development, then both the preacher, and the people influenced by his preaching would be saved, and they would be brought together, and associated together, and the kingdom of God would be built up in the beauty of holiness, and in spirit and truth; and it never can be until then.

The knowledge of God will never cover the earth until it is first in the hearts of the people. The principle must be developed there; then our building of houses, our suffering and toil will all find their reward. In what? In securing to us those blessings that cannot be destroyed; in laying up that treasure where moth and rust do not corrupt, nor thieves break through and steal.

Where is it? Some people talk as though they would have to go to heaven, to some distant locality to treasure up this indescribable something called wealth where the doors and gates are strong so as to defy the art of the robber and thief. The most secure thing I can think of and the nearest to an imperishable reality is the knowledge of the truth safely treasured in the memory of an intelligent human being. When treasured there, who can steal it or get it away? They may mar the body, and destroy it, or in other words, cause it to cease to live, but they cannot take away from that which constitutes the man; the treasure he holds, they cannot reach it.

If I was going to lay up an imperishable treasure, I would seek for the knowledge of the truth, and get as much as I could of it, and there would be my treasure, and my heart, and my sole affections. If it was in a cold and uninhabitable region, among snow clad hills, where corn is hard to make, and wheat still harder, and wood a great way off, my affections would be there because my wealth was there, and the fountain from which this springs would be there. Then I would not hanker after another country, only in simple obedience to the requisition laid upon me, to serve the interests of the cause of the truth of God.

This would fix in the soul a principle of contentment that would wear out hardship and toil, and outlive them, and shed the light of peace and harmony throughout the whole field of a man's being and operations in life. He would be contented all the time.

Would such a man ever apostatize? No. Was a contented man ever known to apostatize? No. I never saw an apostate yet, but could tell me of some dissatisfied desire that caused him to apostatize.

Then if you feel discontented you may know one thing, that you are not as you should be; that you have not within you the principle that should reign there, to influence, govern, and control you; that should dictate your course, and give shape to your actions.

I want you to remember this, and become philosophers, and examine yourselves, establish an inquisition at home, within the circle you should control, over that little empire over which each of you should rule, and learn whether the love of truth is reigning there, or gathering strength each day.

And if you do not, on examination, find your love of truth a little better to-day, and that you would do a little more for it to-day than twenty-five years ago, you had better get up and look around you, for you are certainly going down hill, and you will soon be like the man that found Mormonism to be not what it was cracked up to be; you will be going south to a warmer country, or to some other place.

I want you to become philosophers, and as far as examining yourselves is concerned, in seeing how that little kingdom is getting on, that should be built up within you. 'O,' says one, 'that is too spiritual.' I know it is very spiritual. It is said—the letter killeth, but the spirit giveth life.

But I never thought the kingdom could be built up in a man's heart? I wish you as Latter Day Saints, when you go home, would sit down and study rationally, and see what principle there is that will be developed in building up the kingdom of God, according to the light of inspiration; you can read in the good book, and according to all that has ever shone around you, or in your own heart; and if you can find a principle in building up that kingdom, you will find one that in the first place is to be developed in the circle of every human being that hopes to be associated in building it up.

There must be harmony in the kingdom of God in order to its peace, union, and strength. There must be a perfect subordination to those fixed and unchanging principles that characterize the operations of God. If this is not developed in you, what will you do when associated with faithful brethren and sisters in building up the kingdom of God?

You will feel yourselves literally crushed under the pressure of responsibility which will rest upon you, you will be broken up, as it were, and will apostatize, and will be cast out as salt that has lost its savor, and is good for nothing but to be trodden under foot.

If we have counted on you as a saint, as a substantial material, when we come to look for you, we do not find you, but we find the place you filled unoccupied, waiting to be filled with some better material when it is on hand, how long will it take us to build up Zion; to emigrate people from the far off corners of the earth and they apostatize and run away when they get here? What a Zion we should have!

What attraction would it create to the nations?

How brilliant its light? The Zion and kingdom of God never was so built up; it is not so being built up now. What is it that marks the advance of the cause of truth on earth, tells it definitely and truly?

If you want to find this out, read the people of the saints of the Most High, and see if they love the truth, and give it their supreme regard, to the exclusion of everything else. You may take this man or woman, and give them their appropriate place in the organization of the church, and they are there, every time you call for them, they will always answer. When you put your hand where you expect they are, you will not find a vacancy that is not filled. If you require a service done, you will always find the individual there to perform it, no odds whether it is duty at home or abroad, pleasant or grievous.

Then how is the cause of God advanced? Just as fast as those principles are being developed in the people. That tells her strength, power, and durability. If it is not the love of the truth that binds the people of God together, that holds them firmly round the great centre from which they cannot be induced to take their departure, and for which there is no feeling of the soul but would exert its influence to the fullest extent to bind them to it, then what is it? Who is it? It is not Brigham Young and his associates.

It is no man or set of men that binds the saints to the truth, that holds them together, and that maintains the rule, and supremacy of the authority of God on the earth, but it is the principle of truth and the love of it developed in the hearts of the people, and the influence it exerts over them. Do the people appreciate it? I do not think they do fully or to a very great extent.

Why do I think this? Because, forsooth, some who feel a great deal of human solicitude for the cause of God would be very sorrowful because somebody is going to leave. 'O dear, I really do feel the cause of God will apostatize; if we lose our President for a little time, for a few months or a year, what will become of us?'

They suppose, with all the strength of the authorities of this kingdom, aided by the strength of God, they have as much as they can do to hold the people together. Such people make no calculation on the influence and strength of truth, but on the influence of frail man, or on the influence of a set of mortals like themselves, who enjoy more of the light of inspiration than they.

Does the Lord tell us this? We know he has said it is his business to provide for his saints.—What does he require of you and me? Simply enough to save ourselves. Says one, 'I supposed I had to save nearly half the world to become great in the kingdom of God.'

(Concluded on page 332.)

The Cherokee Alphabet.

The following facts relating to the invention of the Cherokee alphabet are taken from the American Annals of Education. They were communicated by one of the Cherokee nation:—

'Guess is what is generally termed a half breed, his father being a white man and his mother a Cherokee. He is now about 72 years of age. In his natural appearance there is nothing very remarkable; about the middle size, fair complexion, and upon the whole, a fine looking man, possessed of an ingenious and vigorous mind, and was an excellent worker of silver, (I speak of him now as he was when in our nation) though he acquired the art entirely within himself. He was more particularly famed for the beauty and neatness with which he manufactured silver spurs. He had a fine talent and taste for painting, but for want of proper culture and materials they were not allowed to expand. He was a man of temperate and steady habits, peaceable with all around him, yet possessed somewhat of a morose disposition, as I have learned from those who knew him better.

His extraordinary invention for writing the Cherokee language was made in 1821. He was at the time not only perfectly unacquainted with letters, but entirely so, with any other language than his own. The first impression or idea of the practicability of such a project, was received by looking at an old piece of printed paper, and reflecting upon the very singular manner (to him) by which the white people could place their thoughts upon paper, and communicate them, precisely as they existed, to others at a distance. A thought struck him that there must surely be some mode by which the Indians could do the same, and he set about the work of discovery. He began first by marking upon a soft rock (probably slate) and afterwards obtained paper. He thus invented a single and distinct character for each word, but soon found the number so great that it was impossible to retain them in memory. His friends ridiculed the strange idea he had imbibed of writing his language in some peculiar way unknown to educated men, skilled in the learning and literature of ages, and in striving to emulate a Cadmus; but he was not to be dissuaded, and continued inflexible and persevering in the visionary scheme, as all thought it, that his imagination had moulded.

After several months' labor, he succeeded in reducing his first plan, so that, in lieu of a separate character to denote every word in the language, he gave to each a syllabic sound, and ascertained that there were but 86 variations of sounds in the whole language; and when each of these was represented by some particular character or letter, the language was at once reduced to a system, and the extraordinary mode of writing it, now used, crowned his labors with the most happy success. Considerable improvement has been made in regard to the formation of the characters, in order that they might be written with more facility, and type cast for the printing of a paper, &c. One of the characters was found to be superfluous, and discarded, reducing the number to 85.

The council of the nation were about making him an appropriation of money on account of the invaluable service rendered by the invention, but

were prevented by a declaration on his part, that he would not accept of any. A silver medal, however, was voted, and procured by the Cherokee delegation in this city, in 1824; the inscription I do not recollect. It has been much regretted that Guess did not remain with the nation east of the Mississippi, and witness the advantages and blessings enjoyed by his discovery. He left the nation in 1824, and emigrated to the west, and was one of the delegates who negotiated the treaty of 1828, with the government in this city, on behalf of the Arkansas Cherokees.

The knowledge of this mode of writing is easily acquired. An apt scholar, one who understands the language, can learn to read in a day; and indeed, I have known circumstances where it has been learned in a single evening. It is only necessary to learn the different sounds of the characters to be enabled to read at once. In the English language, we must not only first learn the letters, but to spell before reading; but in Cherokee, all that is required is to learn the letters, for they have syllabic sounds, and by connecting different ones together, a word is formed, in which there is no art. All who understand the language can do so, and both read and write, as soon as they can learn to trace with their fingers the form of the characters. I suppose that more than one half of the Cherokees can read their own language, and are thereby enabled to acquire much valuable information, with which they otherwise would never have been blessed. Many portions of the Scriptures have been translated, and also hymns, which have been printed by their own press."

The above I have copied from the American Magazine of Useful Knowledge, printed and published by the Boston Bewick Company in 1835, Vol. 2.

The same system of appropriating to the individual sounds of language a definite mark is now extensively used in England and America, and is considered a mighty feat of education, but such a chimera vanishes, since we are made aware that a Cherokee Indian entirely ignorant of the use of letters, as far back as 1821, invented an alphabet on this principle, which is now used by his nation, by which persons of common capacities can learn to read in a day or in a few hours.

This circumstance occurred long before writing the English language by sound was heard of by the learned world; that many of the most ancient written languages, and a great majority of the present written languages are based upon the same principle, is well known to the educated.

But what did Indian Guess know about this? The same principle of truth, eternal truth, was no doubt discovered by the ancients in the same way Guess discovered it. And we do not know but all the credit is due to this Indian for first discovering in modern times that language is based upon but a few elementary sounds, and that marks appropriated to such would supply the means of writing them in all their combinations to make words.

What a pity it is that people are so wedded to their traditions, as to cling to them with eager tenacity, even when it is self evident that they are not founded in the common sense of truth! This is a mournful fact alike with the Hindoo and his avatars, and the scholar and his English orthography, with this difference, the Hindoo is not aware of his mistake. The incarnations of the Hindoo gods are very numerous, but the inconsistencies of English orthography are infinite.

G. D. WATT.

THE EARTHQUAKE AT SIMODA.—We find in the Tribune the following abstract of the report of Prof. Bache to the "American Scientific Association for the Government of Science," on "Earthquake Waves on the Western Coast of the United States on the 23d and 28th of December," of last year:—On the 23d of December, 1854, at 9 A. M., an earthquake occurred at Simoda, on the Island of Nippon, Japan, that resulted in the wreck of the Russian frigate Diana. The harbour was first emptied of water, then came in an enormous wave which again receded. (It appeared from the Rev. Mr. Jones that the whole character of the harbour of Simoda, previously surveyed by the Powhatan, has been changed by the earthquake.) A report from the Bonin Islands is not sufficiently exact to use for our main purpose, but points to Simoda as the centre of disturbance. (Simoda according to the Rev. Mr. Jones, is volcanic; Bonin appears not to be.) Now the Coast Survey has three self-acting tide gauges: at Astoria, on Columbia River, San Francisco and San Diego.

They record the rise of the tide on a cylinder turned by a clock. The apparatus is protected more or less from the oscillations that wind-waves would cause, which only causes a trembling of the index or stylus. The gauge at Astoria was but slightly affected by the earthquake wave, owing to the bar on the river and the distance it had to ascend. At San Francisco, 4,800 miles from Simoda, the wave arrived 12 hours 16 minutes after the beginning of the earthquake. A series of seven waves, each about half an hour in duration, or 35 minutes, each series successively smaller, and separated by a quiet time of an hour from the preceding, was recorded at San Francisco. At San Diego the wave had traversed 5,200 miles in 12 hours 38 minutes, and produced likewise a series of seven waves, each nearly corresponding to those at San Francisco, but the second series stronger than the first and third. In height they were less, the highest at San Francisco being .7 of a foot, at San Diego .6. The waves at San Diego could not have come from San Francisco, as they would have arrived much later. The velocity which a wave travels depends on the depth of the ocean. The second and third series were but repetitions of the first wave that had reached the same points, traveling through shallower water. The calculations based on these data give for the Pacific Ocean a depth of from

14,000 to 18,000 fathoms. It is remarkable how the estimates of the ocean's depth have grown less. La Place assumed it at 10 miles, Whewell at 3.5, while this estimate brings it down to about 2 miles.

REQUISITES TO GOOD BUTTER.—The Transactions of the "Hampshire (Mass.) Agricultural Society for 1854, contains a Report on Butter, from the Committee having that subject in charge, which gives some valuable suggestions to all who would make a prime article. We condense that part referring to the requisite qualifications for premium Butter.

The first requisite should be cleanliness.—This is necessary through the whole process, from the milking of the cow to the finishing stroke of the butter paddle. Any suspicion or unfaithfulness, here, cloy the appetite at once; and makes one perfectly willing to eat his bread alone, rather than entertain a doubt whether he is taking into his mouth what properly belongs to the barnyard or the scavenger.

Closely connected with this, is the absence of all foreign taste in butter. Many housewives, not justly chargeable with want of neatness, suffer it to go from under their hands, sadly intermixed with substances quite foreign to the pure article. Salt is one of these, and though necessary in certain proportions, there can be too much of a good thing. We believe that one grand defect, here, is that cream is kept too long, especially in the summer season, before it is churned. Few are aware, perhaps, how soon putrefaction takes place in milk, in the hottest weather in summer. Undoubtedly the most satisfactory results are obtained, where the churning is performed every day. This is not practicable in many of our small dairies; but where a tolerable article is expected, it should be done as often as two or three times a week. Butter seems to possess, in a remarkable degree the power of appropriating to its flavor of substances with which it is in near contact. One of the committee, anxious to protect his butter from the fine dust, which is apt to settle upon it while on exhibition, procured a box, which was to be covered with glass. The box, for want of other material, was made of some sort of pine wood.

In order to test the matter, and ascertain whether the butter would take any taste from the wood, a small lump was put upon a plate and placed in the box. In twelve hours, it had imbibed so much of the flavor of the wood, as to become strong and acrid, even to the taste. In the examination made by the committee to-day, the importance of this matter was amply illustrated; much too large a proportion of the lots exhibited, having a taint of some foreign substance. While on this point it may be well to say, that the quantity of cream is sometimes materially damaged by being kept in a close vessel. This is probably in consequence of the confinement of certain gasses, which operate injuriously, and which would escape if there were opportunity.

Another of our requisites is color and density. The color common consent declares, should be yellow. It is granted, that this is not a matter wholly within the dairywoman's power, but then, if she has a husband and knows how to manage him, she may not find it so very difficult to induce him to make a trial of his cows and keep only such as shall, by the aid of her facile hands, crown his board with a production as pleasing to the eye, as it is tempting to the appetite.

A GRANDSON OF TECUMSEH.—No little sensation was created in the city of Baltimore not many days since by the appearance of a distinguished individual, who, from his dark complexion, long, abundant, coal-black hair, and munificent disposition, might easily be set down as a black prince, one of the grandees of the empire of Hayti, or the sovereign of some ocean isle. His age seemed not over 30. He made liberal purchases, particularly of jewelry, and was evidently furnished with abundance of funds. He spoke English quite well, seemed very intelligent and well-informed, and had that air of ease and dignified self-possession which noble rank is peculiarly supposed to give.

There was, however, a wild light in the depth of his deep black eye, which bespoke the smoldering fires that lurked within, though his air and demeanor was frank and gentlemanly. He traversed the streets in a hack with one attendant, and entered it as gracefully and settled himself as in his seat as comfortably as if a carriage and pair had been always his means of conveyance. On inquiry, says the Despatch of that city, we ascertained that he is a grandson of the celebrated warrior and Indian chief, Tecumseh, just returned from sundry voyages and travels, and bound to Washington to urge a heavy claim against the government.

TO KEEP MILK SWEET.—A correspondent of the Scientific American writes thus:—

I have practised a peculiar method, with much success, of preserving milk sweet in the pans. It simply consists in placing a piece of new hammered iron, or three twelve penny nails, in each tin pan, then pouring the warm milk upon them. He believes that electricity has something to do with producing the result. He had tried many experiments before he hit upon this one, which he found to preserve the milk sweet for a longer time than other plans tried by him.

TO PRESERVE CORN.—First shave the corn from the cob with a sharp knife, and then pack in a close vessel, corn and salt in alternate layers, until the vessel is full; soak well in warm water before cooking, and it is just as good as "summer corn." Try it, all of you who are fond of good eating.—[A. C. STEPHENSON, in Tip Farmer.]