

The Sultan of Turkey has concluded to liberate Kossuth and some 200 of his fellow prisoners and take them to Malta, where a United States man-of-war of the Mediterranean squadron receives them and gives them a passage to America.

France has been the defence of the Pope, until she is becoming weary of the service; and it is whispered about in the papers that he may abdicate again. It was by French steel and muscle that he was enabled to return to Rome, last year, and by the same has been retained there. France is thought to contain within her the living elements of revolution at present as much as at any previous time; and insurrectionary movement is quite confidently spoken of and expected at the time of their election for President in 1852.

The present being the year of the World's Fair, the petty dynasties of the continent have managed to so far keep the peace of the world as to enable them to come to the Fair. The most important combatants of the past twelve or eighteen months have been the Schleswig and Holsteins; in some of their sanguinary engagements thousands have fallen on both sides. Their difficulties have been doctored up by a long and complicated series of diplomatic negotiations between various of the German States, Prussia, and others of the more powerful governments, which I have not sufficient profundity to expound to you. Of course the Russian Bear maintains his position upon his haunches, with paw raised to shake over or let fall upon any party that may be found conceiving measures or adopting means inimical to his prosperity.

The British Government has experienced quite an anomaly. The ministry were fairly defeated on the "Ecclesiastical Titles Bill," and of course resigned; but her Majesty summoned to her audience the Duke of Wellington, and commissioned him to construct a ministry. He undertook to do so by requesting Lord Stanley to head the same as premier, but found the elements too incompatible for adhesion; and although Lord Stanley compromised his views in part in favor of the Government, the experiment failed, and her Majesty entreated Lord John Russell to resume and head the government again, which he did, and has since been defeated twice in one week. Doubtless it is nothing only get used to it. It has been a season of peace; and the epidemic, cholera, has not made its appearance in the nation. In Cuba, insurrection is rife; hundreds have already fallen, and the results are still very uncertain.

The foreign missions are mostly very prosperous, though in some of the countries the work moves rather slowly, still it is thought to be very sure and substantial in its establishment. Bro. Lorenzo considers the work fixed in Italy and in Switzerland. It has given him much care and search to get the Book of Mormon translated satisfactorily into the Italian, which he has at length succeeded in, and is now putting the same through the press. He is in the meantime making arrangements to set off for India via Piedmont, Italy, Switzerland, &c., on which tour, by the blessing of God, he will establish missions in Malin, Bombay and Calcutta. Elder William Willes is on his way round to Calcutta to aid him. On the 24th June four had been baptized by elder Joseph Richards, sail maker on board a ship. Another elder will probably sail soon for Bombay.

Bro. Erastus has organized his Danish brethren into a conference, called out a number of native elders to aid in the ministry, and is thinking of commencing a periodical in Danish. The Book of Mormon is now in circulation in Danish print. Although the earthquake which elder Porsgreen created in Sweden by his presence last year, will prevent, or render inexpedient public efforts to preach the gospel in that nation at present, it is nevertheless being disseminated diligently, and will, it is believed, have its thorough work. Bro. Erastus entertains views of crossing the Baltic and planting the gospel in Russia. The hearts of the brethren seem much enlarged in their foreign arrangements, and unexpected success seems to attend their movements generally.

I cannot adequately explain to you the world's wonder, crystal palace, as I have only had the most cursory view of myself. It is a magnificent affair, calculated to dazzle and bewilder, unless an examination is entered into systematically.

As to myself and my field of labor, I do not know that I could be appointed to any portion of the vineyard where I could labor with more blessing and more satisfaction to myself than I do in this; but the vastness of the work is such that I feel very much my deficiency for the performance of the high and important duties of so responsible a position as I could wish; still the mercy and faithfulness of God is great to me, and I am made to see he owns my labors, as weak and feeble as they are; and they seem to be made a blessing to his people.

Bro. Samuel, I rejoice continually in the great work in which we are engaged. I am contented and happy, though always anxious in my field of labor. My heart enlarges with charitable emotions towards my fellow men. My earnest desire is continually for wisdom and intelligence in the revelations of the Holy Spirit. I often see in the light of the Spirit much that I would like to do, but how to perform, it seems as if I knew not, though everything that I undertake gets accomplished.

I see more and more the necessity of increased and increasing confidence in the blessed dictates and potent operations of the Holy Spirit; and I confess that my unbelief or lack of belief prevents me grasping many a blessing, which I otherwise might enjoy; for this I often reproach myself, and am quite sensible that I must more perfectly learn this important lesson of faith, both theoretically and practically, for I find the Lord often more ready to give than I am to receive.

I am your brother FRANKLIN.

From the same to President Young, Star Office, Aug. 29, 1851.

It is a source of constant pleasure to me, that gives me much strength in my work and in my prayers before the Lord, that all the elders and presidents of conferences and branches, so far as I know, without exception, are one with me in all the measures adopted or proposed to forward the work. I do not know of one discordant string, and numbers of the elders are signaling themselves by their deeds of valor and enterprise in the glorious cause. The spirit and power of the anointing is visibly and mightily manifest through those generally who have received it; and those who have not, strive to emulate them in noble deeds.

Some of our American brethren were somewhat feeble in health, such as bro. J. W. Crosby, J. W. Young, and C. V. Spencer; but they are all in tolerable health at present, and moving prosperously in their labors.

I have been somewhat afflicted, also, by the close application and confinement necessary to the revision of the hymn book, which is now in print.

The number of this edition is twenty-five thousand. About three thousand copies are already sold; and I am confident that not less than five thousand will be before the New Year.

The Book of Mormon is also out of print. I have contracted with a printer in London to print an edition of that work, and stereotype it from entirely new type. I have corrected and returned the first 144 pages. In this edition I have given the number of the chapter at the top inner corner of each page, and also numbered the paragraphs, which I think will render

the work more convenient for study and reference.

The Doctrine and Covenants is now almost exhausted, and I think of stereotyping that also, when the Book of Mormon is through, so that 1851 will be pretty closely occupied, in publishing the various works of the church; for which blessed privilege my heart warms with joy and thanksgiving.

I have so arranged my business as to enable me to spend a time among the conferences, ascertain more particularly their various wants, and also how to arrange my appointments when some of the elders shall leave next winter to return to their homes—some of which are E. B. Kelsey, John S. Higbee, C. H. Wheelock, and George Halliday. My purpose is to more generally employ the native talent in the presidency of conferences, and appoint the American elders over several of the conferences, in order that their influence may be more generally felt in all the conferences. Such a visit will, I trust, add strength and vitality to my spirit as well as my body; and I hope benefit the saints.

You have seen, if the Star reaches you, (and they have been sent regularly) that during the first half of the present year, 4439 members were added to the British churches by baptism. The number for the present half year will be considerably larger.

Since the opening of the Latter Day Saints' Depot at 35 Jewin st., City, London, a new and very important degree of strength and character has been given to our holy cause, not only in London and vicinity, but generally through the kingdom, and among the upper classes, or perhaps more properly speaking, among the better informed portion of the people; while editors of all religions, and none, notice us for good and for evil, giving us not unfrequently special strokes of a whole column at a time. An abstract of your last general epistle had quite an extensive circulation; and in one paper it was published entire. I regret that I did not procure its insertion in one of the London journals, entire. It has however been published and circulated extensively in the French and Danish languages on the continent. The papers generally are giving a nobler estimate of the saints than heretofore, ranking yourself as one of three master spirits who stand at the head of governments uniting church and state; thus admitting most fully the potency of that wisdom which dictates your course, while they denounce the same as fanaticism. I shall forward copies of those papers which have taken important notice of our work to the Recorder's office by some brother coming out next winter.

I have diligently sought all summer to obtain something favorable in the way of shipping saints, around the Horn or across the Isthmus to San Diego. I have found no chance of sending any around; and it was not until recently that a house in this place agreed to take out a load to San Juan, a port at the mouth of Nicaragua river; and for this they would charge double their present price to New Orleans, although not so far, and nearly on the way to that port. The following is the only account of passage across the Isthmus on that route, which I have received:

"The Pacific U. S. Mail steamship Pacific, with \$800,000 gold dust on freight, 425 passengers, and San Francisco mails of the 14th July, arrived on the 29th ult., and landed her freight at San Juan del Sud. Her passengers took the Nicaragua route over the Isthmus, traversing the first fifteen miles by land, crossing the Lake Nicaragua in the steamship Director, and steaming down the river to San Juan in the iron steamship Sir II. Bulwer. On arriving at San Juan, thirty-two hours only having been occupied in crossing the Isthmus, they embarked on board the splendid U. S. steamship Prometheus on the morning of the 4th inst., and at 5 a.m. of the 13th inst. arrived at New York, after a passage from San Francisco of about twenty-nine days. Hitherto this route has not been used, and the result of the experiment was regarded as most favorable."

This, and the enclosed scrap, is all I have been able to gather in relation to emigration from Liverpool to San Diego. I am endeavoring to open communication with bro. Lyman and Rich, in hopes to elicit something more upon the subject from them. I have received nothing from them yet.

The mail which left the Valley May 1st, arrived here June 29th; that of June 1st, on the 27th of July; that of July 1st, on the 28th inst. The Deseret News arrives generally to either bro. Levi, bro. Robert, or myself; sometimes to two of us sometimes each of us get it. I have not learned whether you receive the Star at all. Although a small matter, it is one of some importance, that the three first volumes of the Times and Seasons be sent out for the benefit of this office. It would prove vastly more beneficial if copies of the same were sent for the French and Danish offices also. They are supplied with the fourth, fifth and sixth volumes.

Even as I would have you remember me, so do I fail not to remember you in my supplications, and occasionally allow myself to wonder when I shall again enjoy the precious society, in council and prayer, of my brethren in Zion.

My own health is tolerably good, and will no doubt be more substantial when I have been out among the churches a short time.

With love to yourself, brothers Heber and Willard, and if you please, my dear family, I subscribe myself, &c.

ASTRONOMICAL LECTURES.

BY PROF. ORSON PRATT.

Lecture First.

Astronomy is that science which treats of the figures, magnitudes, distances, motions, relative positions, appearances, and physical constitutions of the great bodies which compose the visible universe; or, in other words, it is that department of science which has for its object to investigate the phenomena of worlds and systems of worlds, which exist in countless numbers in the immensity of space. It is that science which lifts the veil of obscurity, and exhibits the grand scenery of the universe as it existed in ages past, as it now exists, and if not interfered with by causes unknown, it will exist in ages to come. It is that science which, above all others, is calculated to give us the most profound, sublime, and exalted views of the power, wisdom, and goodness of that Being who formed those magnificent systems from the eternal elements, and devised laws, calculated to maintain their stability through all their complicated and infinite variety of movements, for infinite ages to come.

This is a science which has engaged the attention of individuals, nations, and generations from the earliest period of man; for what a rational being can look upward into the blue vault of heaven, and behold the sun in its effulgent glory, the moon, shining with a silvery brightness, exhibiting its ever-varying changes; the stars bespangling the vast concave of a nocturnal sky, twinkling, as it were, with joy, and lighting up the dark, unfathomable abyss of an unknown immensity; what rational being, we again enquire, can behold this august and sublime scenery without feeling the most intense desire to know something more about it? Kings upon their thrones, and the humble shepherd in the field, have alike participated in this feeling. The poet, enraptured with the magnificent glories of the heavens, has poured forth his sublimest effusions in the most eloquent, harmonious strains of glowing eloquence. While the man of God, with loftier views and higher aspirations, has soared aloft from the dust of nature's Author, and overpowered

with the ideas of the infinite greatness and splendid glories which surround him on every side, he bows in humble adoration before the Great Eternal, and exclaims, "What is man that thou art mindful of him, or the son of man that thou visitest him?"

Among the early cultivators of this science, the prophet Enoch stands conspicuous before the antediluvian world. This great astronomer ascertained that the sun, moon, and stars were not merely lights placed in the firmament of heaven for the meagre purpose of giving light to the inhabitants of this world; but he learned that they were made for a more noble purpose—to accomplish more noble ends; in fine, that they were worlds of themselves; inhabited by rational, intelligent, and moral beings. Neither did he limit the universe to the few shining orbs visible to the naked eye; but while enraptured in the visions of the Spirit, his mind expanded, and the immensity of creation presented itself before him, stretching out to infinity in all directions; and overwhelmed with the magnitude of this magnificent scenery, he gave vent to his feelings in the following beautiful and sublime language: "Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and nought but peace, justice and truth, is the habitation of thy throne, and mercy shall go before thy face and have no end."—[See Prophecy of Enoch, revealed by Joseph Smith, the Seer.]

None of our modern astronomers, though aided by the most powerful telescopes, can take in a more enlarged view of the universe than is here given. He not only declares the immensity of the present universe, but he declares the immensity of unnumbered millions of universes, traced back in almost an endless succession. That these were all habitable worlds is clearly shown from the fact that a people called Zion were taken or redeemed from them; all from which we learn that the great plan of redemption is not limited to our world, nor indeed, to the present universe of worlds; but has been continued in all anterior worlds, from all eternity.

Abraham also, through the Urim and Thummim, enriched the science of astronomy by discovering KOLOB, the grand, presiding, central world among those of the same order in the present universe. It is from the diurnal and annual revolutions of this vast body that God, and the highest orders of celestial intelligences measure their time. Situated comparatively near Kolob, Abraham discovered many other great worlds of the same order, each governing and controlling vast systems of their own, according to the laws and forces which God ordained for those of the same order.

Worlds of a superior order, or those which have ascended higher in the grand scale of progression, are not under the dominion of Kolob; but they constitute that vast assemblage of celestial kingdoms, redeemed in eternal ages past, where Gods, enthroned in majesty, power and might, arrayed in the gorgeous splendors of celestial light, sway a universal sceptre over which it presides, have advanced to degrees, through a long succession of ages, until they have drawn nigh unto the throne of the Eternal; and are waiting, in their turn, to be admitted among the higher order of worlds, under superior laws, and with superior privileges.—[See Book of Abraham, translated by Joseph Smith, the Seer, from Egyptian papyrus, taken from the catacombs of Egypt.]

Moses, like the astronomers who had preceded him, contributed much valuable information in relation to the origin, extent, purpose and final destiny of the present universe. By him we learn concerning the agencies that were engaged in the magnificent work of forming the worlds. Though we learn that the organization of our globe, through him, was not done in a moment, but by a succession of laws issued from the mouth of Jehovah; each law taking effect during a certain period called day, or age, gradually arranged the elements, combined them in their proper proportions, and placed them in their proper positions, until it had fulfilled the purpose or end for which it was given, when it gave place to other laws of a higher order, which further organized, arranged and perfected the globe for its future destiny, until at last, after a succession of ages, it is prepared for the habitation of man, and pronounced very good. By him we learn that vast numbers of worlds have already passed away, or their substances have been dissolved into their original elements, and new worlds formed in their place. By him we learn that the end or purpose to be accomplished by the formation of worlds, is the habitation of eternal life of man. By him we learn that the dimensions of the universe are incalculably great, and that the creation of which it is composed cannot be numbered unto man, but that they are all numbered by Him who made them.—[See the visions of Moses, revealed anew by Joseph Smith, the Seer.]

It is easy to perceive from these discoveries of Moses, that the universe, however great in the estimation of man, still has its limits or boundaries; it is not infinite; for, its creations could not, as we conceive, be numbered; but as the Almighty has numbered them, they must be finite. Therefore, there must be an infinity of space where organized worlds do not exist; but as there is no space without a kingdom, [See revelation to Joseph Smith, the Seer] it follows that there must be an infinity of the smaller kingdoms of matter which have not as yet been organized into bodies sufficiently capacious to accommodate rational and intelligent beings like man; and therefore there is an ample sufficiency to enlarge eternally the boundaries of that vast system of worlds now in existence.

Passing over many distinguished and celebrated astronomers of ancient times, we merely observe, that during the dark ages, ignorance usurped its dominion over the mind of man, and the light of ancient astronomy became nearly extinguished from the world; the earth was assumed to be the stationary centre of the universe, around which the sun, moon, and stars were said to perform their revolutions. Eccentrics, cycles and epicycles were invented to account for the irregular motions among the planets, and the whole system of astronomy became enshrouded with absurdities invented to uphold the false theories of Ptolemy and Aristotle, which held for many generations an almost universal sway over the mind of man.

Copernicus, at the beginning of the sixteenth century, broke through, in a measure, the superstitious and ignorance of his predecessors, by transferring the centre of the planetary system from the earth to the sun, and thus forming the heliocentric theory to account for the phenomena observed in Kepler, nearly a century afterwards, discovered the elliptical theory of the planets, and overturned the favorite hypothesis of circular orbits, which had, up to that time, been universally received. He also discovered the law of motion in elliptical orbits, and unfolded the relation existing between their periodic times and distances.

These grand improvements in the science of astronomy laid the foundation for the great discoveries of the immortal Newton, who revealed to the astonished nations that great law of universal gravitation, or the law of force, by which the great bodies of the universe are bound together in their respective orbits. During the last century and a half, the Newtonian system has been studied with unwearied diligence, and astronomy has been rescued from the errors and absurdities of the dark ages, and established upon the firm foundations of mathematical certainty, which can never be overthrown.

It is the Newtonian system which we shall endeavor to illustrate in the present series of lectures, and to which we earnestly solicit your undivided attention. We shall commence with an examination of the earth as one of the constituents of our solar system, and as the planet with which we are

more immediately connected, and as the station from which all the others are seen. If we form erroneous opinions in relation to the earth, the same errors will be interwoven, in a greater or less degree, with all our notions concerning the other bodies of the system. If we suppose the earth to be a flat, extended plane, the phenomena exhibited in the heavens as seen from different points of its surface, would be inexplicable. If we suppose it to be stationary, the motions observed among the heavenly bodies can no longer be considered as apparent, arising from the motion of the earth, but as the real motions of the bodies themselves, many of which would appear inconceivably strange, if not absolutely absurd, being subject to no regular law of order, which characterizes other phenomena with which we are acquainted.

The rising generation among these mountains were to grow up without any instruction in regard to the form and extent, and motions of the earth, only what they should gain by their own observations, their first impression would be that the earth is a kind of conic valley bounded by mountains on every side; and after an exploration of fifty or a hundred miles, their views would be somewhat enlarged; they would now consider the surface of the earth a succession of hills and valleys, delineated upon a comparatively flat plane. All ideas concerning the extent or thickness of this plane would be exceedingly vague and uncertain. Some might suppose it to be limited by an awful precipice extending down through the infinite depths of space. Others might suppose the earth itself an infinitely extended plane without boundaries in any direction except its upper surface.

We will now suppose that a committee should be appointed by them to explore the earth in an eastern direction. When they had traveled due east between seventeen and eighteen thousand miles alternately over land and sea, what would be their astonishment at finding themselves just entering the valley of the Great Salt Lake—the west? They would scarcely believe the evidence of their senses. The only just conclusion they could form upon so strange a phenomenon would be that the earth is round, at least from east to west. But a question would immediately arise among them, whether the earth was round or convex in all directions like a ball, or whether it might not be of a cylindrical form, like a saw-log, being convex from east to west, but straight from north to south. This question would be decided in the following manner: if we stand on the deck of a ship at sea when out of sight of land, we should be able to see hundreds of miles in all directions, if the surface of the ocean were a level plane; indeed, were our view not obstructed by mists, fog, or clouds, we should be able to see hundreds of millions of miles; large continents and islands thousands of miles in distance would be rendered visible. Observation shows this not to be the case; but we find in every direction from our station a clear, well defined boundary only a few miles in the distance. As ships pass over the boundary, we gradually lose sight of them, the hull disappearing first, then the lower sails, and finally the top-sails seem to sink out of sight as they recede in the distance. After they have thus disappeared, the most powerful telescopes will not render them visible; but by ascending to the mast-head, we seem gradually to rise again above the horizon, and are distinctly visible to the naked eye, which clearly demonstrates that it is not owing to any incapacity of the organs of vision to see further, but that the convexity of the water intervenes between the eye and the object, and thus hides it from our view.

Since the same effects are observed from every part of the ocean, and in every possible direction north and south as well as east and west, it follows that the same convexity must prevail on every side; and therefore that the earth cannot be of a cylindrical form, but must be round like a globe.

Another demonstrative proof that the earth is a globe, is given by considering the form of the earth's shadow when it falls upon the surface of the moon, during a lunar eclipse. When the moon passes directly behind the earth, so as to form a straight line with the earth and sun, the shadow of the earth, extending in a direction opposite to the sun, will fall upon the moon, and will still appear circular upon the moon's disk. If the earth were considered stationary, and if a lunar eclipse should always happen at the same hour of the night, this would be considered unsatisfactory evidence of its globular figure; for there are many bodies, besides a globe, which will in certain positions cast a circular shadow. A grindstone, a sugar loaf, or even a log of wood, when held with its circular end facing a light, will form a circular shadow in the opposite direction.

Now in order to determine the true figure of either of these bodies from its shadow, let different sides alternately face the light, and we should soon be able to declare its true figure with mathematical certainty. Now let different sides of the earth be presented towards the sun, and if the shadow still continues to be circular, we know the earth must be a globe, for no other figure is capable of producing a circular shadow when its different sides are exposed to the sun in a variety of positions. For instance, if a lunar eclipse were to happen at six o'clock in the evening about the first of January, and another should happen at some future period about the same time of year, but at 12 o'clock at night, then the side of the earth presented to the sun during the former of these eclipses would be at right angles to the side presented during the latter; yet in both instances its shadow upon the moon would be circular. This, then, is a conclusive demonstration of the globular figure of the earth, independent of its diurnal or annual revolution. But if the diurnal revolution of the earth be admitted, then we shall have almost every side of the earth successively turned towards the sun; and eclipses happening within a comparatively short period of time, under all these conditions.

By such observations as these, the earth is proved to be of a globular form by the most incontrovertible evidence. When we come to speak of the diurnal revolution of the earth upon its axis, we shall again refer to its figure, and show that there is a slight deviation from the globular form, arising from causes connected with that motion. But for all practical purposes, wherein great nicety or precision is not required, the errors which arise by assuming the earth to be a perfect sphere, will be inappreciable.

Objections have been raised to the globular form of the earth on the ground that the great inequalities existing on its surface under the name of mountains and valleys are inconsistent with such a form; but the highest mountains of our globe, when compared with the earth itself, would be only about one-sixteenth hundredth part of its diameter. The roughness on the surface of an orange is far greater, when compared with the magnitude of the orange, than the roughness of the surface of the globe, when compared with its magnitude. Indeed, if our globe were reduced to the size of an orange, the mountains delineated upon its surface, if reduced in the same proportion, would require a microscope of considerable power to clearly discover the surface of it.

Having determined that the earth is a globe, we shall next inquire, how its magnitude may be determined. If any means can be devised by which we can measure the circumference of the earth, its diameter, together with the number of square miles upon its surface, and also its solid contents, can be easily calculated. Now to measure the whole circumference of the earth with a chain, or line, or any other accurate measure, would be altogether impracticable on account of mountains, oceans, swamps, and other opposing obstacles. But if we can accurately measure a portion of this circumference, for instance, one degree of latitude, and find how many miles it contains, all that would now be necessary would be to multiply the number of miles in one degree by 360, which is the number of degrees in the whole circumference of the earth, and the product would be the number of miles around the earth. Now a degree may be measured as follows: let the latitude of this Council House be accurately taken by a sextant, then measure due south until you reach the southern extremity of the valley, and again reach the latitude, which we will say is one half of a degree, and the distance as measured will also say is 34.34 miles; this doubled, would be 68.68 miles, or the length of one degree; this multiplied by 360 would give 24,520 miles for the circumference of the earth; this divided by 3.14159 would give 7794 miles for its diameter. As the average length of a degree is not quite 69 1-2 miles, these numbers are rather too large.

To those who are unaccustomed to traveling, it is difficult to convey a correct idea of the magnitude of the earth in numbers. But as we are now dressing a people who have traveled over no inconsiderable portion of the earth's circumference, they will be better prepared to form more correct notions on this subject, by comparing the distances over which they have traveled with the numbers expressing the distances around and through the earth. The distance from this to Council Bluffs, is in round numbers, about 1000 miles. The diameter of the earth is nearly eight times that distance; while the circumference is nearly twenty-five times that measure. If we were to pass round the earth with our ox teams at the rate of 10 miles per day, it would require about 7 years to perform the journey. But, (as will be more fully noticed hereafter) this magnitude, vast as it may appear, dwindle into insignificance, when compared with the sun and many of the other stupendous bodies of our system.

Having determined that the earth is a globe of definite magnitude, the next question which would naturally occur is, up to what does it reach? Has it any solid foundations? These questions naturally arise, from the constant habit which we have of associating foundations with all the objects we perceive upon the surface of the earth. Without some kind of support, all terrestrial objects have a constant tendency to fall perpendicularly to this general law, and therefore, when we think of the earth as a whole, we naturally suppose that it must fall unless supported by something; but a few moments of reflection will convince us that the force, whatever it may be, which causes all objects to fall or press towards the centre of the earth, will have no tendency to cause the earth as a whole to move in any direction. Forces which press equally and in opposite directions will be in equilibrium, and cannot produce motion.

If the forces of any two opposite hemispheres of the earth, taken in any position, be equal, as they are in opposite directions, they cannot produce motion; therefore the earth, under such forces, existing within itself, will have no tendency to go in one direction more than in another. Hence, unless it were influenced by bodies external to itself, it would remain at perfect rest in any part of space where it might be placed.

The earth, under these conditions, would have no up or down, relative to the different points of space with which it is surrounded. Up and down are relative terms, and when applied to the earth, signify from and to its centre. It will easily be perceived that the earth, so as to affect the position of that centre in space, neither could it as a whole move from that centre in any possible direction. Because we see a wooden globe have an upper and under side relatively to the earth in any given position in which it may be placed, we are apt to transfer the same property to the earth, and suppose it to have an upper and under side in relation to the space enclosing it; but this is an illusion, formed by habit, which we must entirely divest ourselves of, in order to form correct ideas of the earth existing in space without foundations on which to rest. If any one of this audience were placed alone in empty space, and no other body existed, he could not conceive of up or down. As he would have no tendency to move in any direction; he terms over, under, above, below, &c., would have no meaning whatever to him. If he were to take a bushel of wheat and sow it in every possible direction, he never could lose one kernel of it, for by the power of gravity, it would all return to him again with the same velocity with which it was projected or scattered from him. If he were to fire a bullet directly from him, though it would be absent for many hundreds of years, and pass over many thousands of miles in space, yet it would return and penetrate his body, having the same velocity it had when first projected from the mouth of the gun. The direction of the bullet or of the kernels of wheat would be up or down as they proceeded from or towards the body.

Our antipodes, or the inhabitants of Desolation and Amerindia, situated in the Indian Ocean, are on the opposite side of us; their feet point towards ours; their heads, or the portion of the sky which is over their heads, is directly under our feet, and yet they have no more tendency to fall towards their sky than we have towards ours; all bodies around them have the same tendency to press towards the surface of the globe there, that they have here; the Indian Ocean is no more likely to be poured out into their sky, than the Salt Lake into ours. Magnets, placed on opposite sides of an iron globe will adhere to its surface and will revolve with it without falling. A powerful magnet held 2 or 3 inches from the under surface of an iron globe, will fall upward to that surface, the same as a stone will fall downwards upon the surface of the globe of the earth. All directions towards the centre of an iron globe are down to a magnet; all directions from its centre are up. All who wish to make any progress in astronomy must familiarize their minds with the right conception of up and down, ascending and descending, above, below, and such like terms, always remembering that they are terms which relate only to the centre of forces, and that they change their directions as often as we change the position of objects in relation to that centre.

"Short History of the Mormons."

Extracts from the Saint Louis Weekly Union, Oct. 7.

"The rise and progress of the Mormons as a body of religionists, are perhaps among the most remarkable events of the present century. Only twenty-one years ago, this sect sprung up in the state of New York, under circumstances which left those who professed the faith liable to as much ridicule as abuse. Both were heaped upon them beyond measure, and still they kept on increasing. Driven from one place to another—hunted for slaughter like beasts of prey—they still endured all, and still maintained their onward progress. From Missouri, where they settled, after inhuman butcheries had been committed on them, they were driven like wild beasts; and when again they reorganized in Illinois, and built up the beautiful town of Nauvoo, they were again driven out of their homes and resting places, by the force of outlawry, backed by local public opinion. Their main leader Joseph Smith, the founder of their order, and his brother, were shamefully butchered, as well as some others, when they centered themselves for a time higher and thither throughout the world, and finally in a short time afterwards appeared again in an organized form stronger than ever. Since their last reorganization and their fixed purpose, as they assert of acting under Divine command, to settle at what is known as the Salt Lake country, no parallel to their increase can be found in modern times. Not satisfied with putting many Mormons to death, and driving all of them, in a body, from the settled and civilized parts of the United States, to a wild and unsettled country of the West, we have, as a people, with only a few exceptions, vilified their name and defamed their religion. We not only stoned them and beat them with many stripes, until we drove them from the States, but we spoke and published defamations about them of the most scandalous kind. We charged upon them licentiousness and lasciviousness of the worst description, among other things, polygamy; than which it now is known nothing could be further from the truth, and thus we went on, until public attention, and finally public sympathy were turned toward them and made them converts to their faith by thousands.

No body of people in the whole world, not greater in number, seems to us, to occupy a position so peculiarly prominent and powerful, whether considered in reference to religion, politics, or commerce, as these people who have founded their Zion in the bosom of the Salt Lake Country."

It would be a blessing to all editors if they would learn to tell the truth about the "Mormons," as does the Union, in the above extracts. There are many who do, but we have not space

for all the friendly and truthful sketches we see; and much less space have we for the falsehoods, which ignorant, wicked and designing men and editors, are disposed to originate, and propagate, causing innocent blood to be shed on the earth, which, if scripture be true, they must atone for sooner or later. My soul come not thou into their secrets.—[Ed. News.]

DESERET NEWS.

SATURDAY, DEC. 27, 1851.

To the Saints.

Every thing which tends to the prosperity and advancement of the Kingdom of God on the earth, tends to the same objects in the heavens; for the Saints, while here, are laying a foundation for their exaltation hereafter; and although they may cease from their labors, such as produce weariness, fatigue and sorrow, yet their works will follow them, and continue to increase and multiply upon their hands, forever and ever, even so long as they shall continue to increase and spread abroad, and acquire dominions in the eternal worlds; yet fatigue, combined with their works, will not be their companion, as it is while dwelling here in mortality.

Hence the savior of the world who should go forth to preach his gospel and prune his vineyard for the last time, if they continued faithful in all things they should become renewed in their bodies, and not go hungry or thirsty, they should run and not be weary, they should walk and not faint. This is a blessed promise, and has been the means of sustaining many of the elders of Israel in their travels, at home and in foreign countries, for many have realized the fulfillment of these promises and rejoiced therein; and the principle is equally good, and may with equal propriety be applied to the saints who are laboring at home to sustain the families of the elders who are abroad proclaiming the gospel; or are laboring to prepare for the reception of the saints who are coming home; provided they labor with the same singleness of heart and unyielding devotion to the interests of Zion, as the elders feel who are abroad in foreign lands among strangers, and have no friend but God to depend upon for food, strength, support and direction in all things.

The greater purity of body the saints can attain into before death, the less change will necessarily have to take place before the resurrection; for in the resurrection the body must be perfect, and consequently the nearer towards perfection we arrive at here, the nearer and more rapidly we approach a glorious resurrection, and the less time we may have for our spirits to be separated from our bodies, while our bodies are undergoing a purification and change in their graves; and the more intelligence we acquire in this state of existence, the more we will have to carry with us into the next or higher state, consequently the more exalted will be our introduction to the eternal worlds.

Knowledge is power, and the more a man knows, the greater good he is capable of doing, and his reward will be according to his works; and although through the vanity of man, it is true that "Knowledge puffeth up," yet it is not so with the saints, while in the exercise of a right spirit, but it tends rather to make them more humble, while they become more powerful and Godlike; but it is the foolish that are puffed up with knowledge, and such are not edified with charity, a Godlike love; self love is their god, and that true love that casteth out fear has no place with them.

Purity and knowledge being requisite qualifications of all saints to prepare them to enter into the presence of the Father, we have no time to idle away, no spare moments to loiter about the stores, the post office, or any of the public offices or halls of assembly. If the saints have special business at such places, let them transact that business as speedily as possible, and depart, giving room to others to do their business; and when the business hours of each successive day are closed, the merchant, the clerks, the business men want and need the succeeding hours and evenings to count their cash, to balance their books, to put up their mails, and to arrange their business for the future day; and any unnecessary delay of the people in retreating from the public places, when their business is completed, is a hindrance to public affairs, which ought not to be countenanced by the saints, who need every moment they can get, to wash and purify their bodies, feast their minds, and prepare for the coming of the Lord Jesus Christ. Wise men receive hints thankfully and profit by them, while fools wait for kicks and then receive them most ungratefully. Let the saints be wise.

(To be continued.)

Promised Blessings Conditional.

In revising the Life of Joseph, published in this paper, the question so often asked by the saints presented itself; to wit, what shall we do with these promises, there are no conditions in the blessings given to the Twelve, they were blessed to do a great work, even to the coming of Christ, and several have apostatized; how shall we account for these failures? All blessings promised by the Priesthood, which have come down from the heavens, are conditional, no matter whether expressed or implied; conditions are often spoken in blessings, which are not written, and for a good reason; the church has not always been blessed with ready writers, they could not write all that was spoken, and being obliged to leave a part unwritten, the writers have left that portion which they truly understood to be universally acknowledged by the Priesthood, namely, that faithfulness on the part of the receiver of blessings was requisite to ensure the blessings promised.

Let any man who has the spirit of truth abiding in him read all we have published in this paper, and he will see the conditions in President Cowdrey's communication to Parley P. Pratt, and that these conditions we necessary for him to observe, or else he was liable to lose his crown, and his office be taken and given to another; and the same conditions were equally applicable to all the quorum of the Twelve Apostles, whether expressed or not, they were implied to all; and whether written or not it mattered not, they were understood if they were not spoken; and this is the case with all blessings through the Priesthood to all saints, except the eternal decrees of the Father, made manifest through the Priesthood by special revelation, with which the present generation has very little to do, and consequently need give themselves no trouble concerning it, they will be sure to know it when it comes.

Many have wondered why their friends have been cut off, and laid in their graves, when it was said in their Patriarchal blessing they should live to the coming of Christ, if they continued faithful; but this brings us particularly to the principle of faith, which is largely treated of in the Doctrine and Covenants, and to which we refer the saints for information, for the present, which read and be wise.

OUR GENERAL SUMMARY is gathered from the current newspapers of the day, as they float before us, and if errors creep in, we design the responsibility shall be