towards its true position; and at the end of three months more, or about the 21st of June, it would be seen in its true position, as the motion of the earth would then be directly towards the star; during the next three months its apparent motion would be to the eastward in the ecliptic, obtaining its maximum distance about the 21st of September, when the motion of the earth would be again at right angles to the motion of the rays of light from the star; and for the next three months it would apparently recede back again to its true place, at the end of which it would be seen in the same position as it occupied one year before. Thus each year it would appear to oscillate in a straight line in the ecliptic, deviating from its true place on each side about 20 seconds.

These phenomena will perhaps be more clearly perceived by supposing a railroad car to be drawn round the circumference of a circle once a year, while the wind blows constantly from one direction, say from the north; let the car start from a point on the east side of the circle towards the south with a velocity 10,000 times less than the wind, which is about the proportion of the earth's velocity to that of light; when the car starts it will be going directly from the wind; hence the vane will point the true direction of the wind. While the car gradually describes the first quarter of the circle, it will gradually deviate from a southern to a western direction, during which the weather vane will deviate more and more from the north towards the west; and at the end of three months the direction of the car will be due west, or at right angles to the true direction of the wind, the deviation of the vane will now be at its maximum, pointing about 20s of a degree west of north. As the car describes the next quarter of the circle, the weather vane will gradually recede back again, and at the end of the second quarter the direction of the car would be due north, and the vane would point out the true direction of the wind. In the third quarter, while the car is going from the west to the north point of its circumference, the weather vane would again deviate by degrees to the east of north, and at the end of the third quarter the direction of the car would be due east or at right angles to the direction of the wind; and the deviation of the weather vane would again be at its maximum value, namely 20s east of north. During the last quarter the wind would apparently recede again towards its true position; and having performed one entire revolution the direction of the car would again be due south, and the vane would again point the true direction of the wind. Thus a true north wind would, by the motion of a car in a circle, appear to oscillate each side of its true position, precisely in the same manner that a star in the ecliptic appears to oscillate as the earth moves in its circular orbit.

As all the stars of heaven are affected by the combination of the earth's motion with that of light, it is evident that their true places cannot be known only as they are deduced from their apparent places. Tables of aberration have been calculated by which these deductions can be conveniently made.

The phenomena of the aberration of light are evidences which can never be controverted in proof of the annual motion of the earth round the sun; for if the sun revolved around the earth while the earth remained at rest, there would be no appearances of aberration.

As we have demonstrated that the earth has an annual revolution around the sun, let us next enquire, what the form of the orbit is? It was supposed for many centuries, during the dark ages, that all the heavenly bodies revolved in exact circles; but modern astronomy has overthrown this conjecture, and has proved that the planetary orbits deviate from the circular form. We shall now point out the process by which this is ascertained.

If the sun be observed at different seasons of the year, he will be seen to vary in his apparent angular diameter. This can be easily determined by measuring with some accurate instrument the apparent breadth of his disc. It will be found that about the first of January the sun will subtend an angle of 32 min. 34.6 sec.; on the first of April, his apparent diameter will be 32m. 1.6s, having decreased 33 sec. in three months: on the first of July his diameter will appear smaller than at any other time of year, being only 31m 30.2s; on the first of October his apparent diameter will be the same as on the first of April. Thus it will be seen that from the first of January to the first of July, the sun decreases in its apparent size; and from the first of July to the first of January he increases in size.—The difference between the greatest and least apparent diameters, is 1m. 04.4s.

Now it cannot for one moment be supposed that the real magnitude of the sun undergoes a periodical change; therefore the difference in his apparent size MUST result from a change of distance. One-half the sum of the greatest and least diameters is equal to 32m. 02.4s., which is the mean diameter, or the diameter which the sun gives on the 31st of March and 3d of October in the year 1852. This mean diameter must correspond to the sun's mean distance from the earth; while the greatest and least diameters correspond to the least and greatest distances of the sun from the earth. If we call the sun's mean distance 1, then the greatest and least distances may be found by the following proportions: As the sun's mean apparent diam'r(=32m 02.4s) is to the sun's greatest apparent diameter (= 32s. 34.6s.) as the sun's mean distance (= 1) is to the sun's greatest distance (= 1.01675). Also the mean diameter is to the least diameter, as the mean distance is to the least distance (= 0.98325). Thus it is ascertained that the greatest, the mean, and the least distances of the sun from the earth are in the respective proportions of the numbers 1.01675, 1.00000 and 0.98325. These numbers are very nearly in the proportion of 1 1-60, 1, and 59-60.

Now if the earth revolved around the sun in a circular orbit with the sun in the centre, his apparent diameter and distance would be precisely the same the year round. But from the above numbers, it will be clearly perceived, that the situation of the sun within the earth's orbit is ECCENTRIC, the ECCENTRICITY amounting to 0.01675, or nearly 1-60 of the mean distance. These observations and calculations do not demonstrate that the orbit of the earth about the sun is not a circle, but they merely demonstrate that the sun is placed nearly 1-60th of his mean distance from the centre of the orbit.

In order to obtain the true form of the earth's orbit, let the sun's apparent diameter be taken when he is at the beginning of each of the twelve signs in the ecliptic, or in other words, observe his apparent diameter for every 30 deg. of longitude; from these observations, calculate the proportional distances corresponding to the apparent diameters, assuming the mean distance equal to 1.00000. With these data the form of the orbit can be delineated upon paper in the following manner: let any point upon the paper be chosen representing the place of the sun; from this point lay off the proportional distances, making an angle with each other of 30 deg., connect the extremities of these distances by continuous curves; it is evident that this will be a correct representation of the orbit of the earth about the sun. The curve thus constructed will be perceived to deviate from a circular figure, being longer than it is broad, that is of an elliptical form.—The point representing the position of the sun, will not be in the centre of the ellipse, but will be in one of the foci at a distance from the centre equal to about 1-60th part of the mean distance of the sun from the earth.

This representation will be still more accurate if the sun's longitude and apparent diameters be observed a greater number of times during the year; as for instance, every day, and his proportional distances be calculated from the observed diameters according to the above rule; for then, if each of these 365 proportional distances be drawn from any point on a sheet of paper, making angles with each other equal to the observed daily differences of longitude, the extremities of these lines will determine a greater number of points in the continuous curve connecting them, and consequently the form of the curve will be more accurately represented.

The form of the curve may be exactly determined by referring to the properties of the ellipse. If an ellipse be described whose eccentricity is equal to about 1-60 of its semi-major axis, any point in this ellipse may be expressed in terms of its angular distance in respect to the major axis and one of the foci. Now let different points in this ellipse be chosen, corresponding to the observed longitudes of the sun, or to the angle which they make with the earth's major axis; let the distances of these points from the focus be calculated, and they will be found to coincide most perfectly with those derived from the calculations founded on the measurement of the sun's apparent diameters.

In this way the elliptical form of the earth's orbit has been demonstrated, and the amount of its eccentricity determined to a very great degree of exactness. It will be very difficult for those who are unacquainted with the geometrical properties of the ellipse, to fully comprehend these demonstrations; therefore such will be under the necessity of relying upon the testimony of mathematicians until they shall qualify themselves to understand the nature of such demonstrations.

We will now more fully define some terms, that will be of frequent use in our future investigations.

The Mean Distance of a planet from the sun, or of a satellite from a planet, is equal to the semi-major axis of its orbit, or half of the longest diameter; or in other words, one half the sum of its greatest and least distances. The distance from either focus of an ellipse to either extremity of its shortest diameter is equal to the mean distance.

The Major and Minor Axes of an elliptic orbit are respectively the longest and shortest diameters.

The Foci of an elliptic orbit are two points situated in the major axis at equal distances from the centre and at the mean distance from the extremities of the minor axis.

The Eccentricity of an elliptic orbit is the distance from its centre to either focus,—expressed in fractional parts of its semi-major axis.

That point of the elliptic orbit of a planet, which is the nearest to the sun, is called the Perihelion, and the most distant point of the orbit from the sun, is called the Aphelion.

The nearest and most distant points of the moon's orbit, or of the sun's apparent orbit about the earth, are called, respectively, the Perigee and the Apogee.

These same points are also called Apsides; the former is called the Lower Apsis, and the latter the Higher Apsis. The line joining these points, or the Major Axis, is termed the Line of Apsides.

The Equator is a great circle of the heavens, equally distant from the two poles, the plane of which is at right angles to the earth's axis.

The Ecliptic is a great circle of the heavens, the plane of which contains the elliptic orbit of the earth as also the apparent orbit of the sun.

The Obliquity or the Ecliptic is the inclination of its plane to that of the equator, which is equal to 23 deg. 27m. 31s.

The Poles of the Ecliptic are two points in the heavens 90 deg. distant from the ecliptic, the line joining the poles is at right angles to the plane of the ecliptic, and is inclined to the earth's axis at an angle equal to the obliquity of the ecliptic.

The Vernal Equinox is that point in the ecliptic intersected by the equator through which the sun apparently passes from the south to the north side of the equator.

The Autumnal Equinox is that point in the ecliptic through which the sun appareutly passes from the north to the south side of the equator.

The Right Ascension of a heavenly body is reckoned on the equator, and is its angular distance east of the vernal equinox.

The Declination of a heavenly body is its angular distance north or south of the equator.

The Longitude of a heavenly body is its angular distance reckoned eastward from the vernal equinox on the Ecliptic.

The Latitude of a heavenly body is its angular distance north or south of the ecliptic, reckoned in a direction at right angles to the ecliptic.

The Tropics are two smaller circles, situated on each side of the equator at an angular distance of 23 deg. 27m. 31s., and whose planes are parallel to the plane of the equator. The northern tropic is called the Tropic of Cancer, the southern, the Tropic of Capricorn.

The Solstitial Points are two points in the ecliptic which touch the Tropics, and are 90 deg. distant from the vernal and autumnal equinox.

The Summer Solstice lies north of the equator; the Winter Solstice lies south.

The Polar Circles are two circles parallel to the Tropics; their angular distance from the poles is equal to the obliquity of the ecliptic. The one to the north is called the Arctic Circle; the one to the south, the Antarctic Circle.

The Poles of the ecliptic are contained in the polar circles, being 23 deg. 27m. 31s. from the centres of the polar circles; these centres are the Poles of the earth prolonged to the heavens.

Having proved that the earth has an annual motion around the sun in an elliptic orbit, and that the sun is not situated in the centre of the ellipse, but in one of the foci: and that the eccentricity of the orbit, or the distance of the sun from the centre of the ellipse is equal to nearly 1-60th of his mean distance from the earth, we shall next proceed to investigate the law of the angular velocity of the earth around the sun; this will evidently be the same as the apparent angular velocity of the sun around the earth, supposing the earth and sun to exchange places.

Now let us suppose that the real velocity of the earth, in its elliptic orbit was uniform, it is evident that its angular velocity around the focus of the ellipse would be different at different distances; that is, the greater the distance, the less the angular velocity. A body moving at right angles to the line of vision at twice the distance with a uniform motion, would have one-half the angular velocity; at three times the distance, one-third the angular velocity, and so on. Now when we observe the apparent angular velocity of the sun, or, which is the same thing, his daily change of longitude in different parts of his apparent orbit, we find that about the 31st of December, when the sun is nearest to the earth, his apparent angular velocity is the greatest, amounting to 1 deg. 01m. 09.7s in 24 mean solar hours; and about the 1st of July, when he is the most distant from the earth, his apparent angular velocity is the least, being only 57m. 10.2s. in a mean solar day. The average change of longitude in a day is found by dividing 360 deg. by 365.24224, which is the number of mean solar days in a tropical year; the quotient amounts to 59m. 08.33s. Thus it will be perceived that from the perigee to the apogee, the sun's apparent angular velocity decreases, and from the apogee to the perigee it increases. Does this variation depend wholly upon a change of distance, or is there actually a change of real velocity in different parts of the orbit?

This question may be determined by comparing the rate of variation in the angular velocity with the rate of variation in the distance. If the mean distance, and also the mean angular velocity be each assumed equal to unity or 1.00000, then the extremes of distance will be 1.01675, 0.98325, and the extremes of angular velocity will be 1.03420, 0.96671.

By a comparison of these numbers, it will be seen that the deviation of the angular velocity from the mean is much greater than the deviation of the distance from the mean. Therefore the rate of variation of the angular velocity must be much greater than what would result from a mere change of distance alone; hence the excess must be dependent upon a real change of velocity.

If the extremes of distance be compared with the extremes of angular velocity, the latter will be found to be nearly equal to the inverse squares of the former; they would be quite equal were the observations from which they were deduced perfect. And if we compare the angular velocities at any other points of the earth's orbit they will be found to vary exactly as the inverse squares of their respective distances from the sun. The real motion of the earth, therefore, in its orbit, cannot be uniform; its actual velocity decreases from the perihelion to the aphelion, and increases from the aphelion to the perihelion. At corresponding points on each side of the major axis, its velocity is equal.

The law of the angular velocity having been determined to be as the inverse square of the distances, we will next investigate the law of its actual velocity.

If we suppose a line drawn from the earth to the sun, it is evident that it will sweep over the whole surface or area of the elliptic orbit in one year.—This line is called the Radius Vector. Now it has been determined by observation that the radius vector moves over equal areas of the ellipse in equal times. If the velocity of the earth were uniform, this could not take place; for the radius vector as it increased in length would, with equal velocities, describe an increased area; therefore as the radius vector increases in length, the velocity of the earth must decrease in such a proportion as to have the areas, swept over in equal times, exactly equal.—Consequently the areas described must be proportional to the times. This is the law of the actual velocity of the earth in its orbit.

DESERET NEWS.

SATURDAY, FEB. 21, 1852.

To the Saints.

Believe not every spirit, but try the spirits, prove them, and learn whether they be god-like, and if so receive that spirit, but if not reject it; for whatsoever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a celestial law; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father, and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one third part of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one third of the spirits of heaven which he drew around him by his sophistry and false philanthropy, declared war against Jesus and the two thirds that rallied round his standard, to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two thirds who maintained their integrity and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathising spirit, a spirit that will sympathise with misery or punishment, when misery is justly due by punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathise for the miseries that must follow the abominable crimes of man on the earth, and they went it for salvation any how, right or wrong; they were so good, so holy and so benevolent they could not do otherwise.

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and *shed innocent blood*, for which there is no forgiveness in this world nor the world to come, and for which as good a man as king David, "a man after God's own heart," was thrust down to hell, and there will remain till he has paid the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their father Lucifer, who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind hearted feeling, so full of christian benevolence, *disinterested benevolence*, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the *disinterested* benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went; down to hell ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man; instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kindom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last mile stone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the *decrees* of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, dear spirit, sweet spirit, they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising a spirit of false sympathy; and so will it be with all who forsake the living God, and raise up gods of their own imaginations, and harbor false spirits.

False spirits are more subtle, and more contagious than the small pox; their number and diversity of operations cannot be counted by man; and the first moment the saints leave the path of duty, that moment they are subject to the influence of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed by the person so receiving them, without assistance from those who have more wisdom. The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed; and when thus once in possession, it may truly be said there is a body possessed of the devil.

Jesus and his disciples in different ages have commanded the unclean and wicked spirits to depart out of those of whom they had taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price, except it is by the will of those who harbor them. And of what class are they? They are invited spirits. Invited spirits? Yes, many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.

For instance, a person, for some real or supposed injury or neglect from a friend, wishes to retaliate to be revenged, and of course opens the way and invites the spirit of jealousy to take possession; and the moment jealousy enters the breast, there is a perfect hell of happiness; and no scheme that hell itself can devise to torment, perplex, harass, disturb, vex, and mar the peace of the wife, or the wife of the husband, is left untouched, unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium, all have free access; and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an ordinance, in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for any one to cause that spirit to depart, without the persons leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited or desired, gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances, and duties of God's kingdom; who neglect their prayers, their assembling together, and doing as they would be done unto; and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law-suits, and a host of such perplexing annoyances, sufficient to disturb a nation; but the man who is obedient to his God *in all things*; who knows no will of his own, only to do the will of his father in the heavens, is free from these spirits; the Devil has no power over him; for he resists him, and evil spirits are compelled to flee at his rebuke.

Some may ask "how shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the saints, in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation and knowledge to its possessor; and all saints who have enjoyed this spirit, (and all saints have more or less,) may know when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter; and if they will resist the first impulse of their disturbed feelings, and command Satan in the name of Jesus to depart, peace will instantly be restored to their souls.

It is not the wrong doings of others which destroys that peace within ourselves which the world can neither give nor take away. It is our own wrongs which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every saint, *it is your own wrongs* or *evil spirits that destroy your peace, and not the wrongs of your friend or neighbor.* Know ye, all ye saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possession of yourself, and the quicker you dispossess it the better.

Carry out this principle, and what will be the result? Every saint will live by his creed, and "mind his own business." Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say get thee behind me Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul; and so continue to do, till he has done so wrong that forbearance is no longer a virtue, then give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable (if there can be *any* excuse) than jealous wives. Husbands if your wives do wrong, teach them better, if they are willing to be taught, and if they are not, keep out of their way till they are willing, and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace, and cause the Holy Ghost to depart from you, because your wife has given way to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffetted by the devil long enough she will get tired of him, leave him, and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks, she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is as likely to get a cuffed ear as any thing else, and a little more so; and if she should ask forgiveness, she would meet with the consoling retort from her dear lord, "yes, and you'll do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house has got so many devils in him, they make him so big there is not room for any body else in that house, and the quicker the peaceful wife divides the house, and gives her liege sovereign the inside, the sooner he will be delivered, and learn his true size.

The things of which we speak are but too common among the nations of christendom; and too much of it has been brought together among the saints; but it is time for saints to stop such things. Husbands love and cherish your wives, as you ought, give them their place, their rights, their dominion; that they may act upon their agency, as you do on yours; and quit your fretting, and snarling, and quarreling with them, if you ever did it. What? a man quarrel with himself? Yes, just as well as quarrel with his wife.—'Tis all the same.

If there is one solitary case, such as we have supposed, among the saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep remote Kanyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdelene, or they would not have been such fools as to fight themselves at such fearful odds; and if they don't, we'll make another gratis prescription.

(To be continued.)

☞ Tithing molasses has been received to the amount of about 40 gallons, and that from about 4 individuals. Is that all that has been manufactured?

☞ No late mails from Oregon or California.

☞ Our domestic correspondents must not be discouraged because their communications have appeared at a late hour; the delay was unavoidable; write often and short.

☞ We have received from Mr. Siler, of Manti, a brief drawing and description of a washing machine, used in the States, which we would be pleased to show our mechanics, if any one will build something to make washing easy, *and save wear of clothes.*

☞ Received from bishop Robinson a specimen of Paint, and referred it to our master painter to test.

SUMMARY.

The prospect for Hon. S. A. Douglass of Ill., as the Democratic candidate for President is flattering.

President Fillmore seems to be the Whig choice, yet it is not decided by either party who they will put forward.

The Revolutionists under Gen. Carvajal in Mexico have attacked the city of Matamoros, and had succeeded in entering the place.

Texan Rangers and United States troops who have deserted are the principal soldiers in their Revolution.

Father Matthew, the Temperance apostle has returned to England having traveled through the principal cities in the United States, and administered the pledge to a million of persons. Hope they'll keep their covenants.

A railway from Hannibal on the Mississippi river to St. Joseph on the Missouri, has been commenced.

The Olive is beginning to be cultivated in South Carolina and is said to do well in the cotton growing country.

Plants can be procured at Los Angelos, California, and our settlements over the rim of the Basin will be able to make all the Olive oil that will be wanted for this country.

The Southern planters begin to be discouraged with the raising of cotton and corn, and are turning their attention to the Silk worm and Vineyards, which they say will yield them ten times more than the cotton and corn crops, and much surer.

Thos. H. Benton is preparing to go to California and try his luck in the gold regions.

The latest accounts by the papers show that the eastern states are bidding fair to outrival California in murders and robberies, every paper teaming with them.

Railway and Steam Boat disasters on the increase.

News from the Cape of Good Hope is rather discouraging to the English.

The Caffres are beating the British troops, and scattering devastation in all directions.

Several Americans were killed at Los Ranchos, New Mexico, at the polls, by the Spaniards. The correspondent of the N. Y. Tribune at Santa Fee, states that the Mormon associate Judge of the Territory, refused to go down and investigate the affair. That is the first time we have heard of a Mormon being Judge in New Mexico. Considerable excitement has arisen through this affair, and a petition has gone on to Washington for the removal of the Governor James S. Calhoun.

Money has been advanced in Europe to establish a Railway through the centre of Illinois, from Chicago to Cairo.

There are upwards of 10,000 miles of Railroads in operation in the United States, which have cost $320,000,000. There are also as many miles of Telegraph.

In 1827 there were but 3 miles of Railroad, and no Telegraph, which shows the progress of the times.

A band of robbers attacked the gold dust train between Panama and Chagres; they succeeded in driving away a mule laden with two boxes of gold dust. The dust was afterwards recovered, hid in the river.

The Navajoe Indians made a descent on the town of Los Gavaldones, New Mexico, containing 2000 inhabitants, and killed 9 men and carried 6 women and children captives.

It is the intention of the British government to send out a steamer in search of Sir John Franklin.

Tea grown in England is now sold and used in that country.

There are 750 liquor shops in the city of Albany, or one to every sixty-seven persons; 7 breweries, manufacturing 167,000 barrels of beer per annum, and 2 more building. *Father Matthew* is wanted there on a *mission.*

In Manchester, N. H., there are eighty-seven miles of cloth manufactured per day.

A Convention has been held in Oregon, and measures taking to petition Congress for a division of the territory, having the Columbia river as the boundary; cause, too vast a territory to administer justice, &c.

A rumor had reached London the last accounts that the Pope was dead. His health has been declining for a long time, the papers say.

The distance between Paris and London is now traveled in 11 hours, at a cost of four dollars.

A Missionary priest was executed in China, by having his head cut off, for clandestinely entering and preaching in the Chinese dominions.

A contract has been entered into for the construction of a canal around the lower rapids of the Mississippi river, 140 feet wide, and 7 feet deep, to be navigable at all seasons.

LOST.—A Flag Handkerchief, of good quality, with a slight cut of a knife. Please return to editor.

TABERNACLE.—February 12th, the Tabernacle is enclosed; near two thirds lathed, and one-third plastered; and should the weather remain warm, there is a good prospect of its completion against April Conference.

☞ A Button Maker is wanted. Thousands of bones and horns lying idle for want of a Button maker; and gold and silver has been transported to buy buttons, (wooden buttons? Yes, wooden buttons) till there is no more to transport. Who will go to making buttons?

☞ The health of the vallies is generally good; far the best where they have the least of doctors and doctering, and the most of faith accompanied by good nursing with herbs and mild food.

☞ A fine lot of *Wooden Bowls*, large and small, were seen at Messrs. J. & E. Reese's store, a few days since, said to have been manufactured in the territory: where or by whom? We don't know; their whereabouts needs a Page to publish their lineage.—Go it home manufacturers.

☞ A Manti subscriber will find an answer to his query in the 7th No. of the News.

☞ Charles French, of Windsor co., Vt., wishes to know if there is a person named Julia A. Cooper, (maiden name Miller,) afterwards married to Mr. Earl. Will some one answer?

☞ Royal E. Robbins, 15 Maiden Lane, N. Y. City, wishes to know the whereabouts of John Hudson, who came to the valley about July '49, and left for San Pete with Dr. Vaughn. Did he die at San Pete, of chills, or where is he? Friends answer.

☞ Bishops, what has become of all the lard and tallow that has been produced in these vallies the past 6 months? By recent enquiry we learn that 7 lbs. of tallow has been received on tithing, but not an ounce of lard. Can it be that there has not a hog been killed in all the wards, that had 10 lbs. of lard? and all the cattle killed had only 70 lbs of tallow? Has there not been one hundred lbs. of butter made in all the valleys for the month past in which the public laborers have had to butter their bread with water?

☞ The Iron and Coal mines, are in great need of blasting Powder, who has the article? materials might be collected for making a few kegs, if a manufacturer could be found; if there is such a man in the Territory, let him report to the News, without delay; for we need the coal to melt the iron, and the iron to make the stoves, pans, kettles, rail roads, steam engines, nails and fish hooks.

Internal Regions.

We give the "*News from the Internal Regions,*" as we do other stories, just as we received, and for what it is worth. Some curiosities in Wilder's narrative suggests a few queries, concerning some of which we have not the historical facts before us. Does the history of Mungo Park give any more definite account of his death by drowning, than the narrative of Jonathan Wilder? If it does not, who knows that Wilder's statements are false? Who knew that Ptolemey's system of Astronomy was false, before Copernicus arose? And if Copernicus has proved Ptolemy's system false, is it not possible that some late Philosopher may yet prove some portions of Copernicus' false?

If the earth is a solid body, growing more and more dense to its centre, of what use is that centre? Has God formed any thing in vain? If, as some suppose, the earth is a living animal, why does she not beget her like? Then, if the earth were solid, and more solid towards its centre than its surface, would not animals on the earth be more solid at their centre than their circumference; instead of being strongly ribbed near the surface, so as to support the greatest pressure, leaving a cavity in the centre capable of active operation? Might not even the Opossum understand this? Do not our globe makers understand that a hollow globe is preferable to a solid? If not, why do they make them hollow? And shall miniature globes the works of men's hands, be made on a wiser plan than the great original globe?

If it is contended that the earth must be solid, to secure and make fast the north and south pole, that are sticking out of opposite sides, like an axletree, or pivot, on which the earth turns round, on what boxes or hooks do these poles or pivots hang or rest? Is it the same hook the philosopher hung his scales on to weigh the sun? If so, where shall we get the other hook?

If the earth is hollow, would not that destroy gravitation? What is gravitation? Who will be so kind as to define its causality? Until the causality of gravitation is defined, who knows but that gravitation fixed at the centre of a crust, 50 or 100 miles thick, composing an earth; would have just as good an effect, for all practical purposes, for those living on its surface, as to have it fixed at the centre of a solid? And with a hollow earth, and gravity at the centre of the crust, might not the inner inhabitants enjoy all the gravitating blessings of the outer? If not, why not? But if they should, how could they get light? How did the brother of Jared get light in his Barges? Might not the internal inhabitants get light in the same way, or according to Wilder's story? And if the internal inhabitants don't like popular gravitation, why may they not use the pattern of Jared's Platform?

An ancient Propbet suggests that a portion of ancient Israel went off into the north country, and the Lord shut them in: into what? Was not Cain to be a fugitive and vagabond *in* the earth? We have heard of wonderful things in the land of Ham, and terrible things by the Red Sea; are these some of them, or whence originated the propheey or tradition in Wilder's narrative, that in 5829 year of creation, a great Prophet should arise on the earth, &c., which was literally fulfilled in the mission of Joseph Smith? We are willing to confess our ignorance; will some able historian or philosopher, or astronomer answer the above queries in as brief a space as possible?

Has Mr. Broadnag ever published Wilder's narrative as he proposed? If so, where can it be had? will some friend send us a copy? Has Sir John Franklin passed in at the North Pole? Is he now exploring the Internal Regions? If so, when will he come back?

BEAUTIES OF LAW.—A brother recently called to enquire his duty about going seventy miles on foot, as a witness, where an ox was in dispute between a traveller and a citizen; the sheriff having called for him, and two other witnesses, who knew the same facts; we left it to his option; but after he was gone mused a moment on the *beauties of law.*

Sheriff's fees, travel 70 miles, 10 cts. per m.,		$ 7 00
return travel,		7 00
service and return,		3 00
Three witnesses, travel same as sheriff,		42 00
Attendance at court, 2 days at $2 per day,		12 00
Jury, at $2 per day		24 00
Court, $5 per day,		10 00
Opposing witnesses, somewhat less, say		50 00
Contingences		10 00
		$165 00
Attendance of the citizens to see the sport, very cheaply estimated at twice all other expenses	$330 00	
	$495 00	$495 00
Value of ox in dispute presumed to be a good one, weighing 900 lbs., at $5 per cwt.,	45 00	45 000
which deducted from the cost of court &c., leaves the poor ox or somebody or bodies concerned, minus		$450 00

oh for the glorious uncertainty of the law. Who gets the case?

When fools make feasts, fools may die eating them; but wise men choose to live on their own resources.

The unparalleled fine weather continues in all its glory.

No darkening clouds by day,
Nor winds nor frosts by night;
Italians cannot boast
Such scenery, warmth and light. 16 Jan.

☞ On the 17th, some clouds, but not so cold as to prevent the children from romping on the Prairie to gather the wild, lovely spring flowers.

☞ One year last fall we understood there were four swarms of bees in the valley. How many are there now, and what is their success at honey gathering?

☞ The books of the Utah Library, purchased by the United States, and received as donations, through the agency of Dr. Bernhisel, have recently been removed from the boxes to the shelves, in the north-east room of the Council House, and are found in a high state of preservation; we have made very little examination, but we hear the selection, spoken of, by learned gentlemen, as of the highest order. The catalogue, classification, and arrangement of the Library are not yet completed, neither have the Legislature established by-laws for the management thereof, as they probably will at this session. Mr. Wm. C. Staines, Librarian.

☞ Our correspondents, of the various settlements of the Territory, will please accept our thanks for their communications; they have done well, nobly;—but can they not do better? This is an age of improvement, and every preamble, and conclusion, that can be omitted, omit; and it will add much to the interest of your communications; for the Saints have no time to read long prefaces, and needless conclusions; and if they had, we have no space on which to print them. We go for improvement in every thing, these short days, and strive to communicate intelligence, and do all the good we can, remembering the precept of the old veteran, Ethan Allen, "forms and ceremonies