

It is even probable we can conclude that of this Aramaic He spoke the Galilean dialect. At that time three dialects of this tongue were used in Palestine, namely, the Jerusalem, the Samaritan, and the Galilean dialect. Peter, in the night when Christ was before Pilate, was betrayed by the fact that he spoke the Galilean tongue. It is well-known that the Galilean was the mother-tongue of Jesus. Just what the exact form of this dialect was is learned from the so-called "Jerusalem Talmud," written in the third and fourth centuries after Christ, in the city of Tiberias on the sea of Galilee. This work is in the popular tongue of Galilee, and is the only work extant in the exact dialect spoken by our Lord during career on earth, as claimed in Dr. Meyer's work.

The author seems to present a very strong case; and when it is remembered that as a student the young Nazarene probably was trained in the Hebrew for the reading of the Jewish sacred writings, with which He was thoroughly acquainted, it is easier than otherwise to believe that He conversed with the people in the language most familiar to them, as did also His disciples. A liability of the supposition that He used some other language known only to the educated would be that the force of His sayings would have been lost to a great extent upon "the common people," which was not the case, for they "heard Him gladly."

#### PULL TOGETHER.

"A long pull, a strong pull, and a pull altogether," is the old-fashioned way of describing the work of those who really desire to achieve success in an undertaking. The principle inculcated in the expression is a forceful one, whether it be in industrial affairs or politics. If there were a desire in a community to erect a building and some were to advocate stone, others brick, and others wood, as the prevailing character of the structure, and there should be an attempt to, lease all by preserving in the building the main features of a frame, a brick, or a stone edifice, each party building in its own fashion, and for the predominance of its own favored material, the composite result would be a laughing-stock; but if the three parties were to combine on a unified result and work unitedly to that end, the stone, brick and wood could be harmonized into a beautiful and substantial structure.

The same principle may be applied to government. There may be, and are, in a country people who favor the monarchical idea to a certain extent; others think a pure democracy has features of strength and durability; still others believe that the community idea gives great advantages. Each struggling for his own would make a "scraping-match" that would be highly injurious to all; but by a combination of the better features of each—a compromise, it might be termed—a definite plan could be adopted and worked to by all, the result being in the main satisfactory to everybody. It is this idea of compromise and combination that makes a government by the people, in the form of a republic, practicable and durable.

So it is with regard to political parties who have a specific end in view and have many methods in common. If they dispute among themselves as to minor details, they are an injury to the commonwealth because of the unnecessary divisions they create, and their profession of a common desire amounts to no more than so much hypocrisy, for their actions do not comport with their claims. But if each relinquishes petty differences to attain the generally desired result, there is in that relinquishment a display of magnanimity that amounts to patriotism. And in disputes over petty differences that involve merely methods of procedure and not vital principle, the wisest party is the first to yield—to extend the olive branch of peace.

It was in view of this principle that the News referred to the division among free silver men in Idaho. The factionalism there was threatening injury to the commonwealth; a like division among the international bimetallists would have had the same tendency, but it did not exist. If it had existed, the advice to get together on all propositions for the benefit of the main issue would have been equally applicable to them; but they did not need it. Ours was not an advocacy of one party against another, but a suggestion to those on the same side on what they deemed a vital issue to cease quarrelling among themselves on minor points. In a political contest two or more solid parties may engage without hurting anybody, but neither of them can have petty quarrelling in its own ranks without working harm among the people. There is a vast difference between a dignified contest politically or otherwise and a Kilkenny-cat show. Now there is a good prospect that internal dissensions among the silver men will be settled to the union of all, and the campaign proceed on the higher plane. It is our hope that this prospect will be realized, that the olive branch will be accepted by the different divisions, and that in the tug-of-war those at either end will be in perfect accord among themselves and pull together for the success of the main feature which they wish to see prevail.

#### MORMONISM DISCUSSED.

Mormonism is a subject much discussed in the world at present. It is evidently of interest in very wide circles. It is noticeable, however, that some cannot approach it without bitterness and without repeating the most notorious falsehoods; others are kindly disposed and willing to discuss it impartially and with regard for truth. And what is particularly remarkable about this is that the former generally are people identified with Christian denominations, who should be filled with the spirit of the Master, while the latter are found among those whose professions are less pretentious.

For instance, the well known German magazine, *Illustrirte Zeitung* for August 15, devotes a column to the history of the Mormons and Utah. The article is illustrated with a very good portrait of President Willford Woodruff. There are some serious

mistakes in dates and facts, but the author is disposed to fairness. He closes his contribution as follows:

Salt Lake City is today one of the nicest and most sober cities of America and Utah rejoices in the greatest wealth among the Western States. Utah's admittance to the United States is a brilliant event in the interior policy of the Washington government, which acknowledged the excellent qualities of the industrious and temperate laborers on the shores of the Great Salt Lake.

In an entirely different spirit is Mormonism discussed in a French tract published at Chauny. But the author of this is a pastor of an "evangelical church." He commences by stating that his standpoint is truth as given in the word of God, and then he proceeds to relate the long ago exploded fable of the Spaulding manuscript and tells horrible tales about Brigham Young, destroying angels and other myths. The author says he is inclined to believe that some Mormons are honest, but in that case they are dupes.

This is a fair example of the way in which the subject of Mormonism is being discussed in the world, both at home and abroad. The professed standard-bearers of truth generally hide themselves from it in the darkest corners of falsehoods and ignorance. No wonder they cannot see it. Christianity at first met a similar reception. The "builders" rejected the cornerstone. It was nevertheless made use of in the structure, while the builders themselves were rejected.

#### AS GOES VERMONT.

If, as claimed for Washington politicians, they believe there is some force in the discovery that when the Republican majority in Vermont has been over 25,000 in the September election that party has won the national election the succeeding November, they now have something on which to base predictions in the fact that Vermont has gone Republican by the greatest majority ever known in history—over 38,000. In 1864, the majority was 29,092 and Lincoln was elected; in 1868, it was 32,122 and Grant was elected. In 1872 it was 33,554, and Grant was again elected. In 1876 it fell to 23,838, and Tilden missed the election by a scratch. In 1880 it was 27,251, and Garfield became President. In 1884, when Cleveland gained his first election, it was 22,183. In 1888, when Harrison was elected, it rose to 28,404, falling in 1892, when Cleveland won his second term, to 19,702.

A second death at the Stockton, Cal., asylum from encounters among patients occurred Friday. While exercising in the yard Mrs. Maria Bacigalupi was kicked in the abdomen by Mrs. Katherine Casey, another inmate, and death ensued. Mrs. Casey was considered a dangerous patient and when the attendant left her to go to another part of the yard she was secured to a tree by a padded belt. The other unfortunate approached too near and was kicked by the woman. An autopsy showed that one of the small intestines was ruptured by the blow.