

EDITORIALS.

RECOVERY OF AN ANCIENT RECORD.

CONSIDERABLE interest has been excited in religious circles over the reported discovery of what is announced as "a fifth gospel." It is a book said to be older than the writings of St. Matthew, and is called "The Gospel According to the Hebrews." It existed in 33 fragments, and has been "recovered, translated, annotated and analyzed," by Edward B. Nicholson, M.A., of Trinity College, Oxford. It is said to have been well known in the early Christian Church, was written in Aramaic, and was translated by Jerome into both Greek and Latin. It is to be published by subscription, at 6s. 6d. per copy, by Kegan, Paul & Co., of London, as soon as 137 subscriptions have been obtained.

This "gospel" has been frequently referred to by the "Christian fathers." Papias and Hegesippus quoted from it in the second century; later on Irenaeus speak of it, and Clement of Alexandria, Origen, Eusebius, Epiphanius and Theodoret also, and in more modern times it is cited as genuine scripture. It was left out of the canon because it was supposed to be an edition of St. Matthew's "gospel" in Aramaic.

Rev. M. D. Conway, writing from London to the Cincinnati Commercial on this matter, says:

"This recovered gospel will present some remarkable phenomena. It is entirely different from the apocryphal gospels, having none of their Mariolatry or of the puerile and fanciful miracles. It runs parallel to Matthew to a certain extent, but presents peculiarities which can hardly fail to excite much discussion. The appearance of Jesus to James (his brother), alluded to by Paul in 1 Cor. xv. (the only miracle he mentions), but lost out of the gospels in the century which followed him, is here narrated in detail: 'And when the Lord had given his linen cloth to the servant of the priest, he went to James and appeared to him. For James had sworn that he would not eat bread from the hour wherein he had drunk the cup of the Lord until he saw him rising again from the dead—(hiatus). . . . Bring a table and bring—(hiatus). . . . He took up the bread and blessed and broke and afterward gave to James the Just, and said to him, my brother, eat, for the Son of Man is risen from them that sleep.' It appears that when this was written the efforts to make out that Mary had no other children, but was a virgin, had not been yet made. This recovered gospel also says that Jesus asked all his disciples to handle him and see that he was not an 'incorporeal demon' (daimonion), and not Thomas alone. In the fourth gospel the moral of this incident seems pointed against a growing skepticism which would not believe unless it saw; but here it seems directed against that denial by Barnabas and Simon Magus of Christ's genuine flesh-and-blood humanity which Paul withstood. One of these fragments gives a very peculiar and significant account of the baptism of Jesus. His mother and brethren having proposed that he and they should go together and be baptized by John, Jesus answered 'Wherein have I sinned that I should go and be baptized of him; except perchance this very thing that I have said is ignorance.' After baptism, as he went out of the water the heavens opened, and he saw the Holy Spirit of God in the form of a dove descend and enter him. And a voice was heard from heaven saying, 'Thou art my beloved son; in thee I am well pleased;' and again, 'This day have I begotten thee, and immediately a great light shone in that place.' Then the spirit, or dove, also spake, saying, 'My son, in all the prophets did I await thee, that thou mightest come, and I mightest rest in thee. For thou art my rest, thou art my first-born son that reignest forever.' The first people likely to find comfort will be the Anabaptists and the Anglican believers in baptismal regeneration, for it conveys the idea of the new creature, the 'second man,' begotten and created in the act of baptism."

Mr. Conway further says:

"I may add that Mr. Nicholson means to include among his notes twenty three traditional sayings of Jesus, which there is some reason to suppose may be referred to the 'Gospel to the Hebrews.' It appears to be a work awaiting him or some other bibliographer to collect also such utterances from other non-canonical fragments and memoirs. For example, the 'Gospel of Nicodemus,' which the learned Tischendorf ascribes to the second century, has in it this very suggestive addition to the narrative of John xviii: 'Pilate says to him: What is truth? Jesus says: Truth is from heaven. Pilate says: Is not there truth upon earth? Jesus says to Pilate: See how one who speaks truth is judged by those who have power upon earth.'"

Of course we do not refer to this forthcoming book in any way of endorsement. We can give no opinion of it until it has been closely examined and gauged by the test of modern revelation. We know the doctrines in the Bible to be true, because of their correspondence to the truths manifested from heaven in our own times, and the same gauge must be applied in the one case as in the other. But whether "The Gospel according to the Hebrews" proves to be an authentic record or not, it is certain that in these times of "the restitution of all things," the word of the Lord that has been written in former ages and lost will be recovered; in His due time it will all be brought forth and made plain to those who have eyes to see and ears to hear; and by its aid the work of God will be accelerated, and the way be prepared for the end of misrule and the universal reign upon the earth of the King of kings and the Lord of lords.

THE POPE AND RELIGIOUS MATRIMONY.

THE letter of the Pope to the Archbishops of Turin, Vercelli and Genoa, in relation to the marriage bill which has been passed by the Italian Chamber of Deputies, has created quite a flutter in Italian circles, and caused considerable discussion elsewhere. The new law requires a civil marriage to be performed before the religious rite, and imposes heavy penalties for the violation of its provisions. The Pope asserts that the State has no right whatever to interfere in matters connected with marriage, and says:

"It is necessary to deny the fundamental principles of Christianity, and even the elementary ideas of national law, to affirm that matrimony is a creation of the State and nothing more than a vulgar contract. The connubial union is not the work or invention of man. God himself, the supreme author of nature, from the beginning commanded by this union the propagation of the human race, the constitution of the family. Wherefore matrimony, in what concerns the substance and sanctity of the tie, is an act essentially sacred and religious, the regulation of which naturally belongs to the religious power, not by delegation of the State, but by mandate of the divine Founder of Christianity, and the author of the sacraments."

The Pope argues that the new enactment "has been dictated rather by a desire to cause new tribulations to the Church and the clergy, than by a wish to maintain order and social rectitude."

The position of the head of the Catholic Church, who authoritatively represents the whole body, on this subject is the same as that taken by the Latter-day Saints. And his estimate of the spirit in which the Italian law was enacted, is the same as we put on the passage of the Act of 1862 against our religious marriages. That marriage is a sacrament has been held by "Christians" for many centuries, and its degradation into a mere civil contract is the work of extremely modern times and exceedingly unreligious persons. Matrimony is a divinely appointed relation, and is therefore properly to be governed by ecclesiastical regulations. If the State, under the comparatively despotic system of European politics, has no right to interfere with church ordinances relating to marriage, how much less rightfully can the government of this free Republic so interfere, particularly when its written Consti-

tution expressly forbids such action.

The motive for the passage of the Act of '62 was, in the language of the Pope, "To cause new tribulations to our Church rather than to maintain social order and rectitude." For it was not directed against the illicit cohabitation of the sexes; it was not aimed against lust and those sensual vices which the divine law has always denounced as crimes; it struck no blow at social disorder, or the infraction of marital obligations; but it was intended to crush a religious ordinance and institution which aids in promoting social order and rectitude and is a preventive of many of the worst evils of "Christian" society, and was passed to bring new tribulations upon a Church that had been driven and persecuted, suffering the vengeance of fire and sword.

Our sympathies are with the Pope and his people on this question, which reaches the very root of the tree of liberty. We claim no more for ourselves than we are willing to accord to others. And in standing up for religious freedom for the Latter-day Saints we will help to obtain and maintain it for the Catholic and the Protestant, the Hindoo and the Infidel, and fully expect to see the time when all laws that affect the conscience and obstruct the free exercise of religious observances, will either be expunged from the statute books of civilized nations, or fall into desuetude and derision, like the obsolete blue laws of New England, the offspring of Puritanism and Pharisaic bigotry.

GLASS MADE FROM SLAG.

A NEW discovery has been made in England of a method to utilize the refuse from blast furnaces, commonly known as slag, in the manufacture of glass, chiefly of glass bottles. This waste material has heretofore been regarded as almost useless, but by this process it is rendered very valuable. The company which has been formed with a capital of \$500,000 to manufacture glass bottles from slag with other materials, has its works in Northamptonshire, and is doing an extensive and successful business, running day and night and turning out an average of four hundred gross per week.

The ingredients necessary for the composition of bottle glass are silica, lime, alumina, magnesia, alkali and oxide of iron, all of which are found in slag and are therefore obtained almost without cost, and sand, soda, barytes, manganese, clay and a little more lime than is contained in the slag. The necessary quantity of slag, amounting to nearly 50 per cent. of the whole mass, is made ready, the other ingredients are weighed out and placed in front of the furnace; the slag is cast in, followed immediately by the rest of the prepared materials; these are melted together and the compound when it runs out is rolled, blown, finished, and the bottles are annealed in an oven.

The manner in which the furnace receives its heat is thus explained by a correspondent of a New York firm who has investigated the matter:

"Immediately adjoining on the left of the building in front, is the coal oven, which is air-tight, and fed at the top by what they term two boxes, which are no more than two receptacles for the coals. The coals being once in, the boxes closed, gas is consequently formed, which passes into two immense air-tight chambers finally converging into one, into the glass furnace, being a continuous stream of hot air far more intense and a great deal steadier than the heat derived from coal. This, after circulating itself around in the furnace, a lurid white flame, which one can see when the doors are down, passes into another chamber connecting itself with the immense gas receivers that run from the blast furnaces."

The same gentleman, who had an opportunity to examine the company's books, gives the following figures of the proportions of ingredients used on the day of his visit:

Sand	160 lbs.
Soda	45 "
Barytes	9 "
Manganese	10 "

Clay	60 "
Lime	10 "
Rock Salt	10 "
Total	304 lbs.
Slag	290 "

with a proportion, on the whole, averaging about 50 per cent. of slag. The following is also the proportion for champagne, claret and other wine bottles:

Sand	133 lbs.
Soda	50 "
Barytes	25 "
Manganese	8 "
Clay	40 "
Arsenic	5 "
Lime	5 "

Total	296 lbs.
Slag	270 "

If this can be done in England, it can be done much better in America. We do not say this because this country is beating the old country in the markets of the world in its manufactures as well as products, but because the sand, lime and slag on this side of the Atlantic are much better than those on the other. We hope to see the time when glass works will be established in Utah. And under this new process, the extensive manufacture of iron may be the forerunner of the manufacture of glass, not only of the crude material from which bottles are formed, but all kinds that are needed for general use. If any of our enterprising mechanics and live capitalists have an eye to the glass business, they should preserve for future use the facts and figures which we have given above.

THE IRONCLADS.

THE following statement in regard to the insatiable devourers of Rocky Mountain vegetation, is made by Prof. Riley, the famous entomologist after extensive researches into the subject:—

"I have received reports from the extreme Northwest, from Montana, Dakota and Utah, where the locusts are permanently located, that they are hatching out now. Scattering schools are being hatched out further to the southeast in Kansas and Nebraska, but in limited proportions. These last are the progeny of the scattering flights known to have passed over the temporary region last fall. I am of the opinion that they fly to the southeast every autumn from the permanent region. These scattering flights bring forth a small progeny, but, as a rule, in no such numbers as to alarm any one. Every autumn the winds and other causes carry them to the southeast, but they cannot perpetuate themselves in this lower country. They either die off or naturally return to the northwest, or the permanent region lying two or three degrees on either side of the boundary line between the United States and British America. Except when they become a prodigious multitude in the northwest they will never do serious harm in the lower countries as they did in 1875, and such is not the case this year, though the season has been favorable hitherto to their development. It takes several favorable seasons to multiply them into dangerous numbers. In 1876, they were depleted by going too far south and not getting back again, as they always try to do. In 1875, when they were so bad, they had by this time in June laid everything bare in Western Missouri and Kansas."

FIREWOOD AND THE TIMBER LAWS.

WE have received a communication from an old resident of this city, stating that an officious official has been making attempts to prevent the cutting of scrub oak and maple for firewood, and has even gone so far as to threaten with the penalties of the law men who offer such firewood for sale. Our correspondent wishes us to state whether the timber laws are applicable to such cases or not.

As this is a matter of interest to a great many people we make this public reply: The timber laws of the United States were enacted with the intent and purpose of protecting the forests on the public

domain, and originally to preserve for the use of the Navy such timber as would be suitable for shipbuilding. Of late years the law has been so construed as to have very general application. But a special law has been passed in reference to the timber in Colorado, Nevada and the Territories. A special Act has also been passed applying to California, Oregon, Nevada and Washington Territory, but this we need not refer to, as it does not immediately concern the inhabitants of Utah.

Under the provisions of the Act approved June 3d, 1878, bona fide residents of Colorado, Nevada and the Territories may fell and remove timber "for building, agricultural mining or other domestic purposes" (railroad corporations being excluded from the benefits of the law upon any lands not liable to entry except as mineral lands," subject to such rules and regulations as the Secretary of the Interior may provide for the protection of the timber and undergrowth." The Land Commissioner, under the direction of the Secretary of the Interior, has issued the following rule in pursuance of the statute:

"It shall be unlawful for any person to cut or remove, or cause to be cut or removed, from any of the mineral lands of the United States, any timber or undergrowth of any kind whatsoever less than 3 inches in diameter, and any person so offending shall be liable to be fined, in compliance with the provisions of the third section of said Act, in any sum not exceeding five hundred dollars, and to which may be added imprisonment for any term not exceeding six months."

The question is, do the scrub oak, stunted maple and miniature quaking asp trees, usually cut for firewood, come under the designation of "timber" or "undergrowth." We think not. We do not suppose anyone will attempt to class them as timber. The term undergrowth, as used in this connection means the young trees that in time would develop into timber if left uncult. By a strict rendering of the letter of law it may be made to signify all the trees that grow under or among the timber. In either case it does not apply to the patches of small stuff not much bigger than brush that are to be found here and there on the mountain sides, and are useful only for fuel.

But supposing that by any process of reasoning or pig-headed folly, the law should be interpreted so as to reach this scrubby wood, let us see what is the duty of the officers of the Government in relation to it. They can inflict no punishment on the cutters thereof. They have no right to make any charges nor effect any compromise. They cannot do anything in the matter except ascertain the facts and report the violation of the law to the Department at Washington, giving the location of the land on which the trees were felled, the names and residences of those who cut them and of the witnesses who can testify in the case.

Selling wood is not a violation of the statute. It is cutting, removing, or causing to be cut or removed that is punishable. Buying firewood is not a punishable offence. It is necessary, perhaps, to make this statement, lest over-zealous would-be enforcers of the timber laws should follow the fuel up to the stove, and attempt to levy blackmail on the cook or the housekeeper who uses it.

We are desirous of upholding the law and consider that the Government is fully justified in endeavoring to preserve the timber on the public domain, and thus prevent the calamity that would be likely to follow the denudation of the country of its forests. But we do not wish to see a law formed in the public interest handed to the public detriment, nor to allow foolish or malicious persons to scare honest men out of their just rights, and from a laudable mode of earning their living. We therefore inform those whom it may concern that there is no such thing as a stumpage law in force; that no land officer or other official has any right to interfere with a wood dealer; that the mode authorized by law and Land Office regulations for the enforcement of the timber statutes, is for information to be made by the Registers and Receivers to the Land Commissioner who, if necessary,