

it and that all or any other part of it was as easily heard and stored away for future use as that detached fragment? And does it not further appear that "we" were very much interested in that talk, so much so that "we" had ears for nothing else at the time, not even for the rumbling of the train and the chatter that must have been going on elsewhere, so that even if "we" were permitted to plead a dilemma as to that, the same disadvantage, by every rule of fight, must neutralize the whole of what "we" heard?

Suppose that the News has heard something different as to what was said at that time and place by the persons spoken of—had got it first-hand from the speaker or speakers themselves instead of second-hand as in the other case—and were to give it out as evidence in rebuttal; would it be received except by those who have implicit confidence in the veracity of those from whom we received it and in ourselves as well? Certainly not, nor would it be offered to others for anything more than what hearsay usually goes for. And yet, is not a personal explanation of as much weight as the words of one who, by such words, makes such explanation necessary? In other words, should not a person assailed be justified in using the same kind of weapons that his assailant uses? If this is good doctrine, the case would be lost to the accuser without going any further. But we will anticipate the other tack. The one who "gave the Church scheme away" may have made such statements in explanation or denial as we have herein suggested and then might deny having used such language or anything similar to it, and still, according to the accuser, it would all amount to nothing, for the "giver away" would either deny or affirm or both if instructed to do so by his superiors in the Church; in other words, what he says is subject to revision and alteration at any time. That makes our case a good deal better. It is not shown that he was instructed by his leaders to say what he did and therefore he does not bind them; and being, according to that showing, a man whose expressions are not controlled by innate veracity and conscience, whose truthfulness is merely incidental and whose position on any question is that of a weathercock, in accordance with whatever controlling breeze may strike him, of what value is what he said that is reported by the division Republicans? One can't use such evidence as that in any court nor in any case outside of court where cultivated methods and impartial views obtain, and the fact that it is use shows only how desperate is the struggle by which it is sought to be shown that the Mormons are engaged in a huge conspiracy looking to statehood first and the reducing of everything opposed to them thereafter to the merest negation if not to obliteration.

However, we are on the candid line and will frankly admit that we have no such words from Mr. Cannon as those referred to by us for the sake of hypothesizing. If the Mormons were such arrant, untruthful knaves as our Liberal cotemporary would fain make the world believe, it would be the

easiest matter imaginable for us to say we did have such words and more too, and all of it directly and squarely against what is published as Mr. Cannon's assertion on the train; more, we could get his affidavit to that effect and publish it, since he would as lief swear to a lie as to the truth, according to the authority named. We will go a step further in the candid line and admit the probability of Mr. Cannon having said something of the kind, without knowing, or caring particularly, whether he did or not. We will go still further: If he did not use the words attributed to him or anything resembling them, we have every reason to believe that some others did and for very good reason too. The people of Utah as a class knew very little of national politics when the division on such lines came upon them. Whether this is discreditable to them or not is a question that may be discussed apart. Their political anchorage, by means of which they were held to something approaching unanimity before, was all at once gone, and to say that there was some little and perhaps in places a great deal of floundering for a time because of the new situation would only be to say that the people were human beings, to call a spade a spade. Since the division movement began and culminated in this city, what more natural than that all eyes should be turned this way to find out, like the parrot in the story, what we were going to do next? We agree most cordially with the concluding sentence of the extract, "there was the whole business in a nutshell." Certainly nothing more than a nutshell, and a very diminutive one at that, would be required to hold the merits of the case "faked up" by the organ of the irreconcilables and immovables.

SYRIAC VERSION OF THE GOSPELS.

The News has previously noticed the interesting discovery of what is now supposed to be the earliest text of the Gospels extant, and in which Biblical scholars take much interest. The world is under obligation to an accomplished lady, Mrs. Lewis, for this valuable addition to Biblical literature. The manuscript was found in the library of the monastery of St. Katharine on Mount Sinai, where Tischendorf found the celebrated *codex sinaiticus*, which he borrowed and failed to restore. Mrs. Lewis was the wife of a curator of the library of Corpus Christi college, Cambridge. Here she learned the value of ancient manuscripts and also mastered the Syriac dialect. In company with her sister she undertook the journey to Mount Sinai and was hospitably received by the monks. Her perfect knowledge of modern Greek as well as of some Semitic languages made her a welcome guest at the hospitium in the wilderness and she gained access to the valuable library. Here she discovered a palimpsest, the second text of which contained a history of female saints, written 778 A. D. by John Elhabash. But under this text was the Syriac version of the Gospels. Mrs. Lewis took one thousand photographs of the various pages and when these

had been examined by scholars, the immense value of the text was soon found. Learned men now hastened to the monastery and with the aid of Mrs. Lewis the document was deciphered. The importance of the discovery is best appreciated when it is considered that the text is written in the language spoken in Palestine during the time of our Savior, and that it may possibly be a verbatim copy of the original documents of the Gospels. The manuscript will be known, in honor of the discoverer, as "The Lewis Gospel of Mount Sinai."

THE CHOSEN PEOPLE'S WOES.

NEW YORK, May 9th, 1893.—Alone here in the Gotham of America and as usual reading this morning's news of the world, I read this clipping, which I enclose with this attempt at writing what I think.

How well I remembered the words from the lips of prematurely aged friends of mine. The week of expectancy upon the completion of a second temple erected and dedicated to the One and Only Living God, fraught with the toil and tears of an honest people about to be deprived of their all in the face of an inclement season—they—with their "lares and penates" such as they had, left cosy firesides for the trackless plains, their faces turned toward the setting sun. With a faith well founded and a knowledge of the truth in their hearts they made another home in due time.

As my mind recalls it, they were still relentlessly pursued and as far as possible made more and more miserable. Even the elements seemed to conspire against that sturdy band. But the Star that once illumined Bethlehem was before them—a desert was reached—"Here we will build a Temple to the Living God," the leader said.

Before I left for this part of the country I had the grand privilege of assisting in the dedication of that building, and when I held that leader's hand as his "spirit returned to God who gave it," I said: "Well done." The tons of paper used on last Sunday by the New York World could not contain a tithe of that man's work.

This from the World of the 8th inst. speaks significantly of a great and grand gathering of God's chosen people. Is this the beginning? Can we say that that so-called peculiar people must now leave their fireside? As hinted, will they come here to free America or go Palestinianward. They can take with them their possessions. The people of Utah were fortunate in being able to walk.

A word more to make some people think: Register Levy in this article says: "They (the Hebrews) are in the same position in which the Puritans were when they came over here to escape the persecutions of the established church or the French Huguenots fleeing from the dragonades of Louis XIV, or the 30,000 Salzburg Protestants expelled by the archbishop in 1780."

Mr. Editor, pen of steel and tongue of fire could not express with the combined presses of the world my feelings upon reading the enclosed.

Do as you please about printing the whole of it, but I am certain that it