

practical or not, or whether the time has come for the carrying out of some such plan, we need not discuss at this time, but it may be well to point out that all these arguments against it might with equal force have been advanced against the return of the remnant from Babylon at the time of Ezra. They probably were urged, too, at that time, and considered sound reasoning by thousands who remained when their brethren started out on the perilous journey across the wilds that separated them from the land of their fathers. In fact, the conditions now are in many respects similar to those then prevailing. Many of the Hebrews in exile had allied themselves with their captors and made their fortunes. They held positions of trust and were abetted by a spirit of toleration. Palestine was, as it is today, one vast ruin, in the hands of the "riff-raff," down-trodden and forsaken. But these facts did not prevent the faithful remnant by the rivers in Babylon from following the divine decree and at the appointed time rebuild the city of David and the temple of the Most High.

The very discussion at this time of the possibility of establishing a Jewish state in Palestine proves that there is an awakening desire in the ranks of the people to see the fulfillment of the promises given to the fathers, and who can doubt that when the people are willing to turn to the ancient path, the Almighty is ready to make good His everlasting covenant? It is in perfect accord with the spirit and the letter of the Mosaic dispensation, and it is also in accord with reason, to look for a time when the law shall go forth from Zion and the word of the Lord from Jerusalem.

THE CHRISTIAN ENDEAVORERS' ATTACK.

In the animal kingdom one of the enemies of civilization is known to zoologists as the mephitis americana. It is a carnivorous animal, with two glands near the inferior extremity of the alimentary canal, in which is secreted an extremely fetid liquor, which the animal has the power of emitting at pleasure; and its pleasure is to cause the emissions to be quite frequent, to the great disgust of decent animals, especially those possessed of a higher order of intelligence. In plain English, the mephitis americana is described as the common American skunk.

At the present time a sheet, published bi-weekly in this city, by the Salt Lake City Christian Endeavor Union, and known as the *Intermountain Christian Endeavor*, is the mephitis americana of Utah journalism. Its editors and backers of course claim to be Christians, but since hatred, falsehood, bigotry, and hypocrisy are not characteristic of Christianity, but are prominent features of the publication named, the Christian rule of judging it by its fruits leaves no doubt as to where it belongs. For instance, it pretends a love for Utah's people and an interest in the welfare of the State; at the same time it manifests an intense hatred of the people and an

eager desire to circumvent efforts made for the State's advantage.

One of the illustrations of this is found in the bitter and bigoted antagonism to the Pioneer Jubilee celebration. Here the patriotism of the State is endeavoring to properly observe the semi-centenary of the Pioneer advent to this State—a proceeding in line with the Tennessee centennial and celebrations commonly held in American states. About three weeks before the celebration a Christian Endeavor rally is to be held here. Of this event and of the Jubilee, the sheet referred to says, editorially, in its issue of June 8:

Its importance to the State will far surpass that of the Pioneer Jubilee. The coming of Christianity into these valleys was an event of more moment than the arrival of the Pioneers with their anti-Christian doctrines and their anti-American sentiments and practices. If you have to decide between the Jubilee and the Rally, consider to which enterprise you wish to contribute your support and approval.

Of course there was no need to assault the Jubilee; there was room for the Christian Endeavor rally, the Trans-Mississippi congress, the semi-centennial celebration, and the Fourth of July, but there was a fancied opportunity in the Jubilee celebration to out at the Mormons because the Pioneer company were Mormons, and these very magnanimous, loving, kind and courteous Christian Endeavorers must needs use it for purposes of bigoted persecution. Yet they say of the issue of the paper from which the quotation is made, "This is our Christian education number." To all liberal-minded, honest people, such "education" is as the extremely offensive fetid odor emitted by the mephitis americana. Self-respecting people get out of its reach as quickly as possible.

So far as relates to differences of opinion between the Mormon people and other religionists, the Christian or anti-Christian character of the views held may be readily determined by a test by that historic standard of Christianity, the New Testament, in the discussion of principles and the results of conformity thereto. On both these the Mormons have the decided advantage, which probably accounts in part for the anger of the other side. Certainly no one who values Christianity as a saving proposition would concede anything of a Christian spirit in the Endeavorers' assault.

One other item from the same publication. Its two leading articles are by Rev. W. B. Hawkes, superintendent of Congregational home missions for Utah and Idaho, and Rev. R. G. McNiece, recently elected dean of the faculty of the Sheldon Jackson college. Both are chiefly noted for the falsehoods they contain, there being in a direct effort to re-inaugurate persecutive methods against the Mormon people. Mr. McNiece does this by untruthful assertions concerning a revival of polygamy, and Mr. Hawkes by seeking to exalt ignorance as a test of Mormonism. A sample of his statements is this: "On one occasion Brigham Young declared in a sermon that there was no need of education," whereas the efforts of that great leader always were for the education of the people

he loved, and it is a cardinal precept of Mormonism that "a man cannot be saved in ignorance." But the Mormons are accustomed to being maligned, and have learned that the inflexible rules of justice will vindicate them and heap confusion and shame upon their enemies who "make and love a lie."

AWAKENED HISTORY.

Referring to the latter days one of the ancient Prophets says:

Wherefore, the things of all nations shall be made known, yea, all things shall be made known to the children of men. There is nothing secret, save it shall be revealed.

Of course it is not insisted that every insignificant event which has transpired will be brought to the knowledge, as history, of each individual that dwells on earth. But there is the lesson that all essential knowledge of the past shall be revealed in later times. In connection with this idea, the June Century has a peculiar revelation of knowledge that has been hidden for centuries past. The item is not of great significance, but its discovery shows how simple a means can be made available to preserve the history of an event, and bring it to light, notwithstanding earnest efforts to efface it from the world's record.

Mr. Eugene P. Andrews, a Cornell graduate studying in the American classical school at Athens, Greece, tells in the Century how he worked out the riddle of the Parthenon, which has baffled the researchers of the most erudite of antiquarians. For centuries these have puzzled over the ballholes in the architrave of the east front of the Parthenon—six parallel lines bored into the marble of that classic edifice. It has been believed that these holes were used to fasten metal letters to the front of the building, two thousand years or more ago, but what the letters were or what they spelled, has been unknown. The cleverest guess was that the characters immortalized the message that Alexander the Great sent to Athens, only a hundred years after the completion of the Parthenon. But this was only conjecture.

Mr. Andrews also puzzled and guessed. Then he went to work, with true Yankee persistence and skill. By a rope thrown over the front of the Parthenon, and with an arrangement of pulleys and a cradle, he drew himself up to the level of the architrave, and, for the first time, inspected the holes at close range. A casual observation showed that there had been no less than 250 letters, whereas Alexander's message contained but 94. In order to study the combinations at leisure, the young man made use of moistened sheets of "squeeze paper," which were pressed down on the surface of the marble and squeezed or driven into the holes. When dried these sheets gave a fac simile in relief of the arrangement of the holes, and the sheets were hung in order on the walls of his room, and there studied for weeks. The holes quickly resolved themselves into certain combinations of three or four each, several of the combinations recurring regularly, and by their form suggesting some.