

## SCRIPTURES IN RUBBISH.

Discoveries Made by British Schools in Lower Egypt.

THE secrets of Egypt's rubbish heaps—what are they, and how much their worth? This was the problem to be solved by a small party that in 1897 left Oxford on one of the most remarkable expeditions in the history of classical research.

Far away on the inhospitable plains of Lower Egypt, 120 miles south of Cairo, there had stood among the sand for twelve or fifteen hundred years a series of curious mounds of considerable proportions.

These were the sole remains of the once important Graeco-Roman city of Oxyrhynchus. In themselves they were nothing more than gigantic refuse heaps whereon the despoilers of the dead city of the plains threw the "rubbish" of its once great houses. It was this "rubbish" that Drs. B. P. Grenfell and A. S. Hunt were determined to examine.

Native report, intuition, and previous experience had led these gentlemen to anticipate that the mounds would contain some literary fragments of value to students of classical antiquity and early Christianity, and in this their most sanguine expectations have been far exceeded.

HOW THE SEARCHERS WORK.

The examination of the rubbish heaps of Oxyrhynchus occupied ten winters for the mounds were found to contain not mere literary fragments, but whole libraries of papyrus scrolls.

The work of translation is still continuing at Queen's college, Oxford, and every day is adding to the existing wealth of classical and archeological knowledge.

Needless to state, the Oxyrhynchus mounds have been examined critically and systematically.

The work of removing the papyrus has been entrusted to 200 native men and boys, who showed themselves particularly fitted for the strain caused by the constant bending over the task.

These men were carefully supervised to safeguard against the sale of papyrus to Arab merchants, and were further encouraged to honesty by commissions upon their finds.

In opening up a mound, the men would be divided in groups of four or six, to whom about six square meters would be allotted. Trenches were then

driven through the mounds, and the earth removed and carefully examined. Most of the work in the trenches was done by hand, with the occasional assistance of a spade. The greatest care was exhibited near the surface, for the most valuable papyri were generally discovered within 10 feet of the top. Beneath that depth they were more fragmentary, and at ground level nonexistent, owing to the action of the damp.

Often times the papyri were found in strata composed of a mixture of earth, straw, and bits of wood, and the striking of such a "vein" was the signal for general rejoicing.

Such an instance occurred late one afternoon at a depth of about six feet. A series of remarkably fine papyri of the second and third centuries were discovered. A guard of trustworthy assistants was placed over the mound for the night, and the papyri extricated next day during the absence of the greater portion of the laborers, who were at market in the adjacent village. These papyri, mostly of five or 10 columns length, embraced portions of 15 classical texts, and included the text of Pindar, with its comments on the simple life, as published in the Daily Mail a few days ago.

The papyri, which in the original roll rarely exceeded 20 feet in length, were in all cases transcribed directly to England, and examined carefully at Oxford on the return of the party each spring. The fragments, which are unrolled after preliminary moistening, are built up of strips cut from the stem of the reed, and carefully glued back to back with the grain at right angles.

The ink used was apparently a pure form of carbon and of unquestionable indelibility, and confirms the old-time belief that the ancients were as well if not better provided in the matter of certain writing materials than we are. An ancient deed of apprenticeship to a master of shorthand, while revealing the existence of an abbreviated script, is framed in a manner that would give few loopholes in a modern court of law. Marriage settlements, invitations to dinner, tradesmen's bills, and domestic epistles, all suggest a humor and astuteness that make them veritable human documents.

Among the illustrations we are enabled through the kindness of Dr. Grenfell to produce a portion of a cook's meat account. The translation of the entire document is as follows:

"Thou 4th, 24th year: 1 pound of meat, 2 trotters, 1 tongue, 1 spout, 6th; half a head with the tongue (2), 11th; 2 pounds of meat, 1 tongue, 2 kidneys, 12th; 1 pound of meat, 1 breast, 14th; 2 pounds of meat, 1 breast, 15th; 3 pounds of breast, 17th; 2 pounds of meat, 1 tongue, 18th; 1 tongue, 30th; 1 breast."

"And before this, on Mesore 18th, 2 pounds of meat, 1 paunch, 2 kidneys, 21st; 1 breast, 23rd; the half a head and the tongue, 2 kidneys, 24th; 2 pounds, 2 kidneys, 25th; for Tryphon, 2 pounds," etc., etc. This was the monthly bill of a cook, assigned to the priest A. D. 133-215.

Another illustration is a portion of a fragment of an uncanonical gospel. This, unlike the others, is on vellum, and is a remarkable example of correctness. The written surface only slightly exceeds four square inches, yet contains 22 lines. The fragment reproduces a dramatic conversation between Jesus and a Pharisaical priest named Levi. The translation of the two pages of the fragment is as follows:

"Before he does wrong makes all manner of subtle excuse. But give heed lest ye also suffer the same things as they; for the evil doers among men

come from . . . But woe unto the Here the fragment, owing to damage, ends with dramatic suddenness. Drs. Grenfell and Hunt and expert classicists have endeavored to identify the fragment with the canonical and uncanonical gospels, but without success. They consider it was written previous to A. D. 200, and cannot be accepted as an authentic story of the actual Jesus, much local color having possibly been added through the imagination of the author. That it does, however, provide new details of interest to theologians is without dispute.

By agreement the Egyptian government claims half of the papyri, while the British Museum and the Bodleian libraries will house the major portion of the other half. The remainder are being, and will be distributed among the contributors to the Graeco-Roman



FANNY J. CROSBY.

### BLIND POETESS CELEBRATES BIRTHDAY.

Miss Fanny Crosby, the blind poetess and hymn writer, has just celebrated her eighty-eighth birthday at Bridgeport, Conn. Miss Crosby has been blind since she was 6 years old. She has written more than 6,000 hymns and poems, and hopes to write many more. Her favorite of all her hymns is "Safe in the Arms of Jesus."

receive their reward not among the living only, but also await punishment and much torment.

"And he took them and brought them into the very place of purification, and was walking in the temple. And a certain Pharisee, a chief priest, whose name was Levi, met them and said to the Savior:

"Who gave thee leave to walk in this place of purification, and to see these holy vessels, when thou hast not washed, nor yet have thy disciples bathed their feet? But defiled thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels."

"And the Savior straightway stood still with his disciples, and answered him:

"Art thou, then, being here in the temple, clean? He saith unto him, I am clean: for I washed in the Pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels."

"The Savior answered and said unto him: Woe, ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleaned and wiped the outside skin, which also the harlots and flute girls anoint and wash and wipe and beautify for the lust of men; but within they are full of scorpions and all wickedness."

"But I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life which

branch of the Egypt exploration fund. Oxyrhynchus has now revealed its secrets and Drs. Grenfell and Hunt have to transfer their operations to other sites. Dearth of funds unfortunately has prevented any work during the present winter, but preparations are being made for new work next autumn.—Arthur R. Burrows in London Daily Mail.

### THE NEW PURE FOOD AND DRUG LAW.

We are pleased to announce that Foley's Honey and Tar for coughs, colds and lung troubles is not affected by the National Pure Food and Drug law as it contains no opiates or other harmful drugs, and we recommend it as a safe remedy for children and adults. F. J. Hill Drug Co., "The Never Substitutes."

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### RELIGION AND MEDICINE.

Following quickly upon the report that a Western Bishop would revive the medieval ceremony of uncision as a cure for illness, and incidentally as a counter-agent to Christian Science comes the news of a significant enterprise at Emmanuel Church, Boston. The Rev. Dr. Elwood Worcester, rector of the parish, is endeavoring to put to humane, religious service the best results of scientific research in the treatment of spiritual and certain physical ailments by psychical means. To launch

the project, Dr. J. J. Putnam and Dr. Richard Cabot of the Harvard Medical School joined with Dr. Worcester and his colleague, Dr. McComb, in speaking at two Sunday evening meetings in November at the parish rooms. These talks were preliminary to the formation of a class, the members of which may meet the rector and a medical specialist in neurology at the church on a specified week day from this time forth. The consultations and treatment thus freely offered are, by a careful provision, to interfere in no wise with the work of the patients' own physicians, if they are already under medical care. The purpose is rather to supplement and extend this work. Applicants for aid will receive the advice considered best for their special needs. A library of the most helpful books relating to suggestion and psycho-therapeutics in their more and less simple forms will be generously employed. Such obvious measures as setting the applicants to some un-

selfish work which shall bring them into healthier relations with their fellow-believers will form an important element in the work. Indeed, this lifting of the sufferer out of himself by the agencies of ambition, affection and religion was pointed out by Dr. Cabot as one of the most effective means of cure. In this day of growing recognition of the close relation between body and mind it was to be expected that a concrete attempt would be made toward the intelligent yoking of the efforts of those who minister to the parallel needs of mankind. The scientific psychologist and the progressive clergyman can each bring so much to the other that the wonder is that they have stood so long apart. The distinctive note of the movement in Boston is the combination of sound religious teaching with sound scientific theory and practice. Both here and in England, where it has just been learned that a similar pioneer enterprise is on foot, the movement is worth watching.

It is modestly and reverently undertaken, with a full realization that the experiment alone can test its value. The Outlook.

### LOSS OF APPETITE.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

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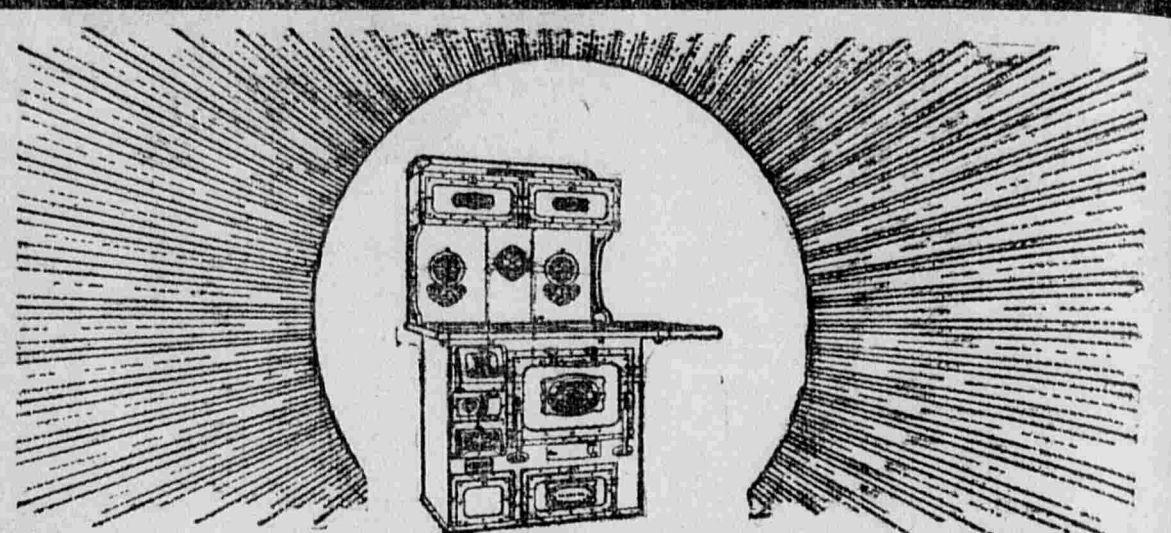
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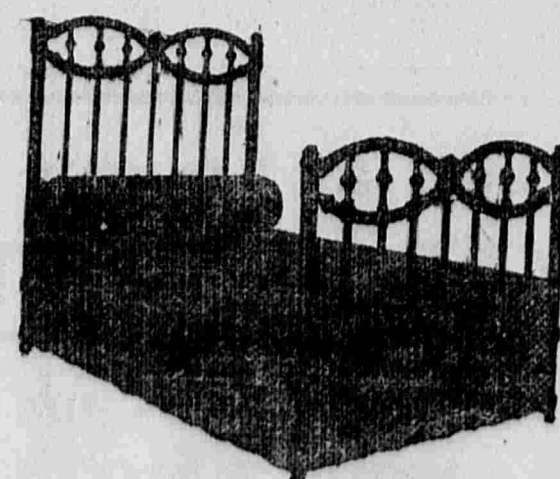
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### CHINESE PRIEST CELEBRATES MASS.

Rev. Peter Chang enjoys the distinction of being the first Chinese priest to celebrate high mass in a Catholic church in America. Father Chang officiated at high mass Sunday in the Our Lady of Grace, Hoboken. He is on a tour of the world. Father Chang, who was born 80 years ago in China, was converted to the Catholic faith by Bishop Hennessey, who accompanies him on his tour.

Rev. Peter Chang

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