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DESERET NEWS PHONES.

Persons desiring to communicate by
telephone with any department of the
Deseret News, will save themselves and
this establishment a great deal of anno-
yance if they will take time to notice
these numbers:For the Chief Editor's office No. 74,
8 rings.For Deseret News Book Store, No. 74,
8 rings.For City Editor and Reporters, 359, 3
rings.

For Business Manager, 359, 3 rings.

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OFFICIAL ANNOUNCEMENT.

All the members of the Priesthood

of the Church of Jesus Christ of Lat-

ter-day Saints, residing in wards 1,

2, 3, 8, 9, 10, 31 and 33, in Salt Lake

City, are requested to meet in the As-

sembly Hall, on Tuesday, Feb. 23, at 7

o'clock p. m.

The purpose of the meeting is to

transact business looking to the or-

ganization of a stake, the north bound-

ary of which will be Third South and the

west boundary East Temple street.

This meeting is for members of the

Priesthood only, and it is desirable that

only those living in that district be

present at the meeting.

On Friday evening, Feb. 26, at 7:30

o'clock, there will be a meeting of all

members of the Church, in the above

named district, at the Tabernacle to

complete the organization of the stake.

All members of the Church belong-

ing to that district, are invited and

urged to be present on this occasion.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND.

Salt Lake City, Feb. 18, 1904.

THE BRIGHAM CITY DISPUTE.

The Deseret News does not wish to

keep up a controversy on matters that

do not belong to the proper sphere of

journalism, but when they are forced

into that circle by public statements,

pro and con, which are commented up-

on in such a way as to deceive the in-

formed, it becomes necessary some-

times to show up the errors set forth

and the animus that prompts their pub-

lication. A case in point is the alleged

interference of the local ecclesiastical

authorities at Brigham City, with the

private business and political liberty of

some of its citizens.

Letters have been published in Salt

Lake papers, containing libelous state-

ments concerning President Charles

Kelly of the Box Elder Stake of Zion

and his associates, and a reply to them

was made by a resident of Brigham

City, which was reviewed and its state-

ments distorted editorially by the Her-

ald on Friday. And this calls for some

counter remarks in the interest of truth

and justice. The real cause of dispute

is a matter that concerns only the par-

ties to it, but the introduction of false

and calumnious statements of a more

general character, renders necessary

further public discussion.

The Herald attacks the letter from

"Justice" which appeared in its col-

umns, on the ground that it was really

"confession and avoidance," to use a

legal term, and cites a couple of para-

graphs from it which that paper pro-

ceeds to pervert from their evident

meaning. It is clear from the state-

ment of "Justice," that President Kelly,

who was accused of arbitrarily inter-

fering in a water case, simply acted as

an arbitrator at the urgent request of

a number of citizens, and responded

by effecting a compromise between the

venom through columns that welcome

their unsupported accusations.

It was charged in the correspondence

to the Herald, that the President of the

Box Elder Stake at a recent conference

gave out a notice on the Sabbath day,

requiring the Mayor and City Council

to remain after meeting, and that "he

and Apostle Clawson instructed the

council to pass a certain resolution."

"Justice," in its refutation of this ac-

cusation, said, "A large congregation

who were present and possessed the

usual number of ears, failed to hear one

word of this imperious mandate." Now,

see how the Herald editorially perverts

this denial; it says:

"It is not surprising that the large

congregation failed to hear the instruc-

tions. They were not intended for the

congregation but for the Mayor and the

councilmen exclusively."

The "imperious mandate" for those

officials to remain after meeting, was

said to have been given out in confer-

ence on the Sabbath day, and "Justice"

replies with the statement that none of

the congregation heard the announce-

ment. If it was made, was it not "in-

tended for the congregation," and

would they not have heard it if it had

been announced? Why be so paltry and

tricky in such a controversy? As to the

chief point in the matter, "Justice"

said, "The City Council, who received

no instructions whatever from Apostle

Rudger Clawson or anyone else, to pass

a certain resolution or any resolution

whatever, are wondering at the ferti-

lity and invention of "Citizen" in mak-

ing such statements of falsehood." Is that

anything like "confession and avoid-

ance?" Is it not rather straight denial

and evidence that the Herald played

pettifogger in its endeavor to miscon-

strue the language of "Justice?"

The Herald then proceeds to attack

President Kelly personally, and to warn

him that he had better "seek as little

prominence as possible at this particular

juncture." Well, has he sought any

"prominence at this particular juncture?"

If so how and when? He has been

lied about through the columns of the

Herald, and a resident of Brigham

City has defended him in that paper.

Is that an offense for which he must

be arraigned before the public? Is that

fair or decent on the part of our con-

temporaries? The Herald says Mr. Kelly

was "arrested in 1899 for polygamy and

pleaded guilty" which is a direct false-

hood of the Herald's own manufac-

ture as the record will show. So is the

further assertion of the Herald that "he

was arrested three times in 1888 for

polygamy but escaped conviction." Re-

ference to the biography cited by the

Herald in support of its statements

shows its intentional perversion.

But what has all that to do with the

matters in dispute between "Citizen"

and "Justice?" And what would "a

congressional committee" threatened by

the Herald, have to do with looking in-

to Mr. Kelly's record? And what bear-

ing has the condition of his family af-

fairs upon the question of whether he

has interfered in political or business

affairs? Does the Herald mean to say

that a trusted and influential citizen

much not give advice when it is asked,

for fear that his private affairs may be

dragged into light by a personal enemy

or a threatening newspaper? And when

he is thus assailed and a friend comes

to his defense, is he to be held up be-

fore the public as seeking prominence,

when he has not said a word through

the press? And is he to be warned that

"the softer he sings the better for him

and the cause he represents?"

Returning the compliment(?) we ad-

vise the Herald that "the softer it

sings" in such a contemptible strain as

its unwarranted attack on Charles

Kelly "and the cause he represents,"

the better it will be for that paper if it

desires the support of decent and fair-

minded people.

If the Herald or its secret character-

stabber can prove that President Kelly

has dominated public officers in their

duties, or private individuals in their

business affairs, we will aid, as far as

organized obstruction recommended for

partisan design, is so indecent, lawless

and repugnant to public sentiment that

we hope it will not prevail. Why not

"come together" and, regardless of

each other's prerogatives, act in the

interest of peace and the common wel-

fare?

SAYINGS OF JESUS.

Some remarkable finds are made at

an Arab village standing on the site of

the ancient city of Oxyrhynchus, in

Egypt. This was once one of the chief

cities of Upper Egypt, and many relics

have been unearthed there, in the ruins.

Among these were fragments of a man-

uscript containing what purported to

be "Sayings of Jesus," recorded in the

Greek language. Dr. Grenfell is the

lucky discoverer of this literary treas-

ure, which is believed to have been

written about 120 A. D., earlier than

any now extant manuscript of the Bi-

ble. If the "Sayings" are genuine, they

certainly bring us nearer to the time

of the Savior than any remains so far

discovered.

The following will give an idea of the

character of the recently unearthed

Logia, or Sayings. One relates to the

subject of perseverance:

"Jesus says, 'Let not him that seek-

eth cease from his search until he find,

and when he finds he shall wonder;

wondering, he shall reach the Kingdom,

and when he reaches the Kingdom he

shall have rest."

Another deals with the question of

fasting and Sabbath observance:

"Says Jesus: 'Except ye fast to the

world ye shall in no wise find the King-

dom of God, and except ye keep the

Sabbath ye shall not see the Father."

The following is not found in the

canonical writings, but if the others

are genuine, this is:

"Jesus saith: 'I stood in the midst

of the world and in the flesh I was

seen of them, and I found all men

drunken and none found I athirst

among them, and my soul grieved over

the sons of man because they are blind

in their heart and see not, poor and

know not their poverty."

Another interesting literary fragment

was found last winter, supposed to be

part of a non-canonical Gospel from the

third century. The discoverer says it

contained, first, part of a discourse

by our Lord, which was closely related

to certain passages in the Sermon on

the Mount, and, secondly, part of a

conversation between Christ and His

disciples. This consists of an answer

to a question which was put in the

Gospel according to the Egyptians into

the mouth of Salome, in the Gospel quoted

by Clement into that of some one un-

named, and in the papyrus into the

mouth of the disciples: "When will

be the Millennium?"

The answer, we are told, as recorded

in the Gospel according to the Egypti-

ans is, "When ye shall trample on the

garment of shame, when the two shall

be one, and the male as the female,

neither male nor female." From this

the papyrus differs somewhat, and in-

cidentally shows that the interpretation

which is generally given to "when ye

shall trample on the garment of shame"

is incorrect. This has usually been con-

sidered to be equivalent to "when ye

die," but the papyrus shows that the

phrase meant, "when ye return to the

state of innocence which existed before

the fall," being thus closely parallel to

the following clause, "when the two

shall be one."

This is the interpretation given to

that mystical saying, but it is not im-

possible that a closer study of the text

would reveal new meanings to it. It is

certainly significant that, in this an-

cient manuscript, the condition

described as one in which due regard

for sexual differences no longer exists,

immediately precedes the Millennium.

That saying may not be genuine, but it

certainly carries with it a great truth.

When human beings disregard their

mission upon earth and become un-

faithful, their institutions will be over-

thrown by the Divine hand, and new

conditions established. History is full

of illustrations of that truth.

In later years many discoveries have

been made, confirming the Divine word,

and these Egyptian finds must be

classed among them. The story of the

burning bush that Moses saw burn for

some time without being consumed, has

been regarded as a product of the

imagination, by the unbelievers. Now,

we are told by a contributor to Will

Carleton's Magazine, a plant has been

discovered in the Arabian desert, that

burns with a seemingly strange power of

burning without being "set alight," and