DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

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DESERET NEWS PUBLISHING CO.

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THE INDIANS' GREAT GAME.

About the crowning insult with which late years have threatened the Indians was the intimation a few days since that Corbett and Fitzsimmons contemplated becoming Cherokees or Choctaws by naturalization or some other process, so they could go safely and legally into the country of the Indians and there fight out their respective claims to the pugilistic championship and to the purse promised for the winner. When Governor Culberson of Texas and his legislature knocked both the fully brutes out in the first round, and President Diaz of Mexico gave them a stiff upper cut from the farther side of the border, they staggered around helplessly for several days, seeking a quiet place where they might be permitted to do their advertised feat of reciprocal honeying. In a moment of desperation they conceived the notion of joining the Indians; and notwithstanding the anger and contempt with which such an addition to their race was regarded by every self-respecting redskin, the idea appeared to find favor with many uncivilized palefaces far more barbarous than the savages themselves. Happily the aborigines have escaped the indignity which it was proposed to put upon them. The great state of Arkansas is reported as having no official objections to the fight taking place within its borders, and thither the eyes and steps of the thugs, brutes and ping-aglies are accordingly directed. The Cherokees are to be congratulated upon their deliverance, and the white civilization of Arkansas—well, the less said about that the better!

AH, THAT'S DIFFERENT!

The same sort of sauce for both goose and gander, or the same sort of medicine for both white and black libertines, is something that a great many moralists find trouble in approving. An instance occurred lately in the South Carolina convention when the amendment concerning miscegenation was under debate. It had aroused a great deal of violent talk, and the brutal depravity of the negro was dwelt upon in heated and extravagant terms. When an opportunity presented itself, a colored delegate—Robert Smalls by name, who, we believe, represented his district in the United States Congress—arose in his place and remarked with great composure and deliberation that if a negro should improperly approach a white woman, his body would be hanging on the nearest tree, filled with air holes, before daylight next morning; but if the same rule were applied on the other side, and white men who insulted negro women were treated likewise, he feared the constitutional convention would have to be adjourned sine die for lack of a quorum. Strange to say there was a silence so profound as to be felt, though there is reported to have been an uneasy squirming at several honorable desks in the convention hall and in near proximity to the speaker.

MAHONE OF VIRGINIA.

General William Mahone, of Virginia, whose death has just been announced in the dispatches, was one of the most conspicuous figures of the South, especially after the close of the war and up to a few years ago. His record for gallantry during the late unpleasantness was of the highest; but his partisan domination since then has been most offensive. He was almost a human contradiction in most of the affairs of his life. To the North he desired to appear as a Southern patriotism and western time regarded as the embodiment of chivalry and honor. In the South he was content to be regarded as the most grovelling jobber, and deserved much of the obloquy which was associated with his name. A fiery secessionist at one time, he was afterwards a most rabid Republican, and as a selfish politician he built up a machine in the Old Dominion which gave him a place in the Senate and afterward placed in his control a good deal of the state patronage. His only opportunity with his fellow-citizens, however, grew out of his policy of repudiating the state's war debt, and the hostility with which he sought to create and dominate a faction in accord with that policy which should hold the balance of power. For a time he had a small measure of success, but the revolt came at last, he was himself repudiated, and his dreams of power wonderfully dissipated. He was brave but erratic, picturesque but paradoxical.

ANCIENT SYRIAC BIBLE.

Occasionally, scholars are excited over the discovery of some ancient manuscript of unusual interest. Particularly is this the case when some Biblical record is found, which supposedly antedates any of the existing manuscripts, because in the ever raging contest with rationalism, orthodox theology fears the result of the bringing to light of new readings that possibly may disturb doctrinal foundations, should their genuineness be established. Since the beginning of the year rumors have been abroad of the discovery in a monastery on Mount Sinai, of a parchment containing the Gospels in the Syriac language, and the opinion is now expressed that the text is probably identical with the original one, of which, it is supposed, our four Gospels are only a translation.

An account of the discovery of the precious manuscript is given in the New York World. Two English ladies, Mrs. Lewis and Mrs. Gibson, resolved to visit the historical Mount Sinai. After an eventful journey they arrived at the monastery of St. Catherine, where Tischendorff in 1859 found his valuable codex. It is well known that this monastery is a treasure house of early literature, and Mrs. Lewis, who has armed herself with a camera and letters of introduction from the Greek archbishop, obtained permission to take pictures of the ancient writings there preserved.

Concerning the library in the monastery and the work of copying manuscripts by means of the kodak, Mrs. Lewis says:

> We worked for seven hours in the library, beginning at 9 a.m. The manuscripts were very much scattered, some Greek some being in the show library and the Arabic partly there and partly in a little room halfway up a dark stair.
>
> The Syriac mss and those supposed to be the more ancient are partly in this little room and partly in a dark of an apprenticed through a room almost as dark. There they repose in two round boxes and cannot be seen without a lighted candle.
>
> Gamblers gave us every facility for photographing. He spent hours holding books open for us, or displacing pages of the Syriaques. The fact that the English should be so anxious for a correct version of the sacred writings as to have photos of paper printed for purpose the scholars by outlines them, with all the ancient manuscripts filled the monks with a prodigious respect.
>
> We had photographed 115 pages of the Syriac Codex, book little uncials in which Mr. Rendel Harris found the Apology of Aristides. We had also taken the whole of a Syriac palimpsest of 350 pages, in a which no eyes but our own had for centuries looked. The leaves were mostly all glued together, and the lines were used to separate them inside their sensible. Some half-dozen of them we held over the steam of a kettle.
>
> The writing beneath is red, partly Syriac and partly Greek. The upper writing of the palimpsest bears its own date, A. D. 699. It is all the lives of women saints. The under writing must be some centuries earlier. It is Syriac Gospels, and something in Greek, not yet deciphered. A Palestinian Aramaic MS., of which we photographed four pages, is the second example of its kind known to exist—that in the Vatican library having been hitherto considered unique.

Some time after the ladies' return to England, some of the photographs were inspected by Mr. Burkitt, and he pronounced them to be a copy of the Curetan Syriac. Learned scholars at once became interested, and a second party was formed to go to Mount Sinai, and through the good offices of the ecclesiastical authorities, they were enabled to copy the previous document.

Rev. Camden N. Cobern, of Ann Arbor, Mich., speaking of the manuscript, says no one can tell exactly when it was written. It is variously estimated from 350 to 500 A. D. But the age of the manuscript does not settle the age of the text.

A Syriac version of the Gospels did not exist later than the middle of the second century, and probably much earlier, and the very greatest Greek and Syriac scholars are agreed that our MS. is either that primitive Syriac Gospel with some slight modifications or else it is a child, a legitimate successor of that earliest and most important version, which even if it could not be traced back any further than 150 A. D., would yet date within fifty years of the death of John, i. e., as near to the crucifixion as we are to George Washington and the revolutionary war.

Farther than this, the pressure continues, long before the Gospels were written, the Gospel was spoken; that was the method of teaching in those days, and there cannot be a shadow of doubt that the burden of the first teachers of Christianity—the Gospel which they preached before the Gospel was written—was the accounts of the acts and words of Jesus.

He concludes that if this Sinai manuscript is not the earliest version of the New Testament, it is at least a descendant of it, and is valuable because it is written in the very land and in the very language in which our Lord and the Apostles talked.

From the accounts so far published it does not appear perfectly clear why the discovery of this manuscript in Syriac should cause any more stir than if it had been in Greek and equally ancient. Several Syriac versions are already known to scholars. The Peshito is supposed to have been made by translators sent by the Apostle Jude and Abgarus, king of Edessa, to Palestine. This contains all the canonical books of the Old Testament, and all of the New, except 2 Peter and 2 John; Jude and the Revelation. The text differs from all the other families of manuscripts and both tradition and internal evidence go to prove that it belongs to the first century. In what case this newly found Syriac manuscript differ from the Peshito?

It is further known that a Syriac bishop, Philoxenus, in the 6th century translated the New Testament into Syriac. This version was revised by his successor. Another Syriac version is thought to belong to the fifth or seventh century. It is known as the Jerusalem version.

The main importance of these and all other ancient versions and manuscripts of the sacred writings is in the evidence they furnish of the identity in essential points of our Bible with that of the earliest Church. But this is pretty well established. It is not denied that Biblical texts in the past ages, occasionally were modified to suit the changes that took place in theological conceptions, but critics have succeeded marvellously in restoring the text to nearly its original purity. The discovery of new manuscripts may possibly reveal readings which, if genuine, will shatter the accepted notions of modern orthodoxy, but even if the original writings of the Apostles and Evangelists were discovered, they would not contradict anything in the Bible as we have it today, which is undoubtedly genuine. Modern theology, however, is not always built on the Scriptures but on inferences from the Scriptures. These inferences may be in danger from new discoveries; the sacred records themselves are safe.

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