

ever that may mean) but notwithstanding this his book, including Pilate's letter, was condemned by scholars as a fraud. He himself was arraigned before the presbytery and expelled from the ministry, after which he dropped out of sight until he appeared in the Journal as an "English clergyman and paleographer."

There is sufficient reasons for believing that the Roman governor sent a report of the crucifixion to Rome. Justin Martyr, in his Apology, appeals to it in these words:

"And that these things were so done, you may know from the acts made in the time of Pontius Pilate."

Tertullian says:

"Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then emperor."

So far, however, neither the original document nor a genuine transcript is known to have been discovered. Nor would the Vatican library be the most probable place to contain such a document. The Copts regard Pilate as a martyr and the Abyssinians recognize him as worthy a place on their calendar. Perhaps in Abyssinia some day a genuine copy of the much discussed report might be found, for there the church naturally would have preserved it from destruction.

#### TO CLERGYMEN IN UTAH.

There has lately come to the surface a suggestion or two to the effect that when an opportunity offers that is not likely to be followed by exposure, you are writing letters to correspondents in other states and countries, representing the Mormons as an immoral people and law-breakers, opposers of education and of American institutions, and violators of the pledges upon which statehood was granted to Utah. Is it true that you are carrying on this sort of a correspondence? If it is, how can you reconcile it with the attitude you ostensibly maintain at home with reference to your Mormon neighbors?

The "News" does not expect you to write to your correspondents abroad endorsements of Mormon theology. It would be impossible for you to do this honestly and retain your pulpits, because an endorsement by you of the religious views of that people would involve your immediate abandonment of your present calling and an adoption of some other vocation for a livelihood. And then there may be, and in the cases of some of you doubtless there are, deep-seated reasons, honestly entertained by heart and conscience, why you cannot cease to believe that the canon of Scripture was filled eighteen hundred years ago, that the Creator then communicated with man for the last time, and that any purported new revelation from heaven must necessarily be an imposture. It is not inconsistent with honest human nature, nor with the limited capacity of human beings to receive new truths of a spiritual nature, for you to disbelieve in the divinity of the religious system of the Latter-day Saints.

But it is inconsistent for you to maintain the attitude you do here in Utah, and at the same time to be writing epistles abroad of the character above described. You have allowed it to go abroad throughout this State that you heartily rejoice in the changed conditions that have superseded the strife and bitterness of former years here; that you cordially favor the co-operation of all classes in the maintenance of harmony, and the building up of our commonwealth; that your former opposition to Mormonism was confined to the practice of polygamy, and an alleged undue influence of Mormon ecclesiastical offi-

cial in political affairs, and that you have accepted as acts of good faith on the part of the Mormons that sufficiently meet your objections against their practices and policy, the formal abandonment by them of plural marriage and their enlistment in the national political parties.

Further than this, you have seemed to entertain feelings of sincere friendship for the Mormons whom you come in daily contact with, and to concede to them at least a fair share of the Christian virtues. It is not uncommon to hear expressions from many of you praising the thrift, temperance, industry, perseverance and enterprise which they undeniably display. They why should you give them an opposite character in letters which you write to correspondents at a distance?

You will inflict serious and permanent injury upon yourselves, and upon the cause or causes in which you labor, by taking this course, but your duplicity and malevolence will not materially affect the Mormons. Their virtues have become too well known throughout the whole world, and too many living witnesses who have been among them and from personal observation speak of their qualities, are testifying throughout the civilized world, for you to hope to be able to seriously mar their reputation. The day has gone by when the progress of Mormonism can be stayed, or its influence in the world curtailed, by the methods of the slanderer.

The Mormons are not addicted to vice, and you know it. They are not immoral and you know it. They are law-abiding and temperate and you are well aware of the fact. Were they otherwise they could not be Mormons, for their co-religionists would not fellowship them, and this, too, you very well know. Then what justification is there for you to characterize them, in private correspondence, as some of you have sometimes done? According to your own standard of righteousness, there is absolutely none. Then be honest and truthful. Be not two-faced. No sin was more severely nor more frequently denounced by the Master you profess to serve than was the sin of hypocrisy. Remember the commandment: "Thou shalt not bear false witness against thy neighbor."

The "News" does not think that many of you are extensively addicted to writing the sort of letters it here condemns; if so it has not been able to see any marked results you have thereby achieved so far as injuring the Mormons is concerned. But incontestible proof occasionally crops out that some of you sometimes yield to temptation in this regard, and how sorry you feel when you are found out! Be wise as well as honest, and let us have no more letters written abroad that you would not like to have read at home.

#### THE JEWISH PROBLEM.

When representative Jews a few months ago met in Switzerland for the purpose of discussing the Jewish question and especially some plans for a national gathering in the land of their fathers, an attempt was made to belittle the movement, particularly by Hebrews of the modern, rationalistic school. It was contended that there is at present no Hebrew problem before the world and that the idea of a nation of Jews belongs to the dreams of the past. A more thorough study of the matter would seem to lead to a different conclusion. Mr. Arnold White, the confidential friend and associate of the late Baron Hirsch believes that the existing conditions are likely to develop into a crisis that may shake the European states to their foundations.

In the Pall Mall Gazette Mr. White asks Lord Salisbury to issue an invitation to a congress for the purpose of discussing the European Hebrew question. He calls attention to the fact that of the eleven million Jews about eight millions are leading a life of poverty and misery. The Jewish immigration from Russia, he says, has nearly ceased owing to the restrictions placed on immigrants in the United States, and this will add to the distress of the Russian Jews. The outlook for the coming winter is said to be very dark for that class of people.

The Roumanian Jews are in a similar position. About half of them are destitute. About seventy per cent of the Jews in Galicia are said to be beggars. In Austria the Jews have according to the law equal rights with the Christians, but the law is a dead letter and the Hebrew race is suffering oppression in various ways. In Hungary the anti-Semitic sentiment is burning as a subterranean fire, and in Persia and Morocco persecution of Jews is the order of the day.

These dark pictures are rendered still more sombre when contrasted with the luxurious life of the wealthy Jews. Mr. White says these in the large cities of Europe live in elegant palaces and enjoy all that art and money can procure. "The chasm between the rich man and Lazarus is becoming wider every day."

The radical Chronicle speaking on the same subject points out that the world is being governed by the wealthy Hebrews. They are preventing France from demanding the evacuation of Egypt. They successfully opposed the popular clamor of Europe in the matter of the Greek public debt. The press of Germany and Austria is largely in the hands of the Hebrews.

There is in all this no legitimate cause of complaint. The position some of the Hebrew race have, they have won in fair competition and notwithstanding obstacles of most formidable nature. But it certainly shows that the Jewish problem is not yet solved, and cannot be solved as long as the Jews remain a people among the other nations numbering millions and necessarily exercising great influence where they live. It appears to have assumed the form of a dilemma. Either the Jews will have to abandon the chief characteristics of their race and suffer themselves to be absorbed by the nations among which they dwell; or they must go to some place of refuge where they can again resume existence as an independent nation. The Jews themselves seem to be divided between the two alternatives.

#### EXPRESSIONS FROM MINISTERS.

Yesterday (Monday) the "News" had an editorial addressed "to the clergymen of Utah," and dealing with the writing of letters by them to persons abroad in which the Mormons were misrepresented. The article appears to have occasioned some comment, and the Tribune obtained interviews with a number of clergymen upon the subject. While some of the remarks made by one or two of the ministers seem slightly tinged with asperity, the general tenor of what they all said is gratifying, and the "News" takes pleasure in conveying their sentiments to its readers. The interviews as they appeared in the Tribune are subjoined:

"I think that the editorial is entirely uncalled for," said Rev. B. F. Clay. "Some such letters may have been written by some of the clergymen of the city, but if they have been I never heard of them. I have written to church papers in the East letters in re-