

structure of the two tongues is strikingly similar, many words and characters having the same meaning in both. The initial letters of the Maya names for the objects which constitute the Egyptian alphabet are the very characters so represented. The conclusion from this is that both these people acquired the art of writing from a common source, or one of them taught it to the other.

Dr. Plongeon, we are informed, has succeeded in translating the Troano manuscript in the British museum, a record dealing with geology and history. According to this the peninsula of Yucatan was called "Mayax," which is said to mean the first or primitive land. It comprised the whole of Central America. The two chief cities were Uxmal and Chichén-Itza, the latter of which was the center of civilization. This place was visited by learned men from all parts of the world, and the illustrations in the manuscript show travelers with unmistakably Assyrian features. As a further proof of the communication that must have existed between the different parts of the globe, is this, that the word "maya" is found in Asia, Africa and Europe, and always meaning "power" or "wisdom."

The following is an account of a terrible cataclysm recorded in the Troano manuscript and translated by Dr. Plongeon:

In the year 6 Kan, on the 11th of Mutoo, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave way, and ten countries were torn asunder and scattered. Unable to withstand the force of the convulsions, they sank with their 64,000,000 of inhabitants 8,060 years before the writing of this book.

It is supposed that this terrible cataclysm is the same as that referred to by Plato in his Atlantis and that the letters of the Greek alphabet are a record of the event.

The story of the creation the Mayas carved over the doorway of the east facade of the palace at Chichén-Itza. The beliefs held by the Mayas concerning the creation, as therein recorded, are identical, it is claimed, with the ideas concerning the first origin of things arrived at by the inhabitants of India and of Egypt, and are expressed in nearly the same words. This identity of ideas expressed in identical language cannot be attributed, it is justly argued, to mere coincidence, neither is it conceivable that the people of these different countries arrived at the same conclusions independently of one another. The idea and its explanation must undoubtedly have originated among one people, and by them have been taught to the others.

Dr. Plongeon overthrows the generally accepted views on this subject and argues for the opinions advocated by the believers in the Book of Mormon. He contends that the cosmogony originated on this continent and was transferred to the eastern hemisphere. He shows that the legends connected

with the images of several Egyptian deities, when interpreted by means of the Maya language, point directly to Mayax as their birthplace; he cites the identity of the Egyptian with the Mayan alphabet, and he reminds us that the Egyptians themselves looked upon "the lands of the west" as being the mother-land of their gods and their ancestors, and the fountain head from which they had originally derived their knowledge. From these and other premises he deduces the conclusion that the Egyptians and other eastern nations acquired their cosmogonical conceptions from Mayax.

From all this it is evident that the study of the Maya inscriptions has thrown a new light upon the traditions of the past, handed down by the historians of Egypt, India, Babylonia and Palestine.

MORE INDIAN TROUBLE.

The telegrams today indicate that there may have been some more fighting with the Indians in the Jackson's Hole country, although the report that a score more of white men have been slain should not be accepted as true without confirmation. It may be merely an exaggeration, growing out of the former conflict, or even a pure invention to arouse greater antagonism among the whites toward the aborigines, and thus encourage the Indian-killing mania which so often has afflicted the men of the frontier in the United States.

That there is good cause for alarm among the white settlers, there is no question. The situation is that such prompt and efficient action is required. That the enmity to the Indians also has been excited beyond that which is reasonable to a civilized community, also is a fact. Both these conditions may be discerned in the general reports received, as well as in the following to the 'News' from St. Anthony, Fremont county, Idaho:

Monday night, between 2 and 3 o'clock, Mr. Z. L. Harris came in from Teton Basin and got every rifle cartridge in town. A fight is looked for today. Every able-bodied man in the Basin is going out. Harris reports that Monday, while on his way to the post office, a white man named Vic. Smith, of Henry's Lake, was shot across the breast—through the nipples—but not killed. He got two Indians. Several reds have been killed—squaws and papooses as well as bucks. Sent a man up to send word of proceedings. Harris met Agent Teter going out. Teter said there was no danger of trouble. He had not heard of the last shooting. Four or five left here yesterday fully armed and expect to make several good Indians. Captain Hawley, deputy sheriff, is at the head of the Idaho division of settlers. He is an old Indian fighter. Considerable anxiety is felt here as to the result of the anticipated fight. If the reds are victorious will probably come in this direction.

The fact that fighting is going on is sufficient to demand vigorous action from the proper source. The further fact that the settlers are urged on by the cry that "the only good Indian is a dead Indian," shows that there is much of an inhumane and uncivilized sentiment among some of the white people. Therefore the vigorous re-

straining influence of the government should be directed not only in the fierce and bloodthirsty savage, but also to the white man who would give no quarter because his foe is an Indian. The killing of squaws and papooses, set forth in the foregoing account, is an outrage when it can be avoided; to boast of the deed should be beneath the capacity of any but barbarians. We in Utah know that there is much that is good and true in the Indian character, and that makes the aborigines worthy of decent consideration as human beings and of protection from the cupidity of the white man; we also know that when on the war path the utmost vigilance is necessary, and that sometimes a severe chastigation is the best treatment for the savage warrior. In the present disturbance, therefore, we urge firmness and celerity of action, but at the same time exhort the people of Idaho and Wyoming not to descend to the barbarism that has so often stained the country's record by the uncalled for cruelties that have been practiced upon the American Indian.

THE IRRIGATION DECISION.

On Monday, Judge Ross, of the Ninth judicial circuit court, which embraces California, decided the Wright irrigation law, in effect in the Golden state, to be unconstitutional. There was a brief synopsis of the decision in the dispatches, stating that the ground of the court's ruling was that the law operated to confiscate property without due process of law.

From the standpoint of the California irrigation system as legally controlled—a system which has been adopted by several western states—the court's ruling is freely commented on as being a "big blow to irrigationists," and the hope is expressed that on appeal to the Supreme Court of the United States Judge Ross's ruling will be reversed. He holds that irrigation districts cannot be created and authorized to levy a tax, when such tax goes to benefit private property, as is the case when it is expended for irrigation works. The ruling states that, as the act contemplated the establishment of a plant, not for the use of the general public, but for only such as resided and owned lands within the district, this was not such a public use as would justify the appropriation of private property by the levy of a tax.

As to the proposition that the law could be maintained under the power of assessment for local improvements, vested in the legislature, Judge Ross held that the workings of the Wright law were in direct violation of the national Constitution, by depriving the individual of his property without due process of law. There being over three and a half million dollars' worth of bonds issued under the law in California, it was urged that public policy demanded that the statute be sustained. Upon this point the court said:

The fact that vast sums of money have been invested in works constructed under, and in pursuance of, this legislation and that bonds running into the million, have been issued and sold thereunder and that many individuals may not be able otherwise to secure water for the