

hopeful sign their coming into active political life once more.

Mr. Clarkson goes on to say that the best condition in a free nation is when all classes are interested in public affairs. It is above all best for the Republican party in the United States, because when apathy prevails among the general public, Democracy becomes dominant. It is this popular indifference he avers which causes one million Republican voters in the South to be disfranchised, and gives minority control in eight States of the Union.

Speaking directly on the farmer in politics Mr. Clarkson says:

The farmer in politics seeking the right means another good thing. It means earnestness as well as honest intention. The farming millions in their uprising now may be wrong, and are undoubtedly mistaken. But it is an honest mistake and investigation will correct it. Neither the western farmers nor any class of American farmers have any other than honest public purpose. The farmers do not want and would not tolerate dishonest money. He has had experience with that. He knows that the first thing a dishonest dollar always does is to go into the country, away from banks and stores, and cheat some farmer or laborer.

Mr. Clarkson tells of his own experience as a farmer's boy. He hauled a four horse load of dressed pork 80 miles to market, sold it for \$1.65 a hundred, and had to take pay in currency which bursted and was worthless before he reached home. It would be the same he thinks if many of the banking schemes proposed by demagogues at present were carried out.

But the farmer is studying politics. He is hunting the honest way and he will find it. He will not in future leave the townsman to control the affairs of the nation at large. The crudeness of his ideas at present arises from the fact that he has not interested himself actively in politics for many years. But as he gets abreast of the age his good sense and honest judgment will assert themselves.

The farmer promises to become a central figure in the commercial world also. For some time he has had bad luck, but Mr. Clarkson thinks his financial millenium at hand, and remarks:

"Farm land is more desirable property today than railroad stock. It is better investment than town or city property. The next wave of wealth bringing thousands of millions of profit to those who invite it by investment, will be over the farms. The farmer is going to be the citizen of prosperity and consequence and he is going to rule in public affairs. He is honest and generous, and will seek for the truth and find it. He will very soon take his place in one of the old parties and give a majority to one party or the other. His rule will be patriotic, and after full and faithful investigation, intelligent. He is as safe a citizen as the banker, the merchant, the baker or the candlestick maker."

CHRONIC MENDACITY.

EDITOR JAMES A. MCKNIGHT of the *Helena Journal*, as already announced in this paper, was released by the Supreme Court of Montana from the imprisonment for contempt imposed upon him by an inferior court. The truthful (?) *Tribune* of this city takes great credit to itself for being right on this question, and takes pains to inform the public that the *DESERET NEWS* was wrong. It seems that the lying habit is so strong with the *Tribune* that it crops out on the most trivial of occasions. The *DESERET NEWS* did not endorse the action of the lower court, nor say anything contrary to the decision of the higher, nor take issue with the *Tribune* on the merits of Mr. McKnight's case. We only drew attention to the *Tribune's* inconsistency in patting Mr. McKnight on the back for resisting an order of the court, when it had maintained the notion that courts must always be obeyed, and had rejoiced in seeing women with babes sent to the penitentiary for refusing to answer questions which reflected on their character. We are glad Mr. McKnight has triumphed, but sorry the *Tribune* does not repent of its lying course and reform its ways of inconsistency.

MAKES THEM MAD.

THERE are two things which are especially rasping to the unrepentant and unmerciful scribes of the Salt Lake *Tribune*. One is the reference occasionally made to the bogus Bishop West letter, published in its columns with editorial comments, the other is the drawing of attention to the "What Utah Wants" article, in the same paper, which advocated brothels, saloons and gambling houses as moral reformatories for the "Mormons." Citation of either of those shameful effusions makes the *Tribune* editors madder than hornets.

The *Herald* has been touching them up on the West letter. They therefore attempt an explanation of its appearance. They do not confess that it was concocted on the *Tribune* premises, nor make any fair and square apology for its manufacture. But they now threaten to reproduce it side by side with a genuine "Mormon" sermon in order to show that the latter is the worse of the two. That is a terrible threat. In all probability the sermon will also be bogus, for the *Tribune* never fairly reported a "Mormon" discourse yet, but has frequently palmed off both ideas and language of its own as the production of "Mormon" speakers.

The *Tribune* claims that it was im-

posed upon by the West letter, and that "it bore all the earmarks of being genuine." Nobody in this city ever believed a word of it nor of the *Tribune's* pretended apology. There was not the slightest resemblance in the alleged sermon, to "Mormon" ideas, language or style.

It purported to have been delivered by a person who had no existence, by the Bishop of a place which had no Bishop, and on a day when no meeting was held there. It was concocted for the then Governor Murray to take with him to the East, to help him in raising prejudice against the "Mormons." It urged that Murray be trod on till his bowels gushed out in the streets. The grand object was to have Utah put under martial law, with Murray as commander-in-chief. A large number of extra copies was printed for the purpose of raising a furor, and were used with that intent. Some of them reached the place in Tennessee where "Mormon" missionaries were laboring, and aroused a feeling of mobocracy which led to the massacre of Elders and Saints, and the other terrible persecutions at Cane Creek in that State. The villainous publication was widely scattered, the pretended apology, which was worse than none, received no special attention. Here is part of the *Tribune* apology:

"There is not a thing in that bogus sermon which has not been taught in the Tabernacle harangues."

Nothing more infamous and attended with more murderous results was ever published in a public newspaper. Coupled with the article advocating vice and crime as an antidote to "Mormon" virtue, it forms a record of journalistic turpitude without a parallel. No wonder reference to it makes those editors mad, but it is a wonder that they have not the sense to hold their gall-dipped pens and keep silence on this unsavory subject. Calling men "scrubs" because they cite these choice specimens of *Tribune* refinement, will not blot out the shame nor efface the tragic effects of their wicked publication.

DID THE JEWS CRUCIFY CHRIST?

THE question is hardly of practical value at this time, so distant from the great tragedy of Calvary. But since a somewhat noted rabbi has thought it important enough to bring before the public, a further discussion may not be out of place nor entirely void of interest.

The Jewish people at the time of Christ had for years been subject to Roman tyranny. Their country was parceled out to the creatures of the