

THE EDITOR'S COMMENTS:

FORTY-FIVE YEARS.

Forty-five years ago today—June 15, 1850—the first issue of the **DESERET NEWS** appeared, the pioneer paper of the Rocky Mountains. This place was not Utah then, for the Territory was not created until the 9th of September following; and this whole intermountain region, covering a much larger area than described by Territorial boundaries now, was known as the State of Deseret. Then there were but thousands of people struggling, toiling, weary, and in many ways destitute, where now there are tens of thousands here enjoying the comforts of life. Then a thousand miles of barren country, uninhabited save by the savage red man and wild animals, separated us from the body of civilization, whose vanguard had pierced these mountain fastnesses in the persons of the Pioneers, to be followed by the railway, the telegraph, and the settlement of the intervening space which should make of all the grandest nation on earth.

It would require a graphic pen and vivid imagination to bring to the minds of those who have known Utah only in later times a realization of the conditions of these valleys in June 1850, less than three years after the Pioneers entered the basin of the Great Salt Lake; and then the picture would be far from perfect. Yet even with that the contrast in the material development presents a wondrous change; those who have been witnesses of the transformation also are witnesses that a marvelous work has been accomplished under the guidance of more than mortal hand. Great as has been the advance, it has not gone beyond the anticipations of the Pioneer band in their implicit faith in the prophetic words of their great leader who, but a few years before, had laid down his life for the sacred cause they had espoused. Notwithstanding the desolation, the hardships, and the dangers to be met, those early settlers had an abiding, unshaken confidence in the glorious destiny of their mountain home. By the spirit of prophecy they knew of the future, as well as we of today know of the past, that success was to attend the colonization of these valleys. Their Prophet had declared that the Saints were to become a great people in the Rocky Mountains, and as Saints they knew the prediction would be fulfilled. God had spoken it, and so it has been.

It is not without a feeling of satisfaction that the **NEWS** looks back over the forty-five years of its existence, and notes its record of earnest, vigorous work, unwaveringly in support of the welfare of those who were establishing a great community on the crest of the continent. Editors, managers, and employes have changed, some to other fields of labor here and some to carry on a work in the great beyond, who, in their connection with the paper, adhered with fidelity to its fixed purposes, each doing his part in the good cause. And as it has been in the past, so we expect it to be in the future, that the **NEWS** will be ever

found laboring diligently for the best interests of the people here, by maintaining patriotism, liberty and truth in every department of life.

As the **NEWS** first greeted the people before they had received the attention of Congress in the organizing power by which Utah was created, and hailed their prosperity and advancement, so, in commencing its forty-sixth year, which promises to be the last anniversary when such greeting may be given under the conditions of a Territory, it looks forward to the people donning the robes of Statehood, and wishes them undisturbed progress and happiness. May the lessons of the past not be lost upon the future, but may righteousness, peace and good will be irrevocably associated henceforth with the history of those who dwell in these mountain vales.

JEW AND GENTILE.

Two features of the eloquent lecture given on Wednesday, June 12, in the handsome synagogue, Salt Lake City, by Rabbi Joseph Krauskopf, deserve a few words of comment. One is the argument made to prove that the Romans and not the Jews were responsible for the crucifixion of Jesus of Nazareth; the other is the prediction in terms of brilliant eloquence of a time when Jew and Gentile shall become merged into one, both writing on the blank leaf between the Old and New Testaments their fundamental principles and then wondering how it ever came to happen that they were separated so long.

With regard to the claim that the Jews did not cause the death of the Messiah, it was argued that the Jewish tribunal did not at that time have the power to condemn anybody to death, and that the offense of which the great Nazarene was accused was not a capital one. Neither of these statements, however, are conclusive, against the claim made by the Christians that Pilate, the Roman governor, pronounced the death sentence at the instigation of influential members of the people.

At the time of Christ the Jewish nation existed in a state of political commotion, aggravated by the cruelty of the Roman rulers. The people lived in the hope that at this time a descendant of David would arise and liberate them from foreign oppression. It is evident that in the early career of Jesus many fondly hoped that He would be this deliverer, and it has been asserted that at one time He was summoned to a secret meeting of conspirators and offered the title of king of Judea, which proposition He indignantly refused. The statement is not without corroboration in the Gospels. From this hour He was closely watched by the leaders, who knew that if He would disclose their plans, a fate would be theirs similar to that of Theudas and Judas of Galilee, evidently concerned in the political conspiracy. On this account also the sentiment expressed by Annas, that it would be better to let one man die

than bring destruction on the whole people, is easily explained. But how could Jesus of Nazareth be condemned to death without giving His execution the appearance of cold-blooded murder?

At the time, Caiaphas was high priest. He was an appointee of the Roman procurator Valerius Gratus. His father-in-law, Annas, however, was the high priest de facto, in the estimation of patriotic Jews, since these did not recognize the powers of the Romans to interfere in their ecclesiastical affairs. This family were Sadducees, that is in fact infidels. They are described even by Josephus as a proud, cruel and blood-thirsty race. In order to satisfy their greed they had made of the sacred precincts of the temple a market place where devout pilgrims were robbed in every possible way by money exchangers, who shared their profits with the priests. When therefore Jesus cleansed the temple, applauded by the multitude, His doom was sealed, and although the Sanhedrim was much curtailed in its functions, its members gathered and decided to prefer the charge of treason against Jesus and to urge it on Pilate with all possible force. His supposed blasphemy, when claiming Divine attributes, was the religious excuse for the proceedings; the clamor of the people hailing Him as a king furnished the needed political color.

Pilate, from the few facts known of his life, was a reckless, unscrupulous ruler, who delighted in acts of cruelty. Several complaints had already been lodged against him, and when it was intimated that if he refused to deliver the prisoner to death, another appeal to Rome would be made, he yielded against his own conviction. And thus it came about that the greatest and noblest of men, the Son of God, was led to Calvary by the order of a Roman, but as a result of the most cruel intrigues on the part of the leaders of the Jews. To Annas chiefly, and to Caiaphas, the chief priest, clings the innocent blood of Jesus of Nazareth, and fear for their own safety and rage kindled by the attack on their unlawful methods of enriching themselves were their secret motives.

In stating these historical facts it will be remembered, however, that the Christian view is that in this way the eternal counsels of the Almighty were carried out, and a though the rejection of Messiah on the part of the chosen people was followed by the destruction of the national capital with the temple and altar and Mosaic cult, yet this was a blessing to all mankind. On this point Jews and Christians agree. The Pauline view that God has not cast off His people, but that their fall has been the salvation of the world, is proven by all history, and we may well exclaim: "If their fall is the riches of the world, and their loss the riches of the Gentile; how much more their fulness?" For there is a glorious restoration to store for the faithful of Israel, and that restoration means indeed the salvation of the world.

Rabbi Krauskopf truly predicts the elimination of artificial boundaries between the children of men, when all will unite in one happy brotherhood. This will come, however, not as a result of apostasy from the truth