

in the yards to prevent carrying the news down the mountain.

Later on Conductor Finch and Engineer Bolton were ordered to leave immediately with the convicts. Being covered by guns they were obliged to obey. The train arrived at the foot of the mountain at 1 p.m. Captain Burton, with twenty-five guards, has the convicts in charge and under control.

Between Sewanee and Monteagle, the convicts cut the train in two, and ten or fifteen made a break for liberty. Several shots were fired. Matt Wilson, white, was killed, and the jaw of John Smith, a Memphis negro, was shot off. Three others were wounded, but they succeeded in escaping, as the guard could not leave the train.

Last summer when the convicts were released at Coal Creek, Oliver Springs and Briceville, an unsuccessful attempt was made to have the Tracy City miners take similar action, but it failed for the reason that the Tennessee Coal, Iron and Railroad Company was working its free miners on full time, and they did not feel that they were injured by the convicts being at work there.

Recently, however, the company found it necessary to reduce the coal output, and during July the output was only 28,000 tons, whereas a year ago the output was 36,000 tons. The loss all fell on the free miners, who were put on half time, while the convicts worked full time. This caused the organization of the band that today hurned the stockades.

Vice-President Baxter, of the Tennessee Coal, Iron and Railroad Company, Wednesday informed Governor Buchanan that trouble was anticipated, and Superintendent of Prisons Wade on Thursday made an investigation and reported all quiet. He, however, engaged fifty new guards to reinforce the thirty already on hand.

It is quite a coincidence that when Governor Buchanan received news of the trouble this morning he was in conference with a committee of miners from Coal Creek, who had presented resolutions recently adopted by the free miners asking the withdrawal of the State troops, and pledging good behavior. When they heard of the trouble they at once went home in order to prevent any trouble that might be caused there.

Gov. Buchanan has officially received no information of the trouble except that the convicts were at Cowan. Adj. Gen. Norman ordered a special train to bring the convicts, numbering 390, to Nashville. The State Board of Prison Inspectors will order the return of the convicts to Tracy City as soon as the stockade is rebuilt, and will furnish the guards necessary to protect them. Gov. Buchanan is powerless in the premises.

POLITICAL EDUCATION.

THERE is a great deal said nowadays in Utah about "political education." A stranger would be led to believe, by the tenor of remarks made upon it, that the people of this Territory knew nothing about politics until quite recently, when gentlemen more or less informed, condescended to expound the respective theories of the great parties of the country for the especial benefit of the masses.

The truth is that politics is by no means an uninvestigated subject in Utah. There has been some confusion of mind as to the relative values of the claims made by Democrats and Republicans. But the general principles of the science of government have been widely discussed among the people, and both men and women throughout the Territory have given them serious consideration.

Much of what is now dignified as "political education" has no right to the term. It would be more appropriately called party misrepresentation. It consists chiefly of vilifying one party and claiming undue credit for the other. Advocates on either side are addicted to this, and the effect is not edifying. Also there are persons who attempt to make converts to their side by generalities without point, claiming they are Republicans or Democrats, as the case may be, because their party possesses certain qualifications and will accomplish certain things, all of which might be equally claimed by their opponents, and all that is needed in the argument to make it equally valuable to either side is to change the name of the party so eulogized for that of the other.

Occasionally a speech is made or an article is published which is argumentative and educational. It contains facts and figures and logical reasoning. It is then worth consideration and comparison with the views of an advocate of the opposite party. The less expletive and special pleading it contains the more valuable it is. The stronger and more fairly it presents the claims of the other side the more convincing it is in its refutations. Such speeches and articles are of benefit to enquirers, and when converts are made by them the recruits are likely to remain permanent soldiers of the party.

We notice that much of the influence brought to bear upon voters appeals to their selfishness and promotes sectionalism. That is to say, they are asked to adopt what is alleged to be of local benefit and personal advantage, rather than that which will be likely to advance the welfare of the whole country. This may be political education, but it is not in the direction of statesmanship and patriotism. In national questions the good of the nation should be paramount. National politics ought not to be studied within the narrow limits of mere local interests.

We advise our friends who are seriously investigating political principles and party invitations, to avoid accepting without question the statements of either opponent as to the views and purposes of the other. Let each party speak for itself. When a Democrat says the Republicans want monarchy, or a Republican says the Democrats want anarchy; when either says the other aims at the ruin of the nation, or the destruction of manufactures, or the establishment of monopolies; when one party claims all the intelligence or patriotism, or virtue, and declares the other to be destitute of everything that is admirable or praiseworthy; it may be sensibly set down to party buncombe and that mendacity which some people excuse in what they call politics but would condemn in anything else.

All such stuff as that is foreign to true political education, and is not

worth spending time to consider. Very much of the same value is the claim that respected men of years that are past, and who have long since left this world and its disputes, belonged to such and such a party, and their admirers should therefore belong to the same party. The issues of their time are probably also in the grave. It is the living present with which we have to deal and the best interests of Utah and the nation today which we should consider. Both sides of any mooted question should be examined, and every citizen should think for himself and act for himself, exercising that liberty which is given of God and recognized by his country, and so use his political influence that good government may be maintained and individual rights may be preserved.

WHICH IS THE TRUE CHURCH?

THE question "Which is the true church?" is being discussed in the theological world. The answers to it are generally vague and unsatisfactory. The Catholic and Episcopalian reply is the most definite. It rests upon the claim of continuity. That is, it alleges that the church has continued from the time of Christ and the Apostles down to the present day and that church which can trace an unbroken succession is the true church. Other religious bodies argue that age, continuance and form do not count and that spiritual vitality, power to lift up the fallen and convert the sinner and other evidences of present religious force are the signs of the true Church.

It seems to us that we must first determine what we mean by "the true Church" before we can arrive at a proper solution to the problem. If the Church of Jesus Christ is meant and we suppose it is, then it follows that no church is the true Church which He did not establish. The New Testament gives the history of the setting up of His Church when He was on earth and its continuation under the direction of His Apostles. It describes its organization, its doctrines, its authorities, its ordinances, gifts and distinctive peculiarities. It also foreshadows an utter departure from these and the bringing in of damnable heresies by false teachers who would make merchandise of the souls of men.

The claim of continuity can be readily settled by comparing the Church as thus described with the churches that make the claim of succession. They will be found to be utterly unlike the Church that Christ made and to fulfil the prediction of the great falling away.

The modern organizations have been made by men. They made no pretense that Christ authorized them to do this. However useful those churches may be or may have been, they are not the organization which Christ set up when on earth, nor are they His Church by His authority or ministration since then. If Jesus Christ has not organized a Church in these latter times then there is no true church on the earth, but all the ecclesiastical bodies and association are as human in their character as any secular society.

The Church of Jesus Christ of Latter-day Saints claims to have been or-