

LEGISLATIVE GOSSIP.

The members of the legislature are arriving in town in anticipation of the opening of the session next Monday. Saturday evening the republicans, who compose nearly the whole membership of both houses will hold a caucus to decide on organization, officers, etc.

It seems to be pretty well settled that Wesley K. Walton will be president of the senate. Messrs. Love and Lawrence are not making any effort for the place, probably because they realize that neither of them can get it however much they might want it.

Harry S. Joseph will undoubtedly be the speaker of the house. He is fully entitled to the honor and the members generally realize that fact. He was true to the republican party when a good many others who pride themselves on their republicanism, deserted and joined the nondescript concern which arrogated to itself the name American—although it is the most un-American institution imaginable. Mr. Joseph has had to contend with unfair methods arrayed against him which are reprehensible in any walk of life, business, social or political, but he has combatted the opposition so far successfully. A "dead set" is being made on him on religious grounds because he is a Hebrew and his opponents are making most of that unreasonable prejudice, but it won't work. The others who are seeking the honor of speaker are C. E. Marks of Mill Creek and Orville

Thompson of Millard county. For sargeant-at-arms of the senate the candidates are Major H. P. Myton and Edgar S. Urry. Mr. Myton seems to be the favorite. Urry will probably however, receive some other appointment.

W. E. Vigus will probably receive the appointment of clerk to the house, a position which he held two years ago and H. L. Cummings will likely be Secretary to the senate.

Rev. P. A. Simpkins in all probability will be chaplain to the senate and Elder Fred Lewis of Spanish Fork will likely be chosen to pray for the house.

Q. B. Nichols' friends think he would make an excellent messenger to carry things from the governor and to the legislature and from the legislature to the governor. Two messengers are needed for this service and Quince will probably be one of them.

The proposed measure for the creation of a police and fire commission for cities of the first and second class will no doubt come up early in the session. It, however, will be preceeded by a bill making Salt Lake City a county by itself and creating a new county out of the rest of the territory which now constitutes the county of Salt Lake. A measure of this kind would save the people the expense of one set of officials. Now we have one for the county and another set for the city when one set would be sufficient. This would save Salt Lake City probably \$150,000 per annum. If Salt Lake city were made a county by itself it would also settle affirmatively the question of the constitutionality of the proposed act creating a police and fire commission and taking those departments out of the domain of politics, which would be a most excellent thing. There will be a stiff fight over the proposition to consolidate the University of Utah and the State Agricultural college. In our opinion, for reasons previously stated at some length, is that there should be no consolidation of those institutions. The Agricultural college should not be subordinated to the University.

The bill for the creation of a state railroad commission will of course come up and will be bitterly fought. The forces, however, arrayed against a commission are so potent that there is little likelihood of such a measure passing either house, no matter how much it might be needed.

A bill which should receive favorable consideration is that to be introduced creating a state insurance department. It is a simple matter, free from all politics and a matter which

It is within the range of possibility that the state Supreme court may find that the law as it now stands creating the juvenile court is unconstitutional. If such be the case the legislature should make such changes as may be necessary to make the act comply with the constitution. The juvenile court is a good and useful institution. It has already done much real good and should be maintained.

JEWES NOT RESPONSIBLE FOR THE "LYNCHING" OF JESUS.

Many works besides the masterly one from Professor Rosadi (treated in the Literary Digest, May 6, 1905) have dealt with the illegality of the trial of Jesus. These have usually proceeded from lawyers who have their legal acumen in a kind of tour de force. Now comes a communication, printed in The American Hebrew, (Cincinnati, December 20), from the pen of Rabbi A. P. Rucker, of Woodville, Miss., admitting that Calaphas did illegally put Jesus to death, but declaring that Calaphas was not a loyal Jew, but, rather, a traitor and a Roman spy, and "to hold the Jews responsible for the deeds of a traitor and a Roman spy is even a greater travesty of justice than that committed by the enemies of Jesus nineteen hundred years ago." "It would be just as sensible and as true," he asserts, "to hold the Frenchmen of today responsible for the condemnation and execution of the 'Maid of Orleans,' because there was one French traitor with the English who advised this course." Admitting, continues this writer, every allegation that the opponents of his race put forward, the Jew can still maintain that the case is not made out against him. The rabbi, alluding to a Christian writer named as Mr. Dorn, whose charges of the illegality of the trial of Jesus had appeared in The Register and Leader (Des Moines, Ia.), is willing to admit even more than is charged. Thus:

"We can admit, from a Jewish point of view, the account of the trial of Jesus in the New Testament to be perfectly correct. We can admit also the truth of the contention that the trial was a mockery, the procedure not in accordance with the Jewish customs, and its decision a travesty of justice. In fact I could point out a few more illegalities committed at the trial which Mr. Dorn did not state I will mention but one or two. It was illegal to hold a court session of a criminal case outside of the 'Lishkas Hagozith' (see Tal. Sanh. 86b, 88b, Aboda Zoro 8b; Maimonides San., iv. 2). The New Testament tells us that the trial was held in the house of the high priest.

"The high priest tearing his garment on a holiday was not only transgressing the laws of the festival (see Maimon. Holiday Laws, 9), but, what was worse, he violated the strict Biblical ordinances of his office (see Lev. x. 6; xxl. 10).

"I could enumerate a great many other violations of the Jewish law committed at the trial of Jesus, but one more will suffice for the present. The charge that it was blasphemous for Jesus to call himself 'son of God'

is absolutely untrue. Moses was the first to call the Children of Israel 'sons of God' (Deut. xiv. 1). The prophets later did the same thing (see Isa. lxiii. 8, i. 8; Jer. xxxi. 20; Hos. xi. 10, also i. 10; Ps. ii. 7). The rabbis state that every Jew has a right to call himself a son of God (Siphri Raeb, 96)."

With all these admissions and additions Rabbi Drucker still demurs to "the illogical inference drawn by Mr. Dorn that the Jews were responsible for the condemnation of Jesus," and he further proposes to support his demurrer by proofs taken from his opponent's allegations. He writes:

"Since the procedure, the charges, and the conviction were not in accordance with Jewish jurisprudence, Jesus could not have been judged by a Jewish tribunal, but some other authority, which Mr. Dorn seems to know very little about. Who this tribunal was will come clear to our critics if they will turn their unbiased attention to the Jewish history. There they will find out the fact that there was no Jewish tribunal in Judea at the time of Jesus. The famous Jewish 'gerusia,'—sometimes mistakenly called sanhedrin—had been abolished by the usurper Herod in 37 B. C. In his rage at their unwillingness to swear allegiance to him he ordered all the members of the gerusia-Sanhedrin to be executed, the tribunal abolished (Tal. Baba B'bro 3a; Josephus, A. J., xiv. 9, 4, also xv. 1, 2; Jewish History, Graetz, vol. 2). He introduced Roman courts and Roman laws which were in force until Agrippa restored the old Jewish tribunal to power in 41 A. D. The Sanhedrin, therefore, could not have condemned Jesus, because it was not in existence at the time of the trial.

"That the ex-high priest, Annas, and his son-in-law, Calaphas, were the prosecutors, is an additional proof that the mass of the people were not against Jesus. Every tyro in Jewish history knows of the hatred the Jews bore to this family for its Herodian sympathy. Calaphas specially was looked upon as the hireling and spy of Rome. The rabbis say the whole family were 'wicked and corrupt' (Tal. Bav. Yoma, 9a; Jer. Paoh. 6. 1). Calaphas acted not as a representative of the Jews and in their behalf, but in his own interest and as a representative of Rome. He had a personal grudge against Jesus for driving out the money-changers from the Temple court. It was Calaphas who first allowed these money-changers to do business in the Temple court for a certain sum of money each merchant paid to him. He was therefore very much incensed and offended at the action of Jesus. He could do nothing against him openly, 'for the fear of the people.' He therefore had to

work stealthily and at night. He also acted as the representative of Rome, for he was more of a Roman than a Jew, more of a spy than a high priest. Besides it was for his interest that the Roman rule was not disturbed. For not only was he held responsible for every outbreak or riot, but he knew only too well the hatred of the Jews toward him and his father-in-law. Well did he know that he would have to leave Jerusalem, together with his protectors, the Romans, had the Jews succeeded in the overthrow of Rome. He acted therefore against Jesus, not in the interest of the Jews, whose hatred he knew, but for his own benefit, and for that of his protectors, the Herodians and the Romans."—Literary Digest.

Now Don't Laugh!

In a case before the Melbourne court the other day, Sidney Martin was charged with insulting behaviour—i. e., kissing a woman violently in the street. Martin, however, established the fact that the woman was his wife, and he was discharged accordingly without a blemish on his escutcheon!—Sydney Bulletin.

By Our Own Efforts.

We are builders of our own character. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—J. F. W. Ware.

Women to Take Census.

When the new census is taken in Germany in December women will be employed for the first time to collect the returns.

Farmhouse in Hollow.

A farmhouse near Minehead, England, is situated in so deep a hollow that for three months of the year the sun's rays do not fall upon it.

Suicides in France and Italy.

Within the last four years France has recorded 26,000 suicides, while in Italy the number has been only 8,000.

Slow Travel in Russia.

Few Russian trains travel at a faster rate than two miles an hour.

Watch Within Gold Coin.

A French watchmaker has made a watch within a 100-franc gold piece.

Saturday, January 12

You can buy a Suit or Overcoat,
Worth from \$12 to \$20, for

\$9.75

Rowe & Kelly Co.

132 and 134 South Main Street