

priation, and so did the Utah University; but the representatives of other counties also felt that they ought to have a slice of the treasury's favor, so the Reform School at Ogden and the Agricultural College at Logan were called into being. We do not here say the appropriations for these institutions were unnecessary; we merely allude now to the program that was conceived for getting every available dollar, and voting it here and there in pursuance thereof. At the time there were a few men, if we remember rightly, who had given the matter of public education serious thought, and who advanced some wise reasons why the diffusion of effort, contemplated by the establishment of the Agricultural College as a separate and in many respects a rival university, should be avoided. We recall, by the way, that many of these wise reasons came from men who did not live in Salt Lake City, and who could have had no selfish or personal motive, therefore, for urging that the proposed agricultural institution should be united with and be an adjunct of the one territorial school already in existence. Their argument was that with the appropriations which would, in the case of division, go to two stunted and half-starved concerns, would be sufficient to establish and maintain with credit one school which would answer every possible requirement of the extra college, and at the same time constitute a head to the public school system which would be a source of pride to the people.

It has been a matter of general regret that these sensible propositions were lost sight of then; but there is a hope that these same persons or at least their arguments will be more effective with our new body of legislators. There has been some experience acquired in the finances of higher education which we did not have at that time. We may possibly profit a little by the experience. Certainly if it was an error then to do what was done, it would now be a far more unpardonable one, if not a direct imposition upon the people, to perpetuate the mistake longer.

From a casual acquaintance with the case we should say that at least \$50,000 a year is now being absolutely wasted in maintaining this double burden. Such competition is too costly; if the people of Salt Lake, which county has the University, and the people of Cache, which county has the College, do not think so, the people of the other counties of the Territory which have to bear their share of the load, will doubtless think so. The Territory is now in a low state of finance, scarcely able to sustain one capable university with credit, and do justice to its other obligations. Were the resources of the treasury far more generous than they are—say what ten or twenty years of prosperity would make them—it would still be a question whether our educational interests even then would be better off with two parallel institutions of higher learning than they would with one. The experience of other commonwealths is that, even where the question of funds does not need to be considered, such division or diffusion is unprofitable and unsatisfactory in its

results. But for us it is enough at present to look at the money phase of the subject. Every year will add prodigiously to the sum above named as wasted, provided the two universities make anything like the progress they ought to. That \$50,000 added to the regular sum appropriated to one of the present institutions would make a school infinitely superior to either one at the present time; or it would be a handsome annual sum for some other deserving and necessary public institution. If the former, a large portion of the \$100,000 or more which is yearly carried abroad by our young men seeking a higher learning, could be spent at home for the same purpose and with great advantage to the student. With the difference which now prevails between the facilities of our home schools and those of Harvard, Yale or Cornell, the student with high aspirations feels justified in finishing his education abroad. But with a little wise legislation in the line here suggested and the just beneficence of the moneyed men of this city, that difference might be so far overcome that in point of facilities for actual scholarship it would exist more in fancy than reality.

We submit these few points for the coming legislators to ponder over. They do not begin to cover the whole ground, or do the subject full justice. Meanwhile, if there be any who think they have valid reason for an opposite view of the case our columns are open to them.

AS TO ANARCHISM.

A flood of anarchistic circulars has burst upon the country, sent out by the enemies of law and order with the purpose of taking advantage of the discontent that prevails in many circles in consequence of the financial depression. It is hoped by the senders that in such a time the seeds of anarchism may find more soil and take deeper root in this part of the world than heretofore has been the case. Specious arguments are used to catch the unwary and lead them to the hasty conclusion that it is a necessity for the welfare of mankind to destroy society and government as they now exist and to begin anew.

This section of the country, which has not proven, in the past, to be a fruitful field for anarchistic doctrines, is now being invaded by a distribution of these circulars, and thoughtless people may be caught to a certain extent by their pretended patriotic and plausible statements. But an observant person will see through the deep design and recognize its innate soul of awful criminality.

One of these circulars sent to a prominent local Republican from a Nebraska address, is a fair sample of all of the kind. It tells of love for the human family, of daring to think and reason out the difference between right and wrong, and of the great boon of equality, and refers to the Bible to confirm its ideas. The text, however, is not quoted, for the reason that it fails to bear out these ideas; and behind the curtain of specious promises is revealed to the discriminating mind the fact that this love of humanity is to be

wrought out by the work of bitterest hate; dynamite is the medium of thought and reason, and equality is to be reached by destroying all above the plane of anarchy.

Anarchism, says the writer, proposes "to throw off all present restrictions on trade and labor, destroy government and private property, and then organize a new system in which inequality of conditions will be impossible." He then goes on to describe Democracy as "the robbery of the black man and the distribution of power;" and Republicanism as "the centralization of power and the robbery of the white and black man." He also gives this definition of his own creed:

Anarchism.—A system whereby all liars, thieves, hypocrites and murderers, legal and illegal, are "blowed up."

There is just one direction in which the advocates of such a doctrine might appropriately practice it, and, like charity, its work should "begin at home." Men who would "destroy government" in the way proposed are themselves murderers at heart, and lack but a favorable opportunity to be so in fact. Their "blowing up" process would find its most suitable field with themselves; but like other criminals they prefer to inflict injury on some one else.

There is one thing that the law of self-preservation demands, and that is that religionists and non-religionists, rich and poor, old and young, male and female, black and white, should set themselves sternly and unflinchingly against the demon of anarchism as heretofore by its own champions described. The government that permits it, the society that allows it, the church that condones it, seals its own doom in the act. There are some substances which, if permitted to remain within the human body, quickly and surely cause its destruction. Such a substance is this raging demon of anarchism in the body politic, social or religious. No man who loves his neighbor, who delights in truth, who rejoices in reason, who venerates God as the creator and ruler of an organized universe, can have friendly association with the diabolical thing. As at present taught and accepted it is the monster whose life and delight is the destruction of body and soul.

REINDEER FOR ALASKA.

The government's attempt to introduce the Siberian reindeer into Alaska does not seem to have met with much success thus far, though the failures which have attended the experiment appear to be more the result of bad management than the effect of changing the locality of the animal's abode.

The purpose of shipping reindeer to Alaska is that they may be used instead of dogs in drawing sleighs. They are stronger, hardier, and more fleet of foot than the dogs, and it is believed that their introduction will prove an important feature in developing the country and aiding in its more thorough exploration. The move for bringing the animals in was suggested by a report on the distressing situation of some of the Esquimaux, when the difficulty of getting supplies to the sufferers was