

"MORMONS" AND "NON-MORMON."

We have received the following letter of inquiry:

"Editor Deseret News:

"Can you explain the object in having the words 'Mormon' and 'non-Mormon' applied to the school children in this Territory?"

"Granting the object is a proper one, is it right to use the slang term 'Mormon' when Latter-day Saint should be used, and require parents or guardians to endorse the term on the scholar's certificate?"

"Supposing the party who originated the printed forms were a member of the Roman Catholic Church, how do you think he would relish the question, 'Is your child a Papist or a non-Papist?'"

We do not know what object was in view in the insertion of the words "Mormon" and "non-Mormon" in the forms which have to be filled up for school statistics in this Territory, other than the desire of certain government officials to learn the relative numbers of each class in the school population.

We are of the opinion that the term "Mormon" should not have been used, and that the term Latter-day Saint would have been far better, if the design had been to show the religious attachments of the school children and the parents. But this was not contemplated. Only two classes of people were recognized namely, "Mormons" and "Gentiles," and these not particularly in a sectarian sense but rather as distinct orders of citizens.

The party who originated the printed forms was not acting in a religious capacity and therefore the query in relation to the "Papist" or "non-Papist" will not apply.

No individual is responsible for this unpleasant discrimination. It is a provision of the Edmunds-Tucker Act. The Territorial Commissioner of Schools, who furnishes the blanks, has to conform to the act of Congress which created the office. Section 25 of the act provides that

"Said superintendent shall collect and classify statistics and other information respecting the district and other schools in said Territory, showing their progress, the whole number of children of school age, the number who attend school in each year in the respective counties, the average length of time of their attendance, the number of teachers and the compensation paid to the same, the number of teachers who are Mormons, the number who are so-called Gentiles, the number of children of Mormon parents and the number of children of so-called Gentile parents, and their respective average attendance at school; all of which statistics and information shall be annually reported to Congress, through the Governor of said Territory and the Department of the Interior."

It will be observed that the word Gentiles is used in the statute, but "non-Mormons" is substituted in the forms prepared. This, we suppose, is considered a softer term, but it does not comply with the letter of law. It accomplishes the intent, however, and is perhaps less objectionable to many people.

There are quite a number of our citizens of both classes who regard this provision with disfavor. The fault must not be laid upon the Commissioner nor upon any other school officer in the Territory. And while we object to

the offensive discrimination in the law, we can afford to put up with it for the present, with the sure and certain hope that statehood will, before many years, relegate it to the oblivion which ought to cover a great many disagreeable things connected with the treatment of the so-called "Mormon problem."

MRS. HARRISON'S ILLNESS.

The people of the country, without regard to party, will be pained to learn of the serious illness of Mrs. Harrison, wife of the President, who has the reputation of being a most estimable lady. It is evident from the nature of the latest information as to her condition, that her situation is critical. The sympathy of the nation will also be directed to Gen. Harrison. The illness of his wife will be doubly distressing to him under existing circumstances, the country being on the verge of a heated campaign in which he is one of the two principals. The political conflict requires all the nerve and mental concentration that a man in his position can give to it. And in such a struggle, happy is he who can turn from the turmoil of political tumult to the sweet repose of the domestic circle. If a man does not find peace there he has it not at all. In the case of President Harrison, the chief figure in his domestic abode is prostrated with a dangerous illness, and when his mind reverts from his onerous and important duties to the affairs of his home, it is necessarily with deep concern. Indeed, in such a condition it is difficult, if not impossible, for a man to centre his mental powers to their full extent upon matters of the greatest moment outside his domestic hearth when there is serious trouble within that charmed circle. We hope to hear of the early recovery of Mrs. Harrison, although the reports of her situation give that sentiment but slight encouragement.

AN EXTRAORDINARY MOVEMENT.

We had no desire to throw even the shadow of a straw in the way of the partial holiday, given by the bankers and business houses to their employees today, that they might have an opportunity of going to the big tent to hear the revivalist and the singer, who have appeared before large audiences during several days and evenings past. The holiday will be over before what we have to say appears in print.

But we are of the opinion that the whole proceeding is extraordinary and at the same time somewhat inconsistent. And the proclamation of the Mayor is still more so. It looks to us entirely out of place. The civic authority which he represents should be kept entirely separate from ecclesiastical affairs. If it had been a "Mormon" Mayor who had issued such a proclamation, cries of "Church and State" would have stirred the country from the Rocky Mountains, east and west to the shores of the Atlantic and Pacific oceans.

In about three weeks there will be in this city a great conference of the Latter-day Saints from all parts of the country. Will the stores and banks

and trading houses be closed on a week day on that occasion? Not very likely. And yet there would be more probabilities of a larger attendance in the Tabernacle of persons thus released from ordinary duty than there has been of similar persons in the big tent.

Before the "revival" was commenced here, one of the statements made to boom the revivalist was, that so great was the attraction, "magnetism" and what not of the preacher, that merchants and bankers in a certain California city closed their business places to flock to hear the great revivalist. The impression conveyed was that it was a spontaneous rush of people aroused to religious impulses.

We hope this will not be said of the closing movement in Salt Lake City. It was worked up by the resident preachers and the whole thing, proclamation included, was done at their earnest solicitation.

As to the results of the tent services we do not pretend to give any estimate. From what we have seen and heard we are of the opinion that they will not be of any great profit, either in numbers added to the churches or in a financial sense. We believe the preacher to be very much in earnest, and we hope some permanent good to the cause of morality will accrue from his energetic efforts. But the closing movement we look upon as very much of a farce, and the Mayor's proclamation as exceedingly absurd.

HOME AND THE BALLOT.

A GREAT deal is said by the opponents of equal suffrage about "the protection of the home." It is made to appear as though the home would be deserted if women took part in public affairs sufficiently to cast a ballot at the polls. How this desecration is to be the inevitable result of such a change in the laws that govern elections is not made very clear. The Rev. Anna Shaw, a lady preacher of note and of great forensic and intellectual ability, takes up this phase of the woman suffrage question in the *American Journal of Politics* for the present month. After eloquently expressing her opinion of the holiness of home, the primal duties of wifehood and motherhood, and the absolute necessity to woman of not merely a house but a home, she shows that as there is nothing that should come between a woman and her husband and children, so there is nothing that should come between a father and his duties to his children and his home. Also that a woman as well as a man may be able to do a great deal outside of the house as well as inside for the home. And she goes on to say, with good reason, we think:

"I believe in the ballot for women if for nothing but the protection of the home itself. If anyone ought to have the right to vote it surely is the mothers of our country. I believe that power and responsibility go together. Woman has the responsibility of rearing her children. Why take from her the power by which she may rear her children? In order to bring up her children as they ought to be, she must have some way of controlling them after they get out on the street, and the only way for her to do this is to have some con-