

representation, no matter as to the nationality of the citizens who shall be candidates. The City Council is simply composed of representatives of the people, their servants in managing the affairs of the city for the welfare of the inhabitants at large, without regard to nationality, religious belief or political views. What we want to say is, that we would not wish a man put in the City Council solely on account of his being a Scandinavian; but because he is, as a citizen of Salt Lake, qualified for the position, we are opposed to any such steps; neither should we like to see a man objected to on account of being a Scandinavian, if he is able to fill the position. But the People's Party is just, and free from such narrow-mindedness, which is so conspicuous in the so-called "Liberal" party.

We hope that everybody understands that it is the majority of the people in a city or community that controls its affairs, and not the majority of any society or nationality. Therefore the ticket that the convention prepares is the ticket that every Scandinavian voter of the People's Party will vote, whether there is a Scandinavian on it or not. But if there be one on it, the *Harolden* will be proud of the fact, there being men among the Scandinavians of high standing in the community.

#### HOBGOBLINS.

THE brain of the chairman of the "Liberal" committee seems to be seriously affected with hobgoblin hallucinations. January 23 we quoted from his speech at Armory Hall, made on Wednesday, Jan. 23 this product of a superheated imagination:

"The Saints are becoming so afraid of the name of Scott that they look under their beds at night to see if he is there, and try to frighten refractory children into silence by telling them George M. Scott is coming."

Now he has set up a scare-crow for the benefit of his own clan, as will be seen by this, from a report of a speech made by him last night:

The judge also stated that the Mormon leaders were boasting on the street that they had a large number of Pinkerton detectives in the city looking after the Liberals. He trusted that no Liberal would be frightened by any of these attempts to intimidate.

The only individual we have heard of having talked about Pinkerton detectives was "See Some" Nichols. It is devoutly to be hoped, for the sake of the "Mormon" Church, that he is not a "Mormon" leader."

#### SCHOOL COMMISSIONER'S REPORT.

THE Territorial School Commissioner of Utah is a standing illustration of a piece of gross injustice and a flagrant breach of American customs, perpetrated at the expense of the people of the Territory. He is an officer foisted upon them without their consent, but whose salary, etc., they are compelled to pay.

Were the office filled by a man who desired to serve the best interests of the whole people, and pursued just and intelligent methods for the accomplishment of that end, the objectionable manner in which he is constituted an officer might be made less offensive to the American citizen sover whose public interests he exerts an influence. But when the character of the incumbent corresponds with the methods by which he is made such, both are rendered more obnoxious.

The report made to the Legislative Assembly on Wednesday, Jan. 22, by Hon. Jacob S. Boreman, the present Territorial School Commissioner, is in harmony with the manner of his appointment to office. In other words, it is unjust and un-American in spirit, inconsistent with the truth, and aims to accomplish a purpose through the use of unfair means. Only a few of its inconsistencies with truth and with itself, will be noted here. It gives the following statistics:

"The following churches have schools in the Territory, viz.: Presbyterian, 33; Congregational (New West schools), 24; Methodist Episcopal, 21; Roman Catholic, 6; Protestant Episcopal, 6; Evangelical Lutheran, 1; Baptist, 2; and Mormon, 6. The total number of children in these schools, so far as I have been able to learn, is about 8,000 in non-Mormon schools and about 1,500 in Mormon schools. The full reports are not made by the schools and consequently the schedules do not show the full number. From most of the denominational schools no report is made as to whether the children are of non-Mormon or Mormon parentage. Therefore, although it is not strictly correct, I class all in these denominational schools (excepting Mormon schools) as non-Mormon and those in Mormon schools as of Mormon parentage."

The popular claim is that a large proportion of the children in sectarian schools other than "Mormon" are of "Mormon" parentage. But accepting the Commissioner's classification as correct, we have 8,000 non-"Mormon" and 1,500 "Mormon" children attending religious schools in the Territory. It will be remembered that, according to the Commissioner, no considerable portion of the 8,000 are being taught in sectarian schools for the purpose of alienating them from "Mormonism," they not being from "Mormon" families. It will also be noted that he gives a total of 93 religious schools in the Territory, exclusive of "Mormon" schools.

After making this showing, he treats upon what he alleges to be the "antagonism of the Mormon leaders to the district schools," and quotes President Woodruff as follows:

"We feel that the time has arrived when the education of our children should be taken in hand by us as a people. Religious training is practically excluded from our district schools. The perusal of books that we value as divine records is forbidden. Our children, left to the training they receive in these schools, will grow up entirely ignorant of these principles of salvation, for which the latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal."

He pursues at some length his criticism of the "Mormon" Church for establishing Stake schools, charges that, by so doing, it is crippling the district schools, and urges that in order to check its success, the latter should be made free.

All this censure of the "Mormon" Church is called forth by its having established six religious schools. But the Presbyterians, who have thirty-three such schools, have done nothing to depopulate nor antagonize the district schools. There is no word of censure for the Congregationalists who have twenty-four, nor for the Methodists who have twenty-one sectarian schools. By the way, the commissioner is himself a Methodist, and while judge of the Second District Court at Beaver occasionally occupied the pulpit in the absence of the preacher, besides carrying his Methodistical prejudices on to the bench, thus occupying the central position of a religio-judicial tester board. There is no "antagonism towards the district schools" in the ninety-three institutions which different denominations have established in Utah for the religious training of their youth, in connection with secular instruction; but in the six schools which the "Mormons" have established for a like purpose is seen a deadly menace to the public school system, which calls for radical legislation.

Have not the "Mormons" the same right that other sects have to impart moral and religious instruction to their children? What sense or justice is there in saying that the "Mormons" are opposed to the welfare and progress of the public school system, because they favor the establishment of private institutions in which their children may be taught religious truths? If the doing of this by the "Mormons" weakens the public schools, is not the result the same when it is done by the Presbyterians or Methodists?

Do not the reasons assigned by President Woodruff why the "Mormons" favor religious schools exactly correspond with those which would be assigned by almost any re-