

Indian," because his experience has proven otherwise. But he has decided and, it must be admitted even by those inclined to disagree with him, very practical views as to the manner in which the aborigines should be dealt with by the government and by schools.

In the first place, he declares that the United States policy of dealing with the Indians as sovereign nations, and making treaties with them on that basis, is erroneous and has proven disastrous; and to confirm his argument he cites the policy of nations north and south of us, who have dealt with the savages as a portion of the people to be controlled direct by government. Then he points out the record of early school experiences, and says that from schools and books the Indian learned little; "the early methods devised for civilizing the Indian tribes largely failed. Schools and books failed." The reason for this failure he points out in the fact that the white educators had not realized that the Indians were not a homogeneous people; that they were dealing with hundreds of distinct governments, religions and languages, and consequently that which was accomplished for one little tribe had no influence by extending beyond its boundary, and books in one Indian tongue could be read by only a few persons. Therefore a literary education was impractical.

Turning to the new or industrial system of education, Major Powell points out that it has met with really wonderful success, all the conditions considered, and industrial art has made a deep impression on the aborigines. There are now about 20,000 Indian children under instruction. They are being taught to work, and to speak and write the English language in certain rudiments. Summing up the results thus attained, it is stated that "men by the thousands who were snaring rabbits in their youth and my youth are now guiding the plough; girls who were picking berries then are now churning butter; boys and girls who were speaking in languages native to only a few hundred persons are now speaking our common tongue; medicine-men who were practicing sorcery when I was a boy are dead, and in their stead physicians employed by the general government are administering quinine; scores of thousands of people subject to the superstitions of sorcery and to the attendant methods of torture by which evil spirits were supposed to be driven out are now submitting to rational treatment for disease. Few of the old men and women speak our language; usually the children speak it, and in another generation one homogeneous tongue will replace the multiplied jargons of savagery."

Thus is the Indian being shown to be worthy for some other position than that of a beggar and a vagabond. The new industrial education is bearing good fruits generally, as the practical nature of its training has borne good fruits from the first in Utah's experience. When the Indian has learned that an honest day's labor is a moral duty—a condition that is attainable in time by patience and humane and rational methods—he will be no longer a savage, but can take his place as a

civilized being, an important factor in the nation, and will not be left gradually to disappear as civilization presses around his race in an ever-narrowing circle. The experience and conclusions of Major Powell are confirmatory of the correctness of the theory upon which the people of Utah from the first have dealt with the aboriginal tribes.

#### AS TO DANCING PARTIES.

"Evil communications corrupt good manners," said one of old who was an authority on matters moral, whose instruction is preserved in the Scriptures until latter times, for the guidance of Christians. The principle which the Apostle expressed in the language quoted is one that should receive particular attention today, notably on the part of those measurably responsible for the care and training of the young. This remark is specially applicable to Latter-day Saints, among whom parents, teachers in various organizations, and those who are called to do duty as shepherds of the flock, have an important task to perform; for there are many avenues through which evil communications may be allowed to enter, bringing with them corruption, and ultimately destruction. How to guard these avenues, and protect the youth from sin and sorrow, involves considerations of the highest importance.

One path of ingress for danger to the youth of both sexes has been thrown wide open in some localities of late, particularly in Salt Lake and the larger of the other cities of the Territory. This is in the form of dances as a species of amusement for the young. That "there is a time to dance and a time to sing" will be freely admitted. But it must be insisted also that there are places and associations where dancing, or any other form of free social intercourse, is wholly inappropriate and should be prohibited in the interest of decency and good morals. This is when it is made a means of evil communication either by the introduction of improper forms or by admission to the company of individuals whose character is not above reproach.

There has grown up in the localities named a practice of having dancing parties to which whosoever will may gain access. These parties are attended by many young members of the Church, but are not under any supervision of Church officers. The evil, for such it is, has grown to alarming proportions, particularly in this city, and as such should receive immediate attention from those local authorities to whom Church members look to act in such matters. It has been urged that no evil appears at these places, that nothing of a character which is not respectable is allowed, and that the parties are merely places of harmless amusement such as are necessary for proper recreation. But the fact remains that the assemblages referred to are outside of proper restrictions and authorized control, and therefore are evil in their tendencies and effect in being violative of good discipline. And it is a further fact that while elements of a disorderly or tumultuous character are excluded, the more dangerous and insidious influ-

ences of a secret nature that come under the guise of respectability are usually freely admitted. Thus to the company of the good and the pure in such places immoral persons of both sexes frequently are given access and afforded opportunity to work evil to the extent of their ability to lead astray the unsophisticated and unguarded.

"A word to the wise is sufficient;" and perhaps this hint may serve to call attention to a dangerous moral wrong that is being permitted to grow almost unchecked in some localities. The supineness of many in regard to this matter in a measure has thrown down the safeguards which should surround the youth of this community, and they go headlong into danger without that warning and admonition which is their due from those who have charge of their moral training.

This presents an occasion for those interested in the moral welfare of the young to be on their guard against the insidious influences of evil communications and associations. Young people need amusement and recreation, and it should be provided them under proper associations, and in good form and to a beneficial extent. This cannot be done in the indiscriminate mingling of a dancing party which is not made select by the guarantee of strict moral character, good fellowship and legitimate control. No parents who love their children and are really desirous for them to grow up in rectitude will consent to their sons and daughters attending parties of the class referred to; and no conscientious teacher of the people will fail to exercise his influence by seasonable word and deed against the associations herein described as harmful in their tendencies.

#### RAILWAYS AND STREETS.

The agitation among the residents of the southwestern part of town, over the statement that a railway may be constructed along Second West street from the south to Pioneer square, has led a number of them to inquire of the News as to the most effective means of preventing the carrying out of the design, in case it should be attempted.

So far as the present situation is concerned, the News thinks that no particular action on the part of the residents is necessary. There is every reason to believe that the matter can be left with safety in the hands of the City Council, the members of which we believe have too much good sense to permit a railway like the one proposed to invade any street in that quarter of town one foot farther in than at present, viz: Third West and Eighth South streets. They would be recreant to the public trust reposed in them if, under existing circumstances, they should do that which it is feared may be attempted. Therefore, when the question comes before them, if it ever does, it is not at all probable that the rights and wishes of the citizens will be disregarded. If the worst were to come, however, a numerous signed protest would be in order.

Railroads are a public benefit in a general way, and therefore should be given every reasonable encouragement consistent with the public welfare, just