

is a fifth disease; but many authorities insist that it finds its way oftener through the impure air of closed up and ill ventilated houses, even where scrupulous cleanliness is insisted upon by the housewife, than where sunlight and fresh air have access and the children are allowed plenty of outdoor "mudpie" exercise. The best care man can display does not keep off all disease, though it reduces its victims to a minimum; and it is quite probable that the trouble at Scipio is not altogether due to known filthiness in the water supply or wilful carelessness in unduly exposing children to afflicted patients.

### INDIAN EDUCATION.

This week meetings of the Institute of Teachers of United States Indian schools are being held in San Francisco. The object of the assemblage is to tell what has been accomplished in the government schools for the aborigines and discuss measures for future improvement in civilizing the red man.

A most interesting feature of the convention thus far is the declaration of Dr. Hallmann, superintendent of Indian schools. To his address Monday evening, he came out unqualifiedly in favor of the public schools of each state taking up the Indian children as they do others, and giving them an education upon the same lines. In making this announcement of his views he declared that it was a misfortune to both civilized and uncivilized in this land that we still look upon the Indians as the wards of the general government; that they are considered aliens in the land in which they were born.

Dr. Hallmann insists that the place to teach the Indian citizenship is in the state in which he lives—in the community which surrounds him. He points out that aliens from Europe easily become citizens of this nation, while the aborigine is denied citizenship upon the ground that he is a savage. Dr. Hallmann denies the proposition that the Indian is by nature a savage and should be treated as such, and says that "in courage, devotion to duty and reverence he is our equal. We can learn much from the Indian in things great and small. We must not only dress him in civilized clothes, but civilize him from within. He asks it himself." The speaker claimed that the training Indian children had been receiving in government schools is the manual and domestic arts had been essential and was not labor lost, but that the point for an advance to the public schools was now reached. In this view he was ardently supported by G. M. Irwin, superintendent of public instruction of the state of Oregon.

This proposition of Dr. Hallmann, coming as it does from the national Indian service itself, advises a most radical departure from the policy that has been followed. Yet the fact of its source, and the logical arguments advanced in support of the new scheme, are such as to entitle the proposition to serious consideration. The Indian never can reach the standard of American civilization while he is held aloof

from the body of the people. He should become one of them in citizenship, and the best way to accomplish it is in the public schools, if the Indian children can be educated therein; of which Dr. Hallmann, as an experienced educator among the aborigines, has no doubt.

### EVIDENCE OF DIVINE AUTHORSHIP.

The San Juan Times, published at Farmington, New Mexico, has an account of the observance at Fruitland, N. M., of Utah's Pioneer Day, when, as the paper states, "the forty-ninth anniversary of the arrival in the Great Salt Lake valley of the Mormon people was duly celebrated on the 24th." Most of the participants were Mormons, though there was no line drawn on religious views. The exercises common to such occasions in Utah were given, including a speech by J. R. Young, in which, the Times says, "he set forth many historical facts anent the persecutions, trials and privations of the devoted followers of the Mormon religion from the time they gave up their home in Nauvoo, Ill., up to the time they established their homes in the Salt Lake valley."

Our San Juan cotemporary describes the occasion as most enjoyable, from the time of the starting of the procession from the meeting house for the shady grove on the San Juan river, where the program was rendered, to the close of the evening dance. It also states that "the occasion of these festivals at Fruitland has a significance alike interesting and remarkable. Forty-nine years ago this great region and little is common with its present surrounding, with its present commercial and national aspect—a howling wilderness, wild and bare as the desert across which the Prophet led the Israelites of old, unpopulated, save where the hostile savage lurked ready to slay, ready to torture and spoil." Then it goes on:

Across this uncompromising Sahara were led a band of men, women and children, led curiously enough to the then most unpromising and bleak spot that human imagination could depict. Forty-nine years ago last Friday, the Mormons reached Salt Lake after months of privation and suffering, led to that spot by an overpowering instinct, by a direction that in its results leaves proof, if anything in the annals of history ever did, of divine authorship. This devoted band formed at once a city and increased a faith that in its tenets, its proofs, has defied the criticism and attacks of its most learned opponents. If actual material facts are sought as evidence of the importance of the occurrence celebrated last Friday, we have it in the existence of a city unequalled in beauty and interest in the states; we have it in the propagation and increase of a faith throughout the world; we have it in the formation of institutions that excel, in an educational system that is acknowledged to surpass all others, in an agricultural plan that has revolutionized, in the founding of a community and home life that are examples of brotherhood and true citizenship.

All the good results named have followed the coming here of the Pioneers, and are evident to all observers; and the Times rightly attributes them to

the moving cause thereof, the "divine authorship" which formed the Mormon people into a compact religious organization. The historical proofs of that authorship, which the Times refers to, cannot be overcome or explained away. They are material, undeniable evidence of Jehovah's power with the Latter-day Saints.

### PIONEER WOMAN GONE.

There were laid to rest yesterday (August 7) in the quiet little cemetery at Pleasant Grove, Utah county, the remains of a most estimable and beloved woman whose life has covered a remarkable period of the world's history, and whose individual experiences have been in many instances of a most thrilling character. Further especial interest on the part of the people of Utah centers in her career from the fact that she has been associated with them from the beginning of settlement here, and for many years previously with the people that furnished the Pioneers. For about sixty-three years her lot has been cast with the Mormon people; she has been an active participant in the trials and hardships they were compelled to endure in the darkest periods of their history; she was herself a pioneer of 1847 in Utah; and in all the scenes she has passed through, this humble, unassuming, intelligent, devoted woman has declared her knowledge of the Divine power in what is called Mormonism—that it is the Gospel of Christ. The venerable mother in Israel whose body was followed to the grave yesterday was Sister Margaret M. Foutz, aged ninety-five years.

Sister Foutz's career is briefly sketched in an obituary in another part of the News. She was born in 1801, and her life covers the events of the most progressive century the world has noted. Although left an orphan when a mere babe, deprived of both parents, He who is "a father to the fatherless," and to whose voice she gave heed, led her through a long life in uprightness to an honored old age, to lay her body down in peace with the brightest hopes for the future life. From 1834 (she having joined the Church) her lot was cast with the Saints, often in the most perilous places. She was with them in Missouri, in Illinois, and came with the companies immediately following the Pioneers, reaching the Salt Lake valley in 1847, and remaining in Utah since then. Last year she was a prominent figure at the Old Folks' gathering in Pleasant Grove. For a number of years previous to her death she has been at the head of five living generations, and at the time of her demise had 217 direct descendants.

One of the most thrilling experiences of her life, although she passed through many of an extremely trying character, was that at Haun's Mill, Missouri, in October, 1838. This was one of the massacres of Latter-day Saints by mobocrats, and the one where her husband was severely wounded and ill-treated; where a Revolutionary soldier, Thomas McBride, was hacked to pieces with a cornucutter; where two of the victims were boys 9 and 10 years of age; and where other and nameless atrocities were committed by the mob