

But for plenitude and exuberance in the way of gubernatorial talent give us the "wild and woolly West." Nebraska has three Governors. The Legislature declared James E. Boyd Governor of Nebraska. Governor Thayer, the outgoing Governor, will not go, and says Boyd is an alien and therefore not qualified to hold the reins of government. Thayer sleeps in the executive mansion, and is guarded by police and military. Governor Boyd opened office in another part of the building and has proclaimed himself Governor. Boyd has ordered the militia to the front to fight the Indians, but Thayer countermanded the order. The janitor of the building sides with Boyd, and the intention is to freeze Thayer out of the place. The janitor won't bring any coal or light to warm and illuminate the old Governor. Powers, the farmer's man, has also taken the oath of office as Governor of Nebraska. This triangular husiness is bad and may result in serious trouble.

Late advices from Denver show that the Colorado Legislature is in a rather chaotic condition. A regular faction fight had taken place over the offices. One member charged that bribery had been attempted. The result was that a committee to investigate was appointed.

The situation in Idaho is also rather complicated. This thirst for office is a bad disease, bad for the country and bad for the citizens. It is to be desired that a little more moderation and a little more dignity and patriotism should characterize candidates for official positions. Office-seekers in other States should not take pattern by the six Salt Lake "Liberal" councilmen who hold office despite the law and a decision of a competent court of justice.

RETURNING HAWAIIANS.

THE anti-"Mormon" press will catch at the smallest straw which appears to their prejudiced vision a pointer for a vindictive article. Seven Kanakas have recently started on their return from Utah to the Sandwich Islands. This circumstance is seized upon as a subject for anti-"Mormon" animadversions, and a number of mistatements are made to justify the ill-natured comments.

Remarks are made about the cruelty of bringing natives of the Sandwich Islands to this climate. It is asserted that these people were half-starved, and the inference is made that they were deceived by "Mormon" emissaries, induced to come to Utah, and then through ill-treatment their eyes

were opened, and they have gone back as apostates from the "Mormon" Church. All this is entirely erroneous.

The facts are these: The seven returning Kanakas are two men, their wives, and three children. They were with the colony in Skull Valley where they were doing well, but thought they could do better financially in this city, so removed here. On the farm the men received \$30 per month for similar work which brought them 37½ cents a day on the Islands. In this city they earned from a dollar to two dollars and a half a day. But friends on the Islands wrote urging their return, and an appropriation having been made by the Hawaiian Government to pay the expenses of such persons, they thought they would avail themselves of this opportunity and go back.

No obstacle was placed in their way. They came here by their own desire, they returned at their own option. They applied for and obtained certificates of their membership in the Church of Jesus Christ of Latter-day Saints, and letters to show that they had not returned without approval. They have not left the Church nor were they dissatisfied with their treatment by the Church authorities.

As to the climate, Kanakas may be seen here who feel no need for an overcoat or extra warm clothing, when white people complain of the cold though clad in extra garments. No "cruelty" is practiced upon them unless higher wages and better food and surroundings than they ever had in their lives before is "cruelty."

There are seventy-three of these people in the Hawaiian colony. They are doing well temporally. They are perfectly free to come and go as they please. They were not "induced" to come to Utah. They joined the Church in their native homes. They wished to be with the Saints in these valleys and were permitted to emigrate. Their "sufferings" are either imaginary or fabricated to frame an excuse for misrepresenting the "Mormons."

Two men who returned previously to this departure are now clamoring to come back. These natives do not apostatize, unless it be by transgressing the rules of the Church as to chastity and personal righteousness, when, though cut off, they usually repent sincerely and desire forgiveness and to return to the Church.

Fair investigation will show that all the stories that have been told, officially and otherwise, about the misfortunes of the Kanakas in Utah, are either gross exaggerations or wilful falsehoods. But it seems that the anti-"Mormon" press can not or will not tell the truth about anything that relates to "Mormonism" or the "Mormons."

END OF THE "INDIAN WAR."

THE "Indian war" appears to be at an end. The hostiles have come in, they are to be disarmed in a manner likely to be inoffensive, and with present food and promises, from a military officer, of redress of wrongs and the fulfilment of neglected contracts, the red men are pacified, while the advocates of bloodshed and extermination are correspondingly unhappy.

We retain the opinion we expressed at first: There was no necessity for this Indian trouble. The red men had as much right to their religious exercises as had the whites, so long as they did not injure others. The "ghost dance," as the white people please to call it, is no more absurd than the shouting, jumping and falling down extravagancies of spiritually intoxicated white enthusiasts, who imagine that these gymnastics are religion and pleasing to Deity.

If the soldiery can lawfully be turned loose on a band of half-frenzied Indians who think they are "dancing to Christ," by the same rule troops may be ordered to attack or disperse a mob of excited revivalists shrieking and clapping and jumping their way to "glory." What seems nonsense to us appears devotional to them, and in free America ought to be tolerated to the line that marks the rights of other individuals and of society.

General Miles seems to be taking a consistent course. He is listening to the wrongs of the red men as well as enforcing the policy entered upon to quell the disturbance. Orders to this effect have doubtless reached him from Washington. These have been prompted by the voice of public opinion, expressed freely through the press. It is encouraging to see the change that has come upon the views of leading writers in this country on this important question.

The position taken by the DESERET NEWS on the Indian question years ago, was scouted by journalists who now occupy the same ground. The Indians have rights which ought to be respected. All agreements with them, formal or informal, ought to be fulfilled. They should be dealt with according to their peculiarities and grade of intelligence. Peace should be encouraged. Red men as well as white men should be protected in their guaranteed privileges. And when it becomes necessary to chastise them, they being in the wrong, it ought to be done thoroughly, leaving no ground for them to expect hesitancy or retreat.

"It is cheaper to feed the Indians than to fight them," was a saying of a sound statesman—the late President