DESERET EVENING NEWS

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CHARLES W. PENROSE, EDITOR.

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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 misstatements are made to justify the illnatured 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 $20 per month for similar work which brought them [illegible] 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 fulfillment 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 leniency or retreat.

"It is cheaper to feed the Indians than to fight them," was a saying of a sound statesman—the late President Brigham Young, and there is more in it than many people understand. At the same time he advocated stern justice in punishing the villainy of the savages when the due claims of mercy had been satisfied.

We hope this cruel war is really over, and that a wiser, more humane and more consistent policy will henceforth be pursued in the nation's treatment of the primal owners of American soil.

PUT THE BLAME WHERE IT BELONGS.

THE investigation as to the disfigurement of the body of Richard M. Johnson ought to be very thorough. The relatives, as might be expected, feel profoundly indignant at its condition, the hasty burial and the indecent manner in which the corpse was consigned to the rude coffin. Whatever blame attaches to this should be placed where it belongs. Our evening contemporary states that when the death was discovered in the jail, the body was taken to Joseph E. Taylor's. This is a singular mistake to be made by one who heard or read the evidence of the undertakers that handled the body. The inquest has been held at Mr. Taylor's, but he has no business connection with the Coroner, and had nothing to do with the disgraceful interment. The Coroner has his office with Evans & Ross, and it was to that firm that he sent the body when he concluded that no inquest was necessary. We do not think the Times intended this injustice to Mr. Taylor, and when it perceives the mistake will probably make the necessary correction.

THE "VARIETY" LICENSE.

SOME indignation has been manifested by the variety theatre people and a certain circle of sympathizers, because of some of the remarks made by speakers at last Monday night's law and order meeting regarding that unsavory concern. It appears that some of the gentlemen who addressed the gathering, notably Mr. Libby and Mr. Wanless, went to some extent beyond the facts in adverting to the question of the liquor saloon in the basement of the variety show. There is no doubt however, that this was done unintentionally. They had not only been informed that the saloon had been opened and conducted without a license after one had been denied by the Council, but that the den was still in full blast while the question was pending in the courts.

It is denied that the saloon is now in operation, and probably this is correct, and that is, we presume, where the gentlemen to whose remarks exception has been taken were in error. There is no denial, however, of the fact that after the refusal of the Council to grant a license the saloon was opened and conducted, although it probably has been closed since. The proprietor was arrested on a charge of violating the liquor law. Should this point be proved on the trial, the action of the Council will be shown to have been eminently proper. This contravention of law would show that the applicants do not belong to the class legally entitled to a license, or at least it ought to show that since that occurrence they have no right to such a permit, having vitiated whatever claim they may have previously had. The speakers of Monday evening were evidently right so far as an act of violation of law was concerned, although not correct in asserting that the criminal offense was continued after the arrest of the parties concerned.

At the first meeting of citizens interested in bringing about an enforcement of the laws in this city and the keeping down of the centres of vice to the lowest practicable legal limit, Mr. Wanless stated that a concern which had been practically crowded out of Denver had found official favor here. Probably his knowledge in that regard renders him somewhat more intense in stating his position than he would otherwise be. He is, however, remarkably clear and vigorous in his expressions, and gives evidence of a deep interest in the subject in which he is taking an active part.

INCREASE OF MURDERS.

IT is claimed that the people of this country live under the benign influence of Christianity. That this pretension is for the greater part mere profession, unsupported by the genius of peace and goodness is apparent by one fact alone—the appalling increase of murders. The record kept for the year 1890, by a single American newspaper of the murders reported in its mail and telegraph service, furnishes terrible proof upon this point. It shows a total of 4,290 murders committed in the United States during the twelve months. This would amount to 357 per month, or a daily average of twelve for the entire year.

The rapidity with which crimes of a violent character, fatal in their results have increased is shown by the figures of former years, which are as follows: In 1889, 3,567; in 1888, 2,184; in 1887, 2,335; in 1886, 1,499; in 1885, 1,808. It should be kept in mind that there were doubtless many crimes of this character that never reached the columns of the newspaper which took the trouble to keep the record and compile the statistics. This is a fearful exhibit.

The causes of these tragic occurrences for 1890 may be classified as follows:

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A TRAGEDY ON A TRAIN.

WE FIND in an exchange a thrilling account of a fearful tragedy enacted at the beginning of the present month on a passenger train on the Vinita division of the Frisco Railway, not far from Paris, Texas. It was an east-bound train, and in charge of Scott Gillis, an old conductor on the road. At Granby City, Mo., Ed Blount, a noted character in that section, got on board and went into the ladies' car. He began to indulge in loud, profane and abusive language. Gillis requested him to be more civil or go into the smoker. This made him worse, and Gillis told him that he must leave the car. After some words they started to the smoker. Gillis opened the door of the car and stepped out on the platform and to one side to let Blount pass. At that moment Jack Majors, the brakeman on the train, stepped out of the door of the smoker and saw Blount throw his hand back under his coat, and shouted to Gillis, "Look out Scotty, he's got a knife." By that time Blount had a pistol almost in Gillis's face. Gillis knocked it aside as Blount pulled the trigger, and the bullet went into Majors' chin and came out on the side of his neck, severing the jugular vein. He stood a moment and fell dead. Gillis and Blount grappled, and a terrible struggle ensued. Blount fired again, but Gillis knocked the pistol aside and the ball entered the throat of the dead brakeman. The men swayed to and fro on the narrow platform, with the train running twenty-five miles an hour. More than once they came near going off together. Gillis being the more powerful man, and being nerved by the fact that his life was involved, managed to get hold of Blount's pistol hand with his left, and dealt him a powerful blow with his right, knocking him off the platform. All this occurred in less time than it takes to tell it. The train ran on to Ritchie, two or three miles away, and an officer and posse went back to the spot where Gillis had knocked Blount off the train and found Blount there, too badly hurt to get away. Majors' body was taken to Monett, his home. He was an old railroad man, and had been in the service of the Frisco for many years. Blount is a man with a hard reputation. It is said that Majors is the fifth man he has killed. He has been out of the Missouri penitentiary only about three months, where he had served a sentence for horse-stealing. Gillis knew him well, and knew that he was a dangerous man, and could easily have killed him had he been armed. The passengers hardly realized what was going on until it was all over, and then there was a scene of the wildest excitement. When Majors was shot the blood spurted all over Gillis, and everyone thought he had been badly wounded.

RUSSIAN NIHILISM.

PUBLIC opinion in America is being attracted to the political condition of Russia. The presence of Stepniak, the much talked of Russian nihilist, in the United States at present, adds to the public interest in the matter. George Kennan, the newspaper correspondent, has done a great deal by his writings and lectures in illustrating the situation in Russia. But his testimony was entirely ex parte, because he has dwelt solely on the brutality of the ruling classes there. Judging from his accounts the Russian people are governed on the principle of a vast slave estate. But the Russian officials in their treatment of the Jews are as brutal and intolerant as any despotism could be.

Stepniak is a pronounced nihilist. He made his escape from Russia by almost superhuman means. He is now on a lecturing tour in the United States. His object is to expound what nihilism is and what it demands.

Etymologically speaking the word nihil means nothing. In its adoption by Russian politicians it has a history. The Russian writer Turgeneff wrote a novel entitled "Fathers and Sons." Bazaroff is the hero of this novel. And as Turgeneff believed that "every positive principle before it can conquer an ascendancy for itself must begin with negation," he made Bazaroff the mouthpiece of his philosophy.

In the novel Bazaroff is made to deny everything, including [illegible], heaven, earth and religion. Bazaroff is asked by an interlocutor for a second denial of religion. He gives it calmly and says: "What we want now is to have everything abolished, and then leave things to form themselves naturally, without impediment, spontaneously."

To this the interlocutor says: "Then you are a Nihilist." This in brief is the history of the word. It was first uttered in a political sense about twenty-five years ago.

Though Stepniak defends Nihilism as merely comprehending in its domain freedom of speech, liberty of the press, free exercise of opinion and religious equality, yet it is known by students of Russian politics that it still clings to its root idea. Bakounen says: "God is a lie, and all injustice is hinged on that falsehood." We must abolish everything, and leave the formation of the new order to the natural generation of things." This shows that in the new interpretation there would be little freedom of opinion for God believers.

That the movement has taken deep hold in Russia there is no gainsaying. Men, women, children, young and old, college students and professors, all alike have joined in the movement. The country is honeycombed with organizations, secret and political. Only a few years ago a young woman waved a handkerchief and the ruler of 100,000,000, Alexander II., fell a victim to nihilistic wrath. Alexander III., his successor, is now living in constant fear of death.

The political condition of Russia is deplorable, and its autocratic rulers may be brutal and tyrannical, but the Russian masses show no sympathy for Jews, and these same Russian people strain their already draconic laws to persecute unfortunate Hebrews according to law. Such a people are not fit to be freemen. It will be well to study the Russian question before venturing an endorsement of Stepniak.

THE COLORADO IMBROGLIO.

LATE dispatches from Colorado give a gloomy picture of the situation in the State Legislature. The dispatch says: "Every man was loaded and a false movement, a word or a signal, aye, even the quiver of the lip will cause an explosion of the pent-up feeling and a bloody revolt."

The Capitol is in the hands of loafers, roustabouts, gamblers, toughs, bullies and each kind of hip-pocket, collar-and-elbow statesmen. Shooting is expected to commence at any moment.

This condition of affairs is disgraceful, and augurs badly for the civilization of Colorado. It is such scenes as these that give occasion for the supporters of monarchy in the Old World to curl their lips with scorn at republican institutions. The people should see to it that men are elected to represent them who will have some respect for order and some sense of legislative dignity.

THE SIOUX SLAUGHTER.

THE conservative press of the country seems to view the conduct of the conflict with the Indians much in the same light as it appears to us. The following is taken from the Philadelphia American and expresses the sentiment entertained by many other respectable journals.

"We have now had two so-called 'battles' with the unfortunate Sioux, causing serious losses of life among the United States troops, both men and officers, and entailing, of course, the consequences of wholesale slaughter upon the Indians who were engaged. We say the unfortunate Sioux, because however much justification it may ultimately appear the troops and their commanders had for using the last argument of arms, it is perfectly certain that the Indians are comparatively innocent sufferers. They have neither the advantage of their own mode of life nor of civilized ways. They have found themselves encroached upon and distorted. Their great reservations they were forced into selling and breaking up —a process which, however necessary from the white man's point of view, was to most of them unwelcome and painful. Finally, having indulged the superstitious hopes awakened by the 'Messiah' craze, they find themselves called on to surrender their guns and their ponies—the extreme act of Indian humiliation—or suffer the penalty of death. It is a gross scandal to the American Republic that this condition of bloodshed should arise, for the Sioux are a people susceptible to influences that would have avoided it. They have the qualities out of which a vigorous civilization may arise. They are hardy, energetic and brave. They have a large intelligence. They are capable of learning. They are easily made industrious. They can be led into Christian ways. Nobody doubts who has had friendly intercourse with them that they are entitled to better treatment than assassins. Nor is it, unfortunately, only the bad Indians, the 'hostiles' the bands led by Sitting Bull and his lieutenants, who have suffered. As usual, the peaceable bands, including many who were endeavoring to farm, to build, to raise stock, to acquire implements, and to live in the civilized way, have been disturbed and robbed. Many of them, in terror at the approach of the troops, not knowing whether they would be protected or not, abandoned their property, and in the confusion it has been lost, or destroyed or stolen. It is only true, as has been suggested by the Indian Rights Association, in a circular just issued, that the expenditure of treasure in the present Dakota trouble will far exceed the sum which would have sufficed, if used in time, to educate the Sioux to the point where they would not have been influenced by the barbarous and superstitious elements among them. A proper education would have made the 'ghost dances' abortive and have restricted the influence of Sitting Bull and other agitators of mischief so far that it would have done no serious damage. This, indeed, was largely the result of the heritage Indians against the progress and influence of the Christianized and civilized ones, and if there had been a timely educational effort made, the weight of the former would have been trifling in comparison with the latter. It is too soon to judge how necessary it was to let the troops loose; it is not too soon to pity the unfortunate Sioux. Whoever else suffers, the Sioux are sure to suffer."

THE bill introduced on the 9th inst. in the Senate by Mr. Stanford embodies the plan for altering and enlarging the White House that was proposed by Mrs. President Harrison. The main features of it are the retention of the present historic building as the central feature of the new structure and the private house of the President, and contemplates the building of two wings, east and west, leaving a sort of court, surrounded on three sides, immediately back of the present building. In the west wing are designed to be the executive and official work rooms and reception rooms, and in the east wing a public art gallery and collection of historic memorials. Accompanying the bill are a number of drawings, made under Mrs. Harrison's direction, by Mr. F. D. Owen.

THE startling discovery has been made that Cuba is cracking, not simply cracking, but bursting wide open. Numerous fissures in the earth have suddenly appeared in many widely situated localities, but particularly near Matanzas. One of these enormous cracks is nearly eleven English miles in length, and has actually broken a mountain chain asunder, leaving a wide gap, which, but for the fact that the fissure seems without bottom, would make a splendid roadway, making the rich plantations in the valley beyond at least fifty miles nearer Lathins, the nearest port, which is now reached by rounding the spur of the mountain. Some of the cracks and openings within sight of this place (Matanzas) are 600 to 1,000 feet long, twenty-four to fifty feet wide and of unknown depth.

The electric light is being turned to a very artistic use by a prominent wall paper manufacturer in London. The dark, clear-cut shadows caused by the play of the electric light among the foliage of the trees has often been remarked, and the gentleman in question has been for some time making by means of photography, a series of records of these beautiful effects, which he intends to use in connection with his business.

WHY THE DESERET NEWS SHOULD BE SUBSCRIBED FOR IN PREFERENCE TO ANY OTHER PAPER.

1. It is the Organ of the Church of Jesus Christ of Latter-day Saints, and the authorized medium through which the views, wishes and instructions of the Church Authorities are expressed, and given to the Saints.

2. It may always be relied upon as advocating or defending the right side of every question proper for public journals to treat upon.

3. It is devoted to the interests of the Latter-day Saints, and has, from its inception, valiantly defended their rights and advocated the principles in which they believe; and every Latter-day Saint should therefore feel under obligations to do his part in helping to sustain it.

4. It is not published for speculation, and never has been, but for the good which it is capable of accomplishing; the profits, if any there be derived from it, being devoted to extending its sphere of usefulness, and benefiting the community.

5. It is doing its utmost to establish home industries, among which are paper making and type-founding, stereotyping and electrotyping—branches necessary to the development and independence of the community, but which, during their infancy (which in this Territory they have not yet passed), can only be carried on at a pecuniary loss.

6. There is no danger of any subscriber to the NEWS failing to get what he subscribes for through failure of the business and a suspension of the publication—result in the loss of hundreds of newspaper ventures every year.

7. It is now printed throughout in new and readable type, so that even the aged can peruse it without difficulty or danger to their eye sight.

8. It is free from objectionable advertisements, so that no parent need fear that his children will have their morals corrupted from having access to it. In fact, it refuses thousands of dollars worth of the best paying advertisements annually, because it is devoted to the moral and spiritual interests of its readers instead of to getting gain at their expense.

9. Its tone is not regulated by public opinion nor the hope of gaining subscribers or advertisements. It advocates that which is right and condemns that which is wrong, regardless of results, financial or otherwise.

10. It never nauseates its readers by padding out columns of wild praise for [illegible].

11. The NEWS practices no deception and resorts to no subterfuges to induce people to subscribe, but on the contrary, prefers to stand on its own merits as the people's newspaper, with a promise only to do the best in its power to give its patrons the full value of their money—a promise which it has endeavored to faithfully keep in the past.

12. In conclusion, if a Latter-day Saint can afford to subscribe for only one newspaper, that paper should be the DESERET NEWS; and if more than one, the NEWS should invariably be the first.

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