DESERET EVENING NEWS.

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CONFERENCE NOTICE.

The Sixty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Friday morning, April 6th, 1894.

The officers and members of the Church generally are cordially invited to attend the meeting of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

GOOD WORD FOR THE INDIAN.

The idea that "the only good Indian is a dead Indian" has been so prevalent throughout the West, with the exception of among the people of these valleys, that the desire to do justice to the red man which is shown by leading spirits in the East when the Indian question is being discussed is characterized by many journals as "a sickly eastern sentimentality." Some of these same journals are manifesting disappointment at the refusal of Congress to remove the Southern Ute from Colorado to Utah, remarking that, as "the Mormons sympathize with the Indians they ought to have them." It isn't only the Mormons in Utah who wish the aborigines to have fair play. That feature characterizes non-Mormons as well. But it is no argument why this Territory should be given more than its share of red men; the white settlers want fair play as well, and are pleased to feel that both parties will get it from Congress in this instance. Regarding the "goodness" of the Indians mentioned, Col. Henry Page, clerk of the Utah Commission, who was agent among the Southern Ute for a number of years, and who negotiated the treaty by which they were located on their present reservation, says: "I wonder that these Indians are so good as they are, considering the way they have been treated. I don't think the white men would take things so quietly. When they were placed on the reservation the government voluntarily pledged itself that they would not be disturbed for twenty-five years, and now before half that time has passed there is bother about another removal."

While instances of treating faith with the Indian can be freely cited, yet the government has done a great deal with a view to benefiting him, and the good work is still going on. In this Territory Lieutenant Plummer, the Navajo agent, has made a selection of a place for the government to erect school buildings and conduct a school for the education of the Navajo children. The site chosen is on the south side of the San Juan river, near Bluff, San Juan county. It is intended that the pupils will remain home at night and spend the day at the schoolhouse, where they will be given their dinner as a special inducement to start in. After they get on a little way in their studies it is expected that they will become so interested that there will be no inclination to keep away. The school is to be conducted by lady teachers of experience among the natives and earnestly interested in their reclamation and education.

Regarding the Navajos in that section, a correspondent of the Millard county Blade who resides at Bluff City has this to say: "That portion of San Juan county south of the San Juan river is included in the Navajo reservation, and as we are living on the south bank of the river we are near neighbors to the Navajos. I think they are without exception the finest class of Indians I ever met. While they are very much addicted to gambling, and some of them occasionally will steal, they are on a par with white people, frugal and industrious and possess many of the characteristics that go to make up good citizens. They do not lie by begging, stealing nor borrowing, but till the ground and raise a variety of products. They also have large flocks of sheep and an abundance of horses and mules. They weave and the blankets they manufacture quite extensively find a ready sale, and besides them with these articles which they annual produce, so that they are a very thrifty and prosperous people, and a poor Navajo, like a poor Jew, is an honored exception to a well established and generally illustrated principle or rule that they are all rich. The Navajo women own the sheep and have a voice in all matters touching the family affairs, and they have a conception of their rights and an intuition to defend them that would be satisfactory to the most ardent advocate of woman's rights or universal suffrage." This statement, like many others of similar character that come from men who are necessarily acquainted with Indian habits and characteristics, affords ample reason for the friendliness of the people of Utah towards the red men. They realize that under proper treatment and tuition the native race may be developed into good and active citizens in a civilized government.

A RIPE FOUR SCORE.

The NEWS, speaking for the people of Utah, and for the Latter-day Saints in all the world, congratulates President Lorenzo Snow on attaining this day, April 3, 1894, the age of eighty years. No man living has been more closely identified than he with the work established in these last days for the redemption of man, and none has rendered greater service than this venerable missionary, and reform, accomplished gentleman. Intimately acquainted with the Prophet Joseph in his lifetime, and a participant in the stirring episodes of Church history since the very beginning, President Snow's life is invested with almost the interest of romance—better still, it can be quoted as the life of a righteous man. He has traveled to many lands, and has lifted up his voice among strange peoples as a messenger of salvation; and now in the evening of his days, still busy and earnest in the great cause to which he has given his entire years, he is continuing within the sacred precincts of the Temple the glorious labors in which he and his associates have consecrated themselves—labors of such profound importance to this an and destiny-fulness world. We feel sure there will be no dissent to the hearty wish that President Snow's health and strength may be maintained and his life prolonged in peace and happiness until in his own heart he can say, it is enough.

The work in the Salt Lake Temple closed on Friday evening, March 30th, to be resumed after Conference. Anticipatory of the birthday anniversary of President Snow, the officers and workers in the House of the Lord resolved to appropriately express their regard and affection for him. Immediately after the termination of the labors of the day, on the date above named, a meeting was held and a message sent to Brother Snow to the effect that a number of his friends had assembled and greatly desired his presence. He soon made his appearance and Bishop John R. Winder delivered the following address:

President Lorenzo Snow:

Your associates—the officers and workers in the Salt Lake Temple—are about to separate for a few days. Before doing so they desire to present you with a token of their esteem and love. They have assembled to make the proclamation to you of the cause in hope that you will hear them, by accepting of it as a memento of the exceedingly precious and joyful labors which occur on April 3rd, 1894. I advise you that the labors appertain good many centuries and, dear, and you desire long to tarry in the front rank of the servants of the Lord for the re-establishment of the ancient order of the righteousness of this Kingdom.

The case is the handsomest that could be obtained in Salt Lake City. The staff is ebony and the handle, which is massive and of beautiful design, is gold. On its top is an oval furnished plate, on which is this inscription: "Lorenzo Snow, President Salt Lake Temple, April 3rd, 1894," and on front of the handle the following: "Presented by Officers and Workers, Salt Lake Temple, on his 80th Birthday."

Elder Snow made an appropriate response a-Ross, during the delivery of which he showed that he was deeply moved by the exhibition of good feeling of his co-workers in the Temple toward him, and he assured them that those estimable sentiments were reciprocated toward his brethren and sisters associated with him in the house of the Lord.

IRRIGATING SUGAR CANE.

The government has begun a series of experiments with sugar cane and beets, with a view to ascertaining whether they can be successfully produced on the Pacific coast. How is to be planted in various sections of California, and if it can be successfully raised there experiments will continue elsewhere in the West, the aim being to produce, if possible, at home a vegetable that bears a very important source in the food consumption of the country. There has been no crushing of sugar cane already at Chico Island, California, and another is to be made this week. The purpose of these tests is to ascertain whether the cane can be made to yield sufficient sugar and in sufficient quantity to warrant its planting on a commercial scale. If the analysis shows a good percentage of sugar the government will put in a small experimental sugar mill, and should this show satisfactory results the furnace will be urged to grow more for sugar manufacture.

It has been demonstrated in Utah by many years' experience that the sugar cane can be successfully grown here. The tests for sugar showed that in some cases the sugar was satisfactory and in others it was not. The failure in some sufficient sorrow was, however, not due to a lack of proper cultivation, for had just gone than to any other cause, just as if some other sugar beets were tried year ago they gave a result far from as satisfactory as the whole, followed the use of more recent years and which led to the building of the sugar factory.

We do not know that there is any locality in Utah where the conditions are favorable for a fine crop, but as far as sugar cane is concerned, no experiments are needed to show that it can be profitably grown here. That fact is well established. As to the percentage of saccharine matter, there is no question but that with proper attention to soil, cultivation, a promising result would be obtained so that the manufacture of sugar from the cane would be within the range of practicability.

But there is another feature associated with this cane to which Utah farmers should give attention. The first grade cane molasses that is made in this Territory is unsurpassed by the syrup or molasses of any section in the country. It is so far superior to the New Orleans molasses and many of the syrups that are brought in here that these cannot be compared with it as an article of diet. Yet there are tens of thousands of dollars' worth of imported molasses and syrups placed on the market here each year, and used by the people, while the demand for Utah molasses of the first grade cannot be supplied. It is stated by those in a position to know that the entire present product of the Territory could be readily disposed of in Salt Lake City alone. This fact should be a pointer to farmers and business men here. It is not too late for this season. Many thousands of dollars which now go out of Utah for imported syrups could be retained here and diffused to the farmer if he would supply the local demand in the small form of cane molasses alone. Who is going to get that cash in the future, the home worker of the matter pocket? That is a question for Utah people, and first of all the farmers, to decide.

MORMONS IN MEXICO.

A recent telegraphic story, to the effect that the Mormons had received a grant of a large amount of land in Mexico and were contemplating moving thither en masse—false in all respects, of course—prompts the Denver *Republican* to say that these reports are perennial or periodical in their character and that as a rule very little comes of them. Still, our contemporary thinks a great many worse things for Mexico and for this country might happen than the settlement of Mexican lands by colonists of credable. Apart from the benefit which would accrue to Mexico's side, the *Republican* greatly intimates that "the Mormons have more at least affection for the United States, notwithstanding the hostile legislation to which they have been subjected, and after settling in Mexico, they will lack naturally to this country for trade. Their influence also will be thrown in favor of the maintenance of friendly relations between the two countries." This praise, though faint, is not altogether unmerited—considering the source. Western people are beginning to agree that Mormons are not wholly unreasonable or objectionable after all.

CHURCHES IN NEW YORK.

Notwithstanding the fact that great cities harbor much that is bad, offering countless temptations and opportunities for developing all the immoral characteristics of human nature, the religious element is also well represented in such places. There is a light and a dark side to everything, and the contrast is perhaps never more marked than in places where human beings congregate to the number of millions and crowd together in a comparatively narrow space.

New York, for instance, with its thousands of saloons and kindred breeding places of iniquity, has no less than 850 churches, owned by the various denominations, with a total seating capacity of 525,000, and the average attendance at all religious gatherings is given as 300,000 of a total population of 1,800,000. Of these church goers the Catholics are most numerous. The churches in town to $5,000,000. Trinity church is valued at $3,000,000. Grace church is valued at $1,000,000, the Jewish temple Emanuel on Fifth avenue and Forty-third street is valued at $1,000,000. The Jewish temple B. nai B. on Fifth avenue and seventy-sixth street is valued at $1,000,000. The new Episcopal cathedral of St. John the Divine will cost $1,000,000, it is estimated.

There are no less than eighty-seven churches owned by the Catholics, representing an outlay of $20,000,000. Of these there are built by the Irish, twenty-five belong to the Germans, one to the Catholics, one to the Catholics and one to the Germans. The German Catholics own six churches, the Italians, one in Mulberry, one Tuesday, one Bleecker, one Forty-second and one Forty-fourth. The French Catholics own one church.

New York City has far because of the gigantic efforts of the charitable people to build it up, but in every great center of population throughout the Christian world. That their success is generally speaking so inadequate when compared to the strenuous exertions employed is due partly to the lack of unity among the Christian professors and partly to the apathy, too well founded perhaps in many cases, that religion is exhibited more for purposes of effect than for any practical purpose, really concerning the living masses of the people. Christ was emphatically the friend of the poor. His mission was to save that which was "lost" in every sense of the word. In the same true about the many professed followers in this age who fill the pews of the elegant churches and listen to the well paid sermons which engage the gilded pulpits? When Christianity was first preached it was a power because attended by the manifestations of the Holy Ghost, and nothing so Divine existing. Even at the efforts of one man sometimes thousands were added to righteous and become new beings. Now the united efforts of hundreds often leave no appreciable impression. Why are people permitted to remain in worldliness in a land such as such a country is the true Gospel of our Redeemer?

NERVOUS DYSPEPSIA.

Heather James F. Parsons, New York, writes:

"For the past two years I have suffered very much from an aggravated form of nervous dyspepsia. I have resorted to very many remedies for relief, derriving but little benefit. A friend recommended your Celery and Chamomile Pills. I have commenced the use of Dr. Miles's Pain Pills. Following the recommendation I have taken the same with the happiest results. To those similarly afflicted I do not suggest the manner in which you do I place my name and address over the keystone region, and can be my back. The effect is excellent. From the day I commenced these medicines have been steadily improving and am quite well. Both they are selling thinking I shall again be restored to my accustomed health."

Cheap Excursion Rates to Virginia and West Virginia via the Baltimore & Ohio R. R.

On February 4th, March 6th and April 9th, the B. & O. R. R. will sell excursion tickets from Chicago to the following points in Virginia and West Virginia at rate of one fare for the round trip:

Harpers Ferry, W. Va., Charlestown, W. Va., Winchester, Va., Hardisonburg, Va., Staunton, Va., and Lexington, Va.

In addition to these points excursion tickets will also be sold to and points on the Harpers Ferry and Valley Branch at the same rates and on the same dates.

Tickets will be good for return passage twenty (20) days from date of sale.

For further information call on or address G. S. Allen, Asst. Gen. Pass'r. Agent, Chicago, Ill.

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Sale of seats begins April 4th.
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