DESERET EVENING NEWS.

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CONFERENCE NOTICE.

The Sixty-fourth Semi-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, October 6th, 1893.

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

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

THE VOTER'S DUTY.

So far as concerns the forthcoming election, the NEWS will be candid enough at this early stage of proceedings to say that there are in the community men and methods that we shall not under any circumstance countenance and for whose defeat no legitimate effort that we may be able to make will be left unapplied. This because we have the welfare of Salt Lake City directly and of Utah generally at heart.

We can conceive of nothing more detrimental to healthful growth and proper progress than the systematic discouragement of those who labor for their bread. This can be and has been accomplished here in various ways—employing men without just compensation and sometimes with none at all, and inducing others for political or other unjustifiable reasons to come into our midst and obtain the work that of right should go to those who are already here, whose homes are here, and whose temporal destinies at least are bound up with those of us who expect to live and die here. This latter is a gross injustice even to those who are induced to come, since it gives them but temporary employment; but it is much worse to the resident class, for they have a right to expect that they will be preferred so long as they are able to do all that is required. We would not encourage a spirit of selfishness or exclusiveness in this matter, but we do contend for the rightfulness of this conclusion—that when we cannot afford to those whom we already have all that they need to make their families comfortable, it is nothing [illegible] than a crime to bring in others to make still less and more uncertain the pittances received.

This states at once a proposition that every patriot and every workingman ought to take earnestly to heart. Should we be asked to lend aid or encouragement to any political party or to any candidate or ticket that would countenance the acts above outlined and [illegible]? Nay, shall we give support to a party that makes no secret of its determination to live by just such proceedings? Should there be any room in this or any community for such a party and any toleration for such principles? These are questions for every voter to answer for himself. If he depends upon his daily labor for his daily bread, he will be forced to wonder at the impudence of those who, while asking for his suffrage, loudly propose to perpetuate themselves in power by importing [illegible] to take the labor that belongs to him. He will not be unmindful that such methods have been resorted to before, and that the same old program will probably be carried out again. He will smile at the [illegible] of "Salt Lake workmen for Salt Lake work," when he recalls the more practical campaign plan of "Imported voters for Salt Lake elections," because he will know that those imported voters must be given work, thereby bringing them here, and be given work to keep them here. If he uses the intelligence that God has given him and the manhood of a freeman to act upon it, his vote will not be given to a party that can only live by a policy so infamous, or to candidates whose personal greed for spoils so outrageously subdues the plain duty of men to their fellow men.

SACRAMENT AND BLESSINGS.

A correspondent at Farmington writes to the NEWS on the subjects of partaking of the sacrament and the blessing of children. He says:

In a sermon delivered by one of the First Presidency or one of the Twelve Apostles some time ago and published in the DESERET NEWS, the speaker referred to Sunday meetings being held in the ward meeting houses in Salt Lake City and wanted to know how [illegible], that it will give the ward officers an opportunity to see if Church members partake of the sacrament unworthily.

These remarks have suggested to my mind the following questions:

1—If any person is supposed to be partaking of the sacrament unworthily, what action should be taken in the premises?

2—If two persons have enmity or ill-feelings toward each other, to some [illegible] that they will not speak when they meet, and yet both of them partake of the sacrament, perhaps both are honest in thinking that the other is wholly in the fault, and in this case each one takes the sacrament, at the same time thinking that the other party is committing a grave error in so doing; can circumstances [illegible] to justify either of them in so partaking?

3—Should each party be held equally responsible for the existing bad feelings, until a settlement of the dispute is effected, or until diligent and reasonable efforts are made toward a reconciliation?

4—If one of the parties refuses to appear at a hearing, and to be guided by Church laws, is the other party justified in taking the sacrament pending a settlement of the case?

5—Is it admissible to permit non-Mormon parents to have their children blessed by our Elders on fast days, if such parents are honest and sincere in requesting that they be so blessed?

6—In case children of non-Mormons are not permitted to be blessed, if only one of the parents is a Church member and the other consents for the children to be blessed by our Elders, is it then admissible?

The foregoing inquiries may be best replied to in a general way in a newspaper article. Should there be a desire for more elaborate explanation, the correspondent is referred to the presiding authorities of the district where he resides. The questions which he propounds may be disposed of as follows:

First—A mere supposition of unworthiness is not sufficient cause for withholding the sacrament from a Church member. There is a rule in the Church by which the fact can be ascertained. The proper authority, when he has knowledge of the unworthiness, will forbid the partaking of the sacrament by the transgressor.

Second—Persons in the condition described are not entitled to the sacrament, though it may be possible for circumstances to exist, in connection with those recited, when one or other of the parties may be a partaker. This would be only when such person had done all in his power under the Church rule to effect a reconciliation.

Third — When both parties have knowledge of existing ill feelings, both are responsible to the extent of proper efforts at reconciliation.

Fourth—If one party to a dispute has done his full share toward a settlement, the refusal of the other to observe Church discipline cannot deprive the one who is not a transgressor, or who has turned from transgression, of any privilege of Church membership.

Fifth—Yes.

Sixth—This is answered in the reply to the fifth question.

CONGRESSIONAL AMENITIES.

On Thursday, in the Federal House of Representatives—whose walls have echoed the plaudits evoked by the eloquence of Adams, Calhoun, Van Buren, Clay and other illustrious names in our nation's history—a scene which in their days would have produced a painful sensation throughout the land was enacted, but which later years have made so familiar that but little attention was paid to it.

"The gentleman from Illinois is a liar!" said Mr. Morse.

"The gentleman from Massachusetts is himself a liar!" shouted back Mr. Fithian.

Was there ever a more incongruous combination of civility and ruffianism—beginning with the "gentleman" and ending with the other thing many removes from genteel and still farther from the condition of things inseparable from rectitude? Yet the incident related is only one out of a myriad that have actually taken place, only the speakers are not always so punctilious as to the manner of beginning a hostile [illegible]. One of the most "dignified" we can think of was [illegible] when a member from New York referred to another (of different politics) as "the honorable hyena." "A [illegible] or a knave, or perhaps [illegible]," has done duty several times, and [illegible] every term not actually obscene has been brought out and interchanged with national as well as local legislators. A [illegible] state of affairs, all things taken into consideration, it would be difficult to establish and, we hope, impossible to maintain as a [illegible] system.

What is it in men that prompts them [illegible] such unworthy methods of attack and defense, knowing as all must that the result is the contempt of those whose good opinion are worth having and a sense of humiliation and [illegible] to the user, if he have any sensitiveness at all? Anger, by means of which the [illegible] is temporarily overcome, will be offered by some as the answer; but it is not satisfactory, for such five [illegible] stands with many other in need of [illegible] and restraint [illegible] and example. [illegible], when a man who has had cultivation and whose experiences have [illegible] among the better class of society

resorts to the imprecations and [illegible] manner of the professional mule-driver, he not only stoops but stoops to be compared, since by no means can he even approach his prototype in that line of business.

The most courteous is often more cutting than any other form of expression, especially when used by one who does it skillfully. Blackguardism is not stinging to anybody; it is loathsome to the class first above spoken of, and only so so much mire in the swine to the other class.

THE "FAIRNESS" OF IT.

We quoted yesterday an account of the refusal of Elder B. H. Roberts of this city to deliver his address before an insignificant adjunct of the religious parliament in Chicago, that gentleman taking the dignified ground that if he could not be heard before the full parliament, where the representatives of all the religions and creeds of the earth were invited to speak and most of them did speak, he would rather refuse altogether, and throw the odium of illiberality and prejudice upon the managers of the concern. The course of Elder Roberts met with general approval here, and, as our quotation showed, received endorsement from fair-minded religionists and journalists in Chicago. We are able today to present the editorial opinion of the Chicago *Herald*, as given in the Tuesday issue of that great paper:

Elder Roberts, of Salt Lake City, has good ground of complaint against the managers of the religious congress. He was regularly invited to participate in the proceedings and had prepared a paper the reading of which was on the regular program. At the last moment he was notified that he could not read his paper before the regular congress, but might, if he pleased, speak to a select assemblage in another hall. This was most discourteous treatment. The fact that Elder Roberts is a Mormon had nothing to do with the case. The gathering at the Art Institute is a parliament of religions—not a parliament of Christians or a parliament of monogamists. The people in attendance knew what they might expect when they accepted invitations to the congress. If they desired to hear only what was entirely agreeable to them they might better have stayed away. The slight put upon Elder Roberts was unjustified and will detract from the value and reputation of the whole gathering.

FALSE LIGHTS ON AN OLD FRIEND.

As wide-awake and discerning a journal as the *Evening Sun* of New York permits itself to be deluded into publishing the following as something new, true and amusing:

When the "Jane" company in which Jennie Yeamans is starring boarded a sleeping car at Reno to go to Salt Lake City the other night, they found that the only other passengers were a man with a wooden leg and a bride and groom from Nevada. Everybody had just settled down for a good night's sleep, when from the bridal section a woman's voice was heard.

"Harry!" cried the voice. "Wake up, Harry. I am going to get up for a drink of water. As soon as you hear me coming back, put your foot out, dear, so that I can't make any mistake about the section."

The next moment the young woman, arrayed in a stylish dressing gown, started down the aisle. The curtains of every section swayed, and in an instant a foot hung out from every berth but one. That berth was occupied by the wooden-legged man. He stuck his head out, cast a hasty glance down the car, and, seeing the array of feet, exclaimed: "Well, I'm handicapped, but there's no reason why I shouldn't assist in maintaining the delusion."

His head vanished, but in its place instantly appeared the end of the wooden leg. The next minute the bride appeared on the home track. At sight of the feet she gave a little cry of dismay. Then she walked the entire length of the car, calling softly: "Harry! Harry!"

Harry, as well as those of the other passengers, by this time had fallen asleep, each with his foot still on exhibition.

Only one of the feet had a shoe on. As soon as she caught sight of this one the bride gave a cry of delight and scrambled into the berth.

"Harry," she cried, "they tried to put up a job on me. But it was no go. You're the only man in the car who is gentleman enough to go to bed in his shoes."

Apart for the veneration which everybody feels for this yarn because of its extreme age and still busy life, there are many reasons why the *Sun* should have declined to contribute to its desecration—reasons which are so obvious and palpable that not even a wayfarer need be misled in them. To name only two or three: (1) Nevada bridal parties do not take their bunks on railroad trains; (2) Nevada has reached such a dwindling, moribund condition that there are no bridal parties; (3) there being no Nevada bridegrooms, a bridegroom with a sole is manifestly impossible; (4) however reliable the Jennie Yeamans "Jane" theatrical company may be in some respects, any statements from them as to happenings in a sleeping car will bear watching—it is safe to say the company never saw the interior of a sleeper in all their lives.

A COUPLE of Pennsylvania schoolboys who were arrested having a [illegible] have aroused much interest as to the [illegible] of the man whose [illegible] it was to teach the young idea how to shoot.

V[illegible] is a good thing, if not carried to excess. The latter was the fate of a late Missouri [illegible], who was perforated with something over forty bullets, at least half of which were superfluous.

AS AN equinoctial storm, the event of last night and today fulfills every expectation. With it we can probably manage to worry along until after Conference.

WHAT WITH [illegible] and [illegible], the tramp's proceeding of "[illegible] ties" is not without its allurements.

[COMMUNICATED.]

SUGAR—FIRST AND LAST!

In the "early fifties" the writer was quite a novice in the Church. He had been baptized, but was critically estimating the men and the principles advocated by them in the old town of Liverpool, England. In the rank and file of that branch there were some as good men and women as ever gathered into an organization. Many of these have departed this life and are enjoying their reward. Others, after a season of well-doing, fell away and were known no more. The leading men were in the main "a queer lot," queer in appearance and spirit. Few of them ever reached Utah. Of those who did and remained faithful, so far as the writer knows, Bishop John R. Winder is the only one now living. A. F. McDonald, now presiding in Mexico, had charge of that conference, but, of course, was sent there by the authorities of the entire British mission. Of the latter class were the then young men, Apostle Franklin D. Richards and his brother Samuel, the former being in exceeding poor health; in fact the critic suggested his case as one on whom to prove the efficacy of the ordinance of "laying on hands for the healing of the sick," assuming that no insurance company would take a three months' lease on so precarious a looking life. President Richards subsequently recovered and looks today vastly more like living than he did over forty years ago.

However, it was not of men particularly that thought was then busy, save as they and their utterances were the exponents of a system, one, too, which had more than a religious side to it, though that might have been the least. The assumption of a revealment would hardly have enlisted the attention of a young, ardent and somewhat erratic student, simply on that line. Cosmopolitan study and observation saw evils in society; saw how little rulers cared for the masses; saw evils in individual man, and noted here and there only desultory efforts at regeneration; saw the life of civilization with its shifting ideas of marriage and of responsibility; saw that the religious world relegated to science the philosophy of human health, to the secularist the consideration of political economy, to the socialist all effort for a change in the drift of things, and to the philanthropist or charity, the machinery of industry and the suppression of poverty.

There was something wonderful in this presumptive blending of religion with secular things in the new Apostleship; something attractive in its manner of work for temporal salvation as well as for spiritual. Colonization, home-making, millbuilding, factory-founding, and sugar growing were as intimately discussed with Temple building, the creation of meeting houses, [illegible] and public works, as baptism was with the remission of sin! Then a believer in vegetarianism and non-use of liquor or tobacco, surprised query was not unusual to the ten parties of a yet strange people, and emphatic utterance of apparent defect was quite in order. If any system of asserted revealed religion should fail in directing attention to the salvation of the physical, as well as salvation for the moral, social, industrial and spiritual. At length "the word of wisdom" came, and this seemed to round what otherwise at the time was criticised as incomplete.

President John Taylor, then of the Apostleship, was engaged in forming, or enlarging a company for the making of sugar in these valleys from the beet. Sugar of this kind had been sold by the writer during the latter years of apprenticeship, made in France, Belgium and Ireland, and it was a question of acute judgment and curiosity then in the trade as to who could determine and why, which sample was from the cane and which from the beet. It is known today that the processes of that time were crude and expensive, but there was something strangely suggestive in seeing Father Wm. Paul in Liverpool making those boxes for the French beet seed which were to protect it from sea influences during a weekly passage, and then secure it for germination in the fall of valleys of the Great Salt Lake! After visiting France and purchasing supplies, President Taylor had called Brother Elias Morris from Wales to his aid, and, placing him in charge of the machinery on board ship it was finally on the way across the plains. After many unfortunate circumstances, loss of cattle, etc., help was sent to Green River by President Young, through Brother A. O. Smoot, who, on his arrival at that point, noted the dilapidated condition of the teamsters and their cattle, and asked what the painted "D. M. C." meant on all the iron work, this being unknown; though it was intended for Deseret Manufacturing Company, he quickly said it meant D—d Miserable Company.

After all there was more enterprise, more forethought, more zeal in the [illegible] of two hundred and fifty thousand dollars for that machinery and seed for its transit from France to Utah in the first instance than has probably been exhibited since, or the building of the present factory, however laudable and successful, is as a [illegible] in comparison to the [illegible] of the days of our poverty and ignorance; and the achievements of those early days redounds as much to the credit of those brave workers as [illegible] to these. The raising of beets then was a mystery to some; [illegible] the nature of Utah soil was unknown; irrigation was found to be indispensable, also in the [illegible] was looked upon as the all-important thing; and when the roots were found to be overcharged with alkali, the chemistry known to the Pioneers was inadequate to its neutralization. And so perished finally all effort from sheer exhaustion.

It is presumable that early success at Alvarado in California aided much in keeping up what little interest was found in Utah. For while Brothers Stayner, Madsen and others had made sugar from sorghum, and syrup in particular, the old Sugar House was an ever-present remonstrance against any great attempt to secure sugar from beets. The writer, off and on for many years, through the press, kept alive by quotations and argument some little sentiment, as well as giving information in regard to the same subject. But until the conversion of Brother Arthur Stayner, the results were simply preparatory. His success with cane and his indomitable perseverance finally had its influence in developing the idea and creating the factory at Lehi, although its success may be due to others.

Brother Elias Morris was engaged as mason for the work of the old company, not being a sugar man, but he was witness to its apparent failure, and it seems a justification by Providence that he should from sickness have visited California, investigated sugar, reported here, then been one of a delegation to Fort Scott for sorghum, to Alvarado for beets, and finally taken a prominent part in the erection of the Lehi factory, and labor (in connection with others) for its success, enough at least to merit for him the cognomen of "The Apostle of the Sugar Industry of Utah."

We may in our jubilance ignore this past, may want to forget it, may deem it a failure perchance and with the grand Lehi factory, its auxiliary thousands of acres of beets, and its estimated present year's product of three to four million pounds of sugar; it almost looks that way. But that was as much the foundation of this, as Brother Jacob's log house was the precursor of all the architectural wealth and grandeur of this city.

Some of the stockholders of the present factory have felt a little gruesome because no dividend has been forthcoming for their investment, and persons with a little means may doubt the wisdom of erecting another until this shall more fully pay its way. This spirit is not normal to the old settlers of Utah. If every man prior to any task, or before engaging in any work, had made this the ultimatum, Utah would not today have held the proud position it occupies, nor will it ever be or remain a beacon light to the nations if the most prominent question in the brains of its citizens is to be the one, "Will it pay?" With an assured sale of every pound of its product, with Territorial and national bounty, and freight tariff in its favor, the present factory ought to pay and pay finely, unless it is handicapped by those conditions of expenses which should be avoided. Similar protection and similarly secured sales for the product of our woolen factories with economy, would change their present status of transition into prosperity in one brief year!

Posted men say this great industry of sugar is only in its infancy, as yet. Those who favor bounty on its manufacture claim that if this is continued five or ten years, America will not only be independent of Germany, but the English market will be ours also, and that the only way to supremacy is to manufacture ourselves or "the Germans will come right into this country and do it for us." That our product is excellent is guaranteed. The fact that it secured the gold medal from the World's Fair places on record the estimate of experts, and this season's product now on the market seems finer, drier and more sightly than that of prior years. Z. C. M. I. will distribute from fifty to sixty carloads, as no doubt other wholesale dealers, and the new year will probably not find a sack under the control of the manufacturers. Every [illegible] raiser will have got his pay, maybe the stockholder his dividend, and Utah will certainly be the gainer, if the retention within our border of two hundred and fifty thousand dollars is of value to the financial or industrial progress of this part of our favored Territory.

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Sash, any [illegible]	[illegible]	[illegible]
Doors, any [illegible]	[illegible]	[illegible]
No. 1,	[illegible]	[illegible]
Lath, Oregon Fine,	[illegible]	[illegible]
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