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.

UTAH SUGAR.

On yesterday the first carload of Utah sugar for this season was shipped here from Lehi, the consignee being Z. C. M. I. Today the NEWS received a sample package from that institution, and after inspection and with other tests as the unscientific may make, it was pronounced to all respects equal to any of the grade ever brought within our midst. The color is a clear white, the granulation is fine, and the appearance so nearly the acme of satisfactory substance as it is possible for human ingenuity to create out of the vegetable materials employed, if the palate may be the criterion.

The sugar industry of this Territory is one of the utmost importance to one and all. What it saves us in dollars and cents, though a vast sum in the aggregate and alone enlisting it to every encouragement, is in reality a smaller consideration than the other—that it marks a distinct era in our onward march to material independence. Not only do we now enjoy as one of the necessaries of life the workmanship of our hands and known to be pure, but look what else is done and is capable of doing for us! If supplied with sufficient beets the factory can be kept running constantly, thus affording new fields of profitable employment to an army of hands; the beets must be grown on a large scale, tended, harvested, shipped and delivered, and in the various departments of the factory itself are constantly required large forces of skilled and unskilled labor, all making its disbursements in a direct way a total of grand proportions. But this is not all. Already is a carload of twenty tons of sugar on its way to Idaho, to be followed in rapid succession by twelve hundred tons. These will overtake and turn back a portion of the tide of ready cash that has been flowing so freely from our mills, while orders for home consumption will retain the inflow at its source. If the extent to which the factory will augment our financial condition in one month alone were figured up, the result would be to the majority an exhibit at once astonishing and delightsome.

In this instance there is no need of urging or even asking that home manufactures be given the preference. The excellence of the product and low price at which it is offered—brought low as it can be brought by from the East or the West—make not only a ready but an eager market for all that can be produced, so that it is not now with us a question of quality nor of quantity. Whatever the workings of others may be, it is the duty of Utah to supply home wants, especially as conditions are maintained.

A CONVERT TO BUDDHISM.

The Buddhists will lead us as Americans, subject to their faith to the priest of Mr. J. W. Simons, of New York. The gentleman was born of Jewish parents but embraced Christianity in later years. The doctrines of this religion, as he promulgated them, being Buddhistic in his opinion, were, so latterly he said, in accordance with the teachings of the Great Teacher, and he determined to study more thoroughly the principles of Buddhism. He wended Chicago and became an attentive listener to the addresses delivered in the religious congress. The lecture of Dharmapala, a Buddhist of the Brahmo-Somaj sect, captured him and he became a disciple of that school, being initiated in the tenets of the faith in the presence of a large gathering.

Mr. Simons is known as a highly educated gentleman, who has devoted the greater part of his life to religious investigations. It is therefore, perhaps, all the more startling that he, often scientific in the various religious systems at Chicago, during the Columbian Parliament of Religions of almost every shade, should bear him to devote for Buddha. It is not known whether the exponents of Christianity have made any converts during the congress.

Buddhism is the religion of about four hundred million people. Its origin is traced to Hindostan and it has existed for at least 2500 years. The name is from Buddha, a mysterious personage who is looked upon as the founder of the system. It means "the Wise," "the Enlightened."

According to this religion, when a man dies he is immediately reborn in some new shape, which may, according to his merits, be all the way from a worm to an angelic being. And if his life be so many that his reappearance is a slave, a woman, a plant or an odious animal would be an adequate punishment, he will be born in one of the 136 hells that are prepared for such cases and situated in the earth's interior. This transmigration of souls is one of the most important doctrines of that faith.

Salvation is sought in "Nirvana," which is supposed to mean simply annihilation. All existence is looked upon as a curse and full happiness is attainable only in extinction. The way to "Nirvana" goes through faith, judgment, language, purpose, practice, obedience, memory and meditation, provided all these are of the right kind.

Of the moral precepts of Buddha some are of universal obligation. Those who truck them must be reborn in greater misery. Not to kill, steal, lie, commit adultery are among these. Other precepts are binding only on those who enter a religious race for Nirvana. They must fast, abstain from dances, theatrical performances, songs and music and such things. Charity, piety, patience, courage and knowledge are looked upon as essential to salvation, charity in particular.

Every Buddhist is his own priest. The monks have no clerical functions to perform, but they are supposed to look after the education of the people.

Such is a brief outline of the faith of about a third part of the inhabitants of the earth, and with which Mr. Simons has identified himself. He is probably the first person in this country to join the disciples of Buddha and formally adopt their peculiarities.

MARS IS THE ANSWER.

Will some one please explain, astronomically, astrologically or otherwise, the departure of the winged Mars from his place in the realms of space and his advent and all-prevailing influence in things mundane? The local papers today slinks to no less than three executives to which the majority of readers will be interested—two of them occurring right on our humble thoroughfares, and the other, between trained gladiators of the featherweight variety and to determine the championship of that breed, occurring in New York.

If called upon for an opinion we should say the latter was the most justifiable, or rather the least disgraceful, of the three. Two for various reasons people who didn't want to see it, didn't have to do so; it was for money and glory, not the result of sectarian anger or because of a trifling a matter as politics; and in it there was no known advantage of age, height, weight, preparation and general fitness for pummeling. Hence, while one of the trainers was white and one was dark and both were ebony, no agreeable people of both colors were able to keep from being shocked, by keeping away, and of even the rough variety we are informed that the attendance was disappointing.

Perhaps the note to Governor Waldron's office yesterday may have been deemed a fitting rejoinder to the greater event of Coney Island last night. The contestants, however, gave a poor account of themselves. Though suffering in comparative both are which for the thousand different reasons, courage and fighting power. The Piper was consequently altogether unusual. Anyhow, there it is.

The other scene was on the sidewalk with along towards evening. As in the other case, both participants are which is a fair probority to count as midweights, and there is no great difference in their strength, age or status. Even was not one black, and it was short and stocky. Hence it was longer the contest would have lasted. As it was, the interest was not any appreciable.

If we must prize fighting, therefore, we are of opinion it would be the best in the United States if it were. We report the tendency to give the pollice (the thumb to the ear) the ascension is evidence of that sort of majority sufficiently to bring it into the power government. As to the best instrument on the pollice were concerned, not a person, which is known as any injury. We feel bound to say, however, that we had the pleasure of meeting one of the most amiable people we ever met, and we feel that the Governor is wrong in attempting to interfere with the natural tendency of the people to more powerful or physically able than we other. It is wrong, and the most strange and the right of the case are all on this side. Whenever the side of the one who is weak or distress is right. It is something at times to have to pay up with unmitigated health or abuse, but not nearly so degrading as to descend to the aggressor's level by engaging with him in fistcuffs or otherwise debasing the human form and casting. Finally, if fist fighting must be done, and it is to be a feature of the present political campaign, let the candidate aspirants go into private training so as to make it interesting, above all things let them do their fighting in retirement, away from the sight or sound of gentlemen and ladies and children.

THE LION'S MOUTH.

In the olden days of Venice when all law and administration were centered in the hands of a few men, a huge graven lion constant with jaws ajar was kept in a public place for the convenience of those wishing to make criminal charges against others, also that the star chamber tribunal might not have to be personally confronted by the public. A charge generally accomplished all that the one who made it wished—the body of the "suspect" was likely seen floating in one of the lagoon streets next day if it was ever seen again at all. The world at large, even the Venetian portion of it, has in some one-sided way outgrown such a terrible condition of things, but here and there we have a lingering trace of the old disposition, so much so that accusing a person of anything at once places him on the defensive and sometimes subjects him to punishment, guilty or innocent, and the work of reform must not stop till this abuse is adequately dealt with.

In this Territory, for example, so far ahead of other commonwealths in most moral respects as it undoubtedly is, there are if not now within the walls of the penitentiary, at least very frequently confined in the criminal company of convicted felons in various grades, men who in contemplation of law have committed no offense, not having been convicted of any, and witnesses accused of nothing have also been there. It would seem to be only necessary, therefore, for one who was malignant enough to see such punishment for another, to make a charge at a time and under circumstances which cast a suspicion upon the victim, and in the event of his inability to explain or secure a bond he is hustled off to the place designed by law for convicted criminals, not even the grand jury intervening. Sometimes, after some months' punishment, it is shown that there is no case against him, and with a life darkened by reason of imprisonment and a mind embittered by stern injustice, he goes forth an innocent but punished man with no redress attainable and little hope for the future!

There can be no question about the propriety of holding men under suspicious circumstances until their cases can be investigated, and sometimes it is necessary to hold witnesses too; but let us delay no longer than we have to the preparation of a place for their detention where, till themselves proved guilty, they will not be the enforced companions of the guilty. The Reform school was a step in the right direction, it is now time for another; then let us keep on and as soon as even appears begin the work of overcoming them until there shall come day or none remaining. Above all let us minimize if we cannot prevent the work of the miscreants and malicious among men who make of the law's machinery a means for the gratification of personal resentment.

ANOTHER QUESTION.

The NEWS is asked another question regarding registration and takes pleasure in answering, since it is quite likely the information will be of benefit to others as well as the questioner. A young man who is 21 years and 11 months old and who will therefore be old enough to vote at the coming election, wants to know if he can register upon that showing being made, if not, he says, is not the law a little more artificial and inflexible than comprehensive and just?

We do not aim to engage in a discussion as to the justness or expediency of the law, but present facts being merely to show it as it is and to advise all to observe strictly. As any legal for registration must, among other qualifications, be not less than 21 years of age, and have resided in the Territory six months and in the precinct thirty days next preceding his application. Consequently the young man can neither register nor vote this date.

THE PROPER.

The Boston military [illegible] equipped, in point of [illegible] to any other European [illegible] part here. If the Guards is to be a [illegible] with care and [illegible] [illegible] and [illegible] [illegible] The parent to be [illegible] and [illegible] with them a property in [illegible] the left the [illegible] [illegible] [illegible]