

tively brief period of years. There are besides many isolated localities along the railroads as far east as Madison, Wis., west to Denver, Colo., and south to the southern border of Nebraska where the plants have been introduced.

Coming to the discussion of a remedy, the report points out that while, as above stated, the plant is annual and the seed short-lived, and that the conquest of the enemy should therefore be comparatively easy, it is essential that any measure to be effective must invoke concerted action throughout all the infested area. Sheep are very fond of the Russian thistle until it becomes too coarse and weedy. By pasturing on the young plants they may be kept down and the only known quality of the plant utilized. All the remedies given, the report says, are directed to destroy the plants before they produce seed, and these are the only remedies, so far as known, which are effectual of which there should be any need, except care in cleaning seed. It has been suggested that each farmer whose land is not fenced make a temporary fence by planting a double row of sunflowers about his farm each season. The cost would be light, and the fence thus made would doubtless aid very much in the fight, unless the sunflowers so abundantly produced should become troublesome weeds. The building of wire fences to stop the rolling plants is a remedy strongly advocated by some. Under no condition whatever should the cheaper grade of seeds be sown without recleaning.

There is much more in the report that is worthy of study and remembrance; but experiments and examinations are continually going on, and the importance of the subject gives promise that later information will be imparted in the near future.

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 600 churches, owned by the various denominations, with a total seating capacity of 325,000, and the average attendance at all religious gatherings is given as 900,000 of a total population of 1,800,000. Of these churches goers the Catholics are most numerous. The Presbyterians, Methodists and Baptists are not so well represented numerically but form nevertheless considerable bodies of worshippers. The Jews congregate in 46 synagogues in the city.

The cost of the various places of worship aggregate \$80,000,000. The assessed value of the marble cathedral, the most important of the Catholic churches in town is \$3,000,000. Trinity church is valued at \$4,000,000. Grace church is valued at \$350,000, the Jew-

ish temple Emanu-El on Fifth avenue and Forty-third street is valued at \$400,000. The Jewish temple Beth-El on Fifth avenue and Seventy-sixth street is valued at \$400,000. The new Episcopal cathedral of St. John the Divine will cost \$1,500,000, it is computed.

There are no less than eighty-seven churches owned by the Catholic population amounting to 500,000 souls. Of these three are held by the Jesuit order; two belong to the Franciscans, two to the Capucins, one to the Carmelites, one to the Paulists and one to the Dominicans. The German Catholics own ten churches, the Italians two; one is Bohemian, one French, one Hungarian, one French Canadian and one Polish. The colored Catholics own one church.

New York City is a fair instance of the gigantic efforts of the church people to "hold the fort" in every great center of population throughout the Christian world. That their success is generally speaking so inadequate when compared to the machinery employed is due partly to the lack of unity among the Christian professors and partly to the suspicion, too well founded perhaps in many cases, that religion is exhibited more for purposes of effect than for any practical purposes, really useful to the toiling masses of the people. Christ was eminently the friend of the poor. His mission was to save that which was "lost" in every sense of the word. Is the same true about His many professed followers in this age who fill the pews of the elegant churches and listen to the well paid orators who occupy the gilded pulpits? When Christianity was first preached it was a power because attended by the manifestations of the Supreme presence and resting on Divine authority. Then at the efforts of one man sometimes thousands were moved to repentance and became new beings. Now the united efforts of thousands often leave no appreciable impression. Why will people persist in refusing to acknowledge the fact and to seek a remedy in the true Gospel of our Redeemer?

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 Utes 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 Utes for a number of years, and who negotiated the treaty by which they were located on their present reservation, says: "I wonder that those Indians are as 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 breaking 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 Navajos' 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 papposes will remain home at nights 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. Regarding these Navajos 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 north 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 as a rule peaceable, frugal and industrious, and possess many of the characteristics that go to make up good citizens. They do not live by begging, stealing nor hunting, but till the ground and raise a variety of products. They also have large flocks of sheep and an abundance of horses and mules. Their wool and the blankets they manufacture quite extensively find a ready sale, and furnish them with those supplies which they cannot produce, so that they are a very thrifty and prosperous people, and a poor Navajo, like a poor Jew, is an isolated 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 inclination 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 one reason for the friendliness of the people of Utah towards the red men. They realize that under proper treatment and influence the native race may be developed into good and active citizens in a civilized government.