

## SALT LAKE STAKE CONFERENCE.

The Semi-annual Conference of the Salt Lake Stake of Zion will convene in the Assembly Hall, Salt Lake City, on Saturday, September 3rd, 1892. Meetings will be held as follows: Saturday at 10 a. m. and 2 p. m., and Sunday at 10 a. m., 2 p. m., and 7:30 p. m.

A general attendance of the Priesthood and people is desired.

The Stake organizations of the Relief Societies, Sabbath Schools, Young Men's and Young Ladies' Mutual Improvement Associations, and the Primary organizations are requested to have their reports ready in time for the Conference.

ANGUS M. CANNON,

JOSEPH E. TAYLOR,

CHARLES W. PENROSE,

Stake Presidency.

## ANOTHER SAMPLE SALT LAKE DISPATCH.

It is about time that a romantic bubble which has been going the rounds of the press should be punctured with the pin-point of fact. A Salt Lake dispatch was sent to New York about three weeks ago announcing that Slade, the Maori pugilist—described as the "heavy weight rival of Sullivan"—had stolen a "Mormon" Bishop's daughter and run away with her. The Bishop's name was said to be Sweezy, and the locality quite close to the alleged scene of another bogus story—probably hatched in the same brain—the infamous Bishop West fiction.

The girl was painted as a lovely young creature who had "all the young members of the Mormon Church within a circuit of 500 miles at her feet." The usual particulars of an irate father and a weeping damsel "locked in an upper room," were given, and also the sequel of an eloping daughter, a race for the Justice's house, the triumph of the eloping pair, and the baffled rage of the pursuing father—"the Bishop and all his clan." To this stuff was given the added interest of making all the parties "Mormons" but the Maori.

Well, the story was made out of whole cloth, and the numerous country papers which have copied it from the New York daily that was first fooled into publishing it, have simply repeated a lot of nonsense that any well-edited journal ought to have detected as false when received. The retired pugilist, who is pretty well known in these parts, was quietly married about the time the lightning liar of Salt Lake sent his dispatch to New York, and the wedding was announced in Salt Lake papers.

This is the truth; it lets the gas out of the bubble which has amused the public at supposed "Mormon" expense, and it shows how unreliable is anything that is sent over the wires to the East as news from "the seat of Mormondom."

## A FEW WOAKS TO FARMERS.

THE time is at hand when farmers will be in a rush to get rid of their grain. If the price is low they will be more likely to run it into market than if it is high. That is strange but it is true. Every country store keeper knows that when the price of grain is down the market is glutted, and that when it takes a rise the average farmer will hold on to his produce, expecting a still higher price until it declines, when he will be in such a hurry to get rid of it that he helps to lower the figure.

We are aware of the needs of most of our country cousins. The family requires shoes and clothing. Debts have accumulated that must be met at harvest time. Winter supplies have to be laid in, and there are lots of calls for means that can only come from the crops that are now getting ready for market. All right. Pay your debts, farmers, and then hold on to your remaining grain if you can. Don't buy anything more than you need now. Keep what you have until it will bring a fair return for your labor. It is better to sell your grain in the spring than in the fall. Try and meet fall needs with fall work. Make it a point to get ahead a little instead of all the time making up for the past. Working with a "dead horse" will always keep you poor.

Brains must go with muscle when men want to make headway. Think before you sell. Supply needs but don't pander to mere wants. Endeavor to be "forehanded." Wheat in the granary is almost like money in pocket. When it is gone, debt is the next thing to confront you. Debt means bondage, and that means more excessive toil.

Friends, endeavor to become independent. You cannot achieve full freedom until you can get ahead of your expenditure. Keep some grain in the bin, and if possible some cash in the bank, and use your thinkers as well as your hands. Hold on to your produce, if possible, when the market is low, and keep your eyes open for a rainy day. These are simple suggestions, but there is prosperity in them for the farmer.

## APPROXIMATE NUMERICAL EQUALITY OF THE SEXES.

CENSUS bulletin 201 gives the relative proportions of females to males, of foreign born to native born people, and of colored to white, as shown at the last three decennial censuses.

The whole number of males in the United States in 1890 was 32,067,580 and the whole number of females 30,554,370. For the United States as a whole, therefore, there were for every 100,000 males 95,230 females in 1890. In 1880 there were 96,544 females to every 100,000 males, while in 1870 there were 97,801 females to every 100,000 males. The females exceeded the males in 1890 to a greater extent than 5 per cent. in the District of Columbia, Massachusetts and Rhode Islands.

In the District of Columbia the population of females to males in 1890 was 110,242 to 100,000, and in 1880, 112,525 to 100,000. Massachusetts had in 1890, 105,840 females to 100,000 males,

and in 1880 107,712 females to 100,000 males. Rhode Island had in 1890 105,628 females to 100,000 males, and in 1880 107,871 females to 100,000 males.

In 1880 the whole number of States and Territories in which females exceeded the males was 17, and in 1890 only 11. The females exceeded the males by five per cent. in 1890 in the District of Columbia, Massachusetts and Rhode Island; by 2.5 per cent. in North Carolina, Maryland, Connecticut, New Hampshire, New York, South Carolina, and New Jersey.

The males exceeded the females by .95 per cent. in 1890 in Louisiana, Alabama, Georgia, Maine, Mississippi, Tennessee, Ohio, Pennsylvania, Kentucky, Delaware, Vermont, Indiana, and West Virginia; by .90 per cent. in Illinois, Florida, Missouri, Wisconsin, Arkansas, Iowa, Michigan, and Texas; by .80 per cent. in Kansas, Minnesota, New Mexico, Nebraska, and South Dakota; by from .50 to .80 per cent. in North Dakota, Oklahoma, California, Idaho, Arizona, Washington, Nevada, Wyoming, and Montana.

## THE TENNESSEE SITUATION.

REPORTS from Tennessee indicate that the labor trouble in that State is not improving. The numbers of hostile miners are being increased, so it is stated, by re-inforcements from Kentucky. Their forces are said to aggregate nearly 20,000 men, determined fellows, well armed and familiar with the surrounding country. It is doubted now that all the troops within the State would prove a match for them, especially as their recent successes must have increased confidence in their own powers to cope with forces opposed to them. As a consequence of the gravity of the situation, Governor Buchanan is being urged to apply to the President for Federal assistance. Should he do so, Tennessee will make the third State to invoke Federal assistance for the purpose of quelling popular revolts within a period of a few weeks.

## WALKING BY FAITH.

In this age of skepticism anything that tends to cultivate faith is valuable. The drift of the modern intellectual stream is towards incredulity, which is destructive of that spirituality that is essential to the higher life. The following, which appears in the *Christian Standard*, leads in the right direction so we give it place in our column:

"Faith is that faculty by which we see the invisible. Behind phenomena stands force. Although invisible, we not only believe that it is, but find it to be a rewarder of those who diligently seek it and reverently seek its aid. In the higher ranges of progress men walk more and more by faith and less and less by sight. By faith we are enjoying more and more the ministry of the mysterious, the use of the unseen. We are finding that sense-perception is the only vestibule of inquiry and knowledge; that to stop with the objects of sense—to be materialists—is to halt upon the threshold of the universe; to be always children in