DESERET EVENING NEWS.

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GRADUATED LAND TAX.

The pinching of the government income, together with the slow but surely narrowing in of the resources of the taxpaying classes, have set a great many speculative brains at work on the question of national revenue. Henry George was early in the field with his proposal to exempt every form of property from taxation except land. By this he hoped to compass two of the most important achievements of modern public economy. The first was to secure a reliable and permanent source of revenue; the second, to accomplish in fact, by indirect and unobjectionable means, what Herbert Spencer propounded in a rather vague theory; namely, the vesting of all land titles in the nation instead of the citizen, thus wiping out forever the practice of either hoarding or speculating in land.

Another revenue scheme which received a considerable impetus from the Butler campaign and which is now sharing public attention with the single tax theory, is known as the graduated income tax. By this nothing is to be subject to tax but income, and the rate per centum of tax is to be graduated from nothing in the case of the workingman's income up to an extreme rate in the case of the millionaire. The hope of this scheme is that it will wipe out million dollar incomes as effectually as the land tax would wipe out the million acre farms.

Now comes forward a scheme which is clearly an attempt to combine the practicable features of both the single tax and the income tax ideas. It is in substance to levy a graduated tax on land, by which small farms will be exempted and large holdings will be assessed at a regularly increased rate. It goes almost without saying that the principle involved in this proposition will appeal to a great many people who would reject the others as altogether impracticable. The injustice of permitting wealthy corporations, and in many cases foreigners who have never set foot upon American soil, to hold vast tracts of productive land for purely speculative purposes, while whole communities of industrious citizens are being inducted about with nothing to eat and nothing to do, has been apparent for a long time. But there has never before appeared any remedy for the evil short of a revolution. Without formally endorsing this graduated land tax proposition we do not hesitate to say that it is something upon which thinkers can bestow a little attention with good chances of profit.

THE COLORADO UTE REMOVAL.

In another column we publish a communication from the San Juan country, in which much superfluous sarcasm and contribution is indulged in as to an interview in this paper some time ago with Judge F. A. Hammond regarding the removal of the Colorado Utes to that county. We should have thought more of the framers of the letter if they had defined their real names attached to it, but since this was not their wish, we feel called upon to excoriate Judge Hammond from some of their imputations. If anything in his interview as reported is there adduced can be construed as indicating that the people of San Juan waste on wheels waiting for Uncle Sam to come and give them a few dollars for their improvements," the fault is ours, not his, he never said or intimated anything of the kind. Nor, on a careful perusal of the interview, can we admit that we published anything to justify such a criticism. Judge Hammond has been for months and emphatic an opponent of the Indian removal to be affected by any detractors of this kind. In more than one lengthy conversation with the author of this paper he positively held to the view that the proposed removal would be a grave injustice, and that the present uncertainty was no less an injustice. But if, in the final analysis, the worst should come to the worst, he expected to the Utes would find the people to come of for the sudden single determination for their improvements and right. We assume that even the writers of the present letter will agree that the existing uncertainty is a state bad a little if any less exasperating than the prospect of the Indians regarding and if they do not fulfil question payment from the government, but any exchange of their actual but only temporary rights for others which are permanent, are better than nothing at all, we may against their plack but shall have to answer their judgment.

The position of the News and, as we believe, of Judge Hammond, on this question is rational, and it is this: First—It will be a grave wrong to an land by Congressional enactment a lot of Indians now undisturbed in an adjacent state, upon the lands where a young community in this Territory have for years been successfully trying to make homes. Second—it is a crying shame that such community, having entered upon the lands in good faith and at the expense of great labor and means made valuable improvements, should be informed that the lands are withdrawn from entry and title to them may not be established. Third—from both of these two wrongs, the second of which is actual and the first of which is imminent, it is not improper nor impolitic nor unreasonable to look to other directors for relief, and this relief we have hinted at as possible from two sources: (a) an appropriation from the government in payment of the improvements already made when the lands were still subject to entry; and (b) other lands in a favorable location from which the restless home-hunter or speculator has until now been barred, and where, in consequence, those his settlers can have a chance to get a reliable claim.

Finally, if we have heretofore misquoted Judge Hammond, or now misquote him, our columns are open to him—either to criticise us or answer those who anonymously criticise him.

DUTY TO CHILDREN.

The sacred obligations of parents among the Latter-day Saints to properly training and educating their children is frequently and earnestly sought to be impressed upon the whole people. It is a principle to which the attention of the Saints in every age has been specially directed. Speaking of Abraham and the blessing he received in the promise that in him should all nations of the earth be blessed, the Lord said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Through his integrity Abraham gained the grand distinction of Father of the Faithful. He not only sought to conform personally to Gospel laws and ordinances, but comprehended his duty to the extent that he commanded his children and his household to walk in the way of the Lord, and so far as he was able to lead them therein he did so.

The Savior said to the Jews, "If ye were the children of Abraham, ye would do the works of Abraham." They were literal descendants of the Patriarch according to the flesh, but that was not sufficient to enable them to enter into birthright to the blessings, spiritual and temporal, that were conferred upon their great progenitor. The Lord proved them with another test, which reached to the fact as to whether or not they had, by a departure from the Patriarch's example of obedience to God, forfeited their birthright. This test of their works judged each person on his individual merits.

When the Gospel was carried to the Gentile nations the same rule was applied to them. If they could do the works of Abraham, they could become heirs to the promise made to him. Those who hear the Gospel in this dispensation are in a similar situation. If they obey the Gospel they are numbered with the seed of the Father of the Faithful. It is not enough for them to run well for a season and then fall away. The Patriarch sets no such example; his work was not partially done; he stood at faithfulness to all the laws of God and maintained to the end his efforts to accomplish that object.

As seen in the quotation from the Scriptures, one feature of the works of Abraham which the Almighty specially commended was that he commanded those under his control in the way of the Lord. All who have a standing among the Saints, and especially parents, will do well to bear this in mind, for it conveys a lesson of importance. In this dispensation the Almighty has by direct revelation called the attention of the Saints to the special obligation resting upon them to teach their children to understand the doctrine of faith in Christ, repentance, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old. Little children are to be instructed to trust in the Lord Jesus for their salvation, to repent and avoid evil, and to understand that at the age of eight years they are entitled to and should receive the ordinances which give them membership in the Church.

The feeling of a child's conscience is a responsibility that cannot be evaded by parents without bringing condemnation. The Lord says His servants in all nations to preach the everlasting Gospel—the only means of salvation in the kingdom of heaven—and they are commanded to "warn diligently and spare not." If that time cannot in any be meant of the book of life pertaining the Saints are commanded of "every one warn his neighbor," that no sin of omission may be laid at their door. The law using that particular with respect to the world, how can parents in Israel justly themselves for failure to teach their own flesh and blood in the law and admonition of the Lord, for neglecting to instruct their own offspring, over whom they have entire control, in the principles that are essential to salvation? The Lord has declared that where the parental duty in this regard is not performed, the sin is "upon the head of the parents." If through omission to bring the first principles of the Gospel to the attention of their children, parents are the cause of their offspring taking the downward road, what judgment must be passed upon them by a just Judge?

The word of the Lord to the Saints is that "their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands." It is as necessary for a child who has reached the age of eight years to be "born of the water and of the Spirit" as it is for a person who has attained majority. And if parents do not see that their children are properly instructed and that the ordinances are administered when the way is open therefor, they become the means of keeping their offspring outside the Church; they are barriers to the progress of the children in the path of life eternal, and are standing in the way of their admission to the kingdom of heaven instead of doing their duty by leading them in at the door.

Some people argue that they would rather leave their children till they grow old enough to judge for themselves of the truth and power of the Gospel. Doubtless there are some people who prefer to disobey rather than obey the commands of the Lord, but the fact of their preference in that particular line does not make the wrong anything but wrong. These same people would probably think it a very foolish thing to refrain from giving their children the benefit of parental care and experience in temporal matters; and so it would be—less so rather only than to neglect to give them proper care and guidance in things that relate to their spiritual and eternal welfare.

Children of members of the Church have the right to receive these Gospel ordinances. But what right has a person who professes to be a friend to deprive, intentionally or by carelessness, a child of the precious boon of divine choosing from either of the priceless gift that is conferred by the laying on of the hands at the time of confirmation in the Church? None whatever, and those who do so commit a grievous error. Children at eight years become accountable before the Lord for their actions; they are objects of assault by the adversary, and unless possessed are liable to be led into temptation. What would we think of persons who deliberately left poisonous food within the reach of those who knew nothing of its injurious nature? They would be regarded as deserving of severe punishment for thus endangering life. Then what must be said of those who imperil both body and soul of the comparatively helpless ones entrusted to their care, by leaving them in the bondage of sin and exposing them to the influences of evil, without even an opportunity to obtain that spiritual nourishment that is essential to their protection and development?

It may be that there are few, if indeed there are any, among the Saints who are responsible, by neglect to have the proper ordinances attended to at the proper time, for their children not being numbered in the fold of Christ. But it is a situation against which every parent should be warned by being instructed thoroughly in the Gospel requirements. The principle of the proper and necessary training of children cannot be too deeply and forcibly impressed upon the minds of the Saints. It is the duty of the Teacher to "see that there is no iniquity in the Church," and there is a measure of iniquity if a child is sinned against or that by which neglect it is excluded from the sacred rights associated with membership in the Church. It is the duty also of other instructors to warn against this evil. And there probably are no parents entitled to fellowship with the Saints, who, when they realize their obligation to their children in this respect, would desire to do otherwise than follow the example of Father Abraham in directing his household in "the way of the Lord."

CORRESPONDENCE SCHOOLS.

The establishment of correspondence schools in leading educational centers in the country is giving a successful experiment in their general results, judging by the reports received from students who have taken a course therein. Utah has quite a number of representatives among the business and working classes who have required a training from such institutions in branches that are not taught in schools in the locality where the students live.

Of course it will not be possible for these correspondence schools to be as thoroughly practical in their training as is the case in a university. To the latter institution has the advantage of costly and well arranged apparatus which he cannot from the other way, and thus the potential excellence in the school room of university is superior to any mere facilities of imported apparatus. And to young men who live in towns where there are no advanced schools and who cannot afford the time from home but to go to the city and attend a university, the correspondence school is a great and very efficient tool.

The method in which these instructions are carried may be illustrated by a brief outline of proceedings in a school of mechanics for instance. Such an institution is intended to give the wants of machinists, mechanics, engineers and others interested in mechanical pursuits who cannot attend regular technical schools. It teaches mechanical drawing and the theory of mechanics by correspondence. The branches are arithmetic, algebra, geometry, trigonometry, elementary mechanics, hydromechanics, pneumatics, heat, mechanical drawing, steam and steam engine, strength of materials, applied mechanics and the other elements of a complete mechanical engineering education.

The student who has a fair understanding of the English language can take up the course. In place of the text-books of the regular schools, which, however, are a valuable adjunct for study, he receives carefully prepared and liberally illustrated instruction papers and mechanical drawing plates covering the subjects entered in the course. These are accompanied by question papers on the subjects treated of and problems based on the principles explained. The student studies the first instruction paper and writes the answers to the questions and problems on the accompanying question paper, and when his work is ready for the school. There it is examined by competent instructors, and if errors have been made the necessary help is given, and it is returned to be done over until a thorough knowledge of the subject is gained by the student. Then he goes on to the next paper, and so on till the course is completed.

Such a method of instruction necessarily extends over a long period—longer than if the course was taken in a regular school. But it has advantages for men who are unable to leave work but who are desirous of improving themselves by the acquirement of useful information. Where this is not attainable in the locality the correspondence school supplies the deficiency and thus opens the way to higher attainments and a greater sphere of usefulness.

LETTER FROM CYRUS H. FIELD, JR.

9 EAST 19 STREET,
NEW YORK, Nov. 9, 1891.

Several times late Winter I have suffered from severe colds coming to me. Each time I have applied Allcock's Porous Plasters, and in every instance I have been quickly relieved by applying one across my chest and one on my back. My friends, through my service have tried the experiment and also found it most successful. I feel that I can recommend them most highly to any one who may see fit to try them. CYRUS W. FIELD, JR.

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