

return to their primitive knitting and other domestic industries, as President Joseph F. Smith put it at the last October conference, for I find our Territory in the same category as the states of the Union. I concluded the other day to satisfy my inquisitiveness by obtaining the status (from McIntyre Bros., Mr. Richard Hayes, and the Later threshing company who had done the threshing in Harrisville, which now comprises Harrisville and Farr West precincts, which I had done since 1887, omitting only 1892). The following are the results:

	Wheat Bus	Oats Bus	Barley Bus	Rye Bus	Total
1887	12,743	5445	938		18,128
1888	13,912	6380	449		20,741
1889	12,883	3594	56		16,533
1890	11,555	3147	355	107	15,372
1891	10,565	6223	499	8	17,295
1892	om't'd				
1893	8,743	3764	386	200	13,093

From the above the reader will note the great falling off since 1888. This is not attributed to a less population, for the school census develops an increase in mouths to be supplied. Nor can it be imputed to a less area of cultivation. It must be ascribed to a sluggishness of our emulations.

I have a recollection of helping Daniel Carn, of Sugar House ward, Salt Lake county, in 1864, 5 and 6, to thresh out an average of sixty bushels of grain to the acre. Also Wm. Staker and the Woodruff farms of the same place were noted for their prodigious crops.

It was no uncommon thing for the Harrisville pioneer, the late much respected Martin H. Harris, to raise from forty-five to fifty bushels of grain to the acre. But take the farms of today and I question whether they return half their former yields. This is a fact so far as farms here are concerned. Those veterans that had such good yields did not confine themselves to any ten hours a day; in irrigation times they often put in twenty-four-hour shifts. Viewing their career, we must conclude that fortune is on the side of the industrious, as the winds and waves are on the side of the best navigator. Perseverance, and up like a lark in the morning, is what carries the laurels in a farm life, and catches the early worm. As Father Carn told me: "Up early in the morning, say your prayers, and pay your tithing—that is the secret of raising good crops in our mountain home."

No wonder President B. Young put up the Beehive as a symbol of industry! No wonder the same great pioneer advised the Relief Societies to store up wheat! For if the present falling off continues the states of the Union which now furnish fully 75 per cent of the nation's exports from their farms, may have to depend on imports to save a bread riot; in which event, when the supplies may hang on a single thread, they may look for another Joseph to step forth and save the nation from its threatened destruction. P. L.

#### STAR VALLEY STAKE CONFERENCE.

The sixth quarterly conference of the Star Valley Stake of Zion convened in the Afton ward meeting house on Feb. 10th and 11th, 1894.

After the usual opening exercises the

reports of the Bishops were asked for. The wards were all represented by the Bishops or their counsel, the reports being good, the Saints generally striving to live in accordance with the principles of the Gospel. The health of the people in this Stake is very good, with the exception of two or three small children, who are suffering from cold.

The instructions given by the speakers were of such a nature as to encourage the Saints to live their religion and do all in their power for the advancement of the work of God. The general authorities of the Church as well as those of the Stake were sustained by the Saints in conference.

Superintendent E. McLatchie gave an excellent account of the progress of the various Sunday schools of this Stake of Zion, which was gratifying to those connected with the watchcare of the youth of Zion.

Elder Geo. Osmond felt to encourage the Saints in all good works; rejoiced to see the work of God spreading throughout the land, also spoke on the order of the House of God.

The large meeting house of Afton was filled during Sunday and a general good spirit prevailed during the conference.

WM. H. KENNINGTON,  
Stake Clerk.

#### THE QUESTION OF TAXATION.

There is no question before the people today requiring deeper thought and meditation than the subject of taxation. Though it may not occupy the same space in the public press as does the tariff and other questions, yet it is widespread and on an under current is permeating the minds of the people throughout the land. The warfare has begun—it is useless to hide it—and unless a little more wisdom and the spirit of justice are injected into our legislative bodies, national, state and territorial, the result may shake the very foundations of the nation.

Taxation is the tyrant's rod—and that it can be wielded with despotic power even in a great Republic, we have ample proof. It is this that has made the landlord and tenantry of the old world, and is fast fastening its clutches on the homes of the poor in this land. Hon. Chauncey F. Black, in a speech at Ogden 8th of October, 1891, said: "The most terrible power ever given to any nation is that of taxation. When unjustly levied it becomes an unbearable burden. There is no authority bestowed to tax one individual or class to enrich another. But this wrong is inflicted all the time."

This is true. Wealth, with its millions in stock and bonds hidden from sight, can afford to have taxed what it has in sight, in order to absorb the homes of the poor, and then in turn make them pay tribute for the shelter over their heads, in perhaps what was once their own home. Wealth today locks up in its coffers the gold and the silver, the circulating medium—no money to be had; homes are sold, two years only to redeem them in; 18 per cent interest and all other costs to pay. or to avoid this, a heavy mortgage, and then soon follows the result—a foreclosure. When the home, or small farm is thus wrested from the aged or the

infirm or the man of large family depending on him, and no income, but for his labor on that bit of ground, or in order to meet the taxation the family suffers for the proper food to nourish them, or proper clothing to protect them from the cold. Such is oppression, and where taxation is oppression there is something radically wrong in government. In order to maintain our homes, I can see but little difference between a Missouri mob and the powers thus exercised by taxation.

Secretary Carlisle says he would tax "according to the ability to pay." The income principle is now before the nation. This seemingly is the only just measure. If I have surplus lands or income from any source other than the home alluded to, tax that income—10 per cent if need be instead of the 2 per cent now pending; 10 per cent of the increase is the great law of the Great Law-giver.

Now as to the present system—its consistency. A certain business block in this city rents for seven hundred and fifty per month, or nine thousand dollars per year. This is income. An aged party has a five-acre lot outside of the city. A farmer will give but sixty dollars for the lot per year. He rents it for that sum—such is the income. The taxes are sixty dollars and seventy cents—seventy cents more than the income. Will any one tell me that the taxes on the business block is nine thousand dollars, or exceeds the income on it? Here is another: An aged lady of eighty years, and forty years a widow, has five acres of land—no other income whatever; too feeble herself, she meets the iron clad board of equalization, presents the tax notice and her situation, through another; a glance at it and it is thrust back at her by the judge, saying: "Can't do anything for that—no one is poor owning such property as that. Sell it!" Such is the fact.

I am no lawyer, Mr. Editor, but at times have looked within the lids of that great law book, from which our Cokes and Blackstones, it is said, "have drawn their inspiration," and have come to this conclusion: That all law should be based upon justice, and when a law intentionally or otherwise comes in contact with that principle, it is better that the law should stand aside than that justice should be trampled upon; for there is a Supreme Court of all courts, where all wrongs must be righted—where even "mercy cannot cheat justice."

Then let the people speak out, and let them be heard. The fathers of our nation, in their inspiration, foresaw this day, and wisely established the rights of the people to give expression to their grievances.

A short time ago, through a test oath, certain parties were denied their right of franchise. They sued the framers of the oath for damages. The case went to the Supreme Court of the nation and was decided in their favor, with this exception: they must recover their damages from those who enforced the oath instead of the commissioners who framed it. I looked upon this as an unjust decision, but after more mature thought concluded it was sound. An unjust law, unenforced, can do no harm, and no law can compel me, against my will, as a court or juror, to enforce an unjust measure. The door,