

the value of \$2,000,000 while enjoying an income of \$5000, or indeed no income at all, a man if he is honest will be taxed just the same, according to his ownings. He might be called upon to pay \$6,500 or \$10,000 more than he makes into the public treasury. Between this man and the one with \$20,000,000 which might be in reality producing no more for mankind than his neighbor's \$2,000,000, but which is yielding to him sometimes half a million, a quarter of which is claimed for taxes, sometimes \$1,000,000, of which half is claimed, and sometimes \$2,000,000 of which all or a little more than all is claimed, which is the worst abused? But this has no point in the issue between the people of Ohio.

We know something about the progress of this scheme to make private income the basis upon which to raise a revenue and simultaneously to make the rich man shoulder the burden of it. The purposes of the project, while raising a revenue, are first to entirely exempt from taxation men whose incomes are simply a comfortable living; second, while making the large incomes of the country pay its expenses, to render impossible the numerous and rapidly increasing ten-thousand-a-day incomes whose corrupt influence in the courts and legislatures is threatening the peace of the nation.

The idea may be the dream of a visionary, but it is neither unrepugnant nor unjust. The only question is, can it be realized? Upon this point we would not venture an opinion. There is nothing appalling about it, or so very repugnant. The man who meets the public collector with an honest accounting of his earnings, would suffer nothing that could be construed into an indignity at the hands of a collector. The dishonest citizen under such a system might find some trouble just as the dishonest millionaires sometimes do now. But for their grievances no just man will mourn.

The cry of the present generation is that the poor men pay the most of the taxes because they have not the retained attorneys and other corrupting conveniences to help them to avoid just taxation. If under the income tax some or many should deal dishonestly with the collector, we fail to see that the thought under the circumstances should be particularly rightful.

Abington Baird, the man who faked Mrs. Langtry, is now charged with doing crooked work on a race course. He is a gentleman rider, and dislikes getting beaten, so he tries to win first by endeavor, then by buying his opponent.

FAMINE IN RUSSIA.

REPORTS from Russia state that a dreadful famine prevails in that country. A few days ago, in the province of Nizhnee-Novgorod the government was petitioned for a loan of \$5,000,000 to furnish the suffering people with seed and breadstuffs.

The London *Telegraph* says that since serfdom was first legalized by Gudonoff, hunger and famine had not been so intense and widespread as they are likely to become in 1891. Early frost, destructive hail and continued drought have ruined the crops. Black rye bread has risen in a few days one kopeck a pound. In less than twenty-four hours recently rye flour went up one ruble a quarter.

The Russian minister of finance has issued a report on the condition of the country. This report states that nearly all the central and western parts of Russia, and in a large part of southern Russia there is no prospect of a crop this harvest.

A Russian correspondent writing to his paper from Kastroma says he was met everywhere by men women and children looking haggard and wan, their faces fleshless and drawn and their eyes red. Their food is bread made of a mixture of oatmeal and tree bark. The misery suffered by them is intense.

The *Aedelya*, a Russian paper, says: "Among the indigent persons who received tickets for gratis dinners during the week were 146 noblemen and 76 ecclesiastics."

Another Russian paper says: "The Jews, too, are suffering acutely. The members of the Jewish colony of Rovnopol, in the government of Yekaterinoslay, are practically dying of hunger. The shifts to which the people are reduced are incredible. The newspapers contain advertisements from parents offering their children for sale. One such advertisement offers 'a little girl of 6 to be sold.' But the taxes are being collected with the rigor and regularity which has always characterized the Ministry of Finances. Those peasants who are unable to pay have their chattels—if they possess any—distrainted."

SOME "CHANGED CONDITIONS."

"CHANGED conditions" is something that "Liberalism" will not acknowledge as having occurred in Utah. Well, the conditions will be so changed in a short time that there will be no such thing as "Liberalism" to obstruct the progress of affairs and hinder the further changes that must come in the "conditions" in Utah.

But there is one change which has taken place in the process of the years that is discernible in "Liberalism" itself. Here is the "Liberal" organ lauding the Pioneers, advocating the celebration of Pioneers' Day, and admitting that the

brave band of devotees who came into this valley on the 24th of July, 1847, did something worthy of note and "consecrated this land to civilization."

This is a change indeed. It is not long since the same "Liberal" organ blackguarded the "Mormons" for celebrating the day, intimated that they thought more of it than the "glorious fourth," and that therefore they were "disloyal," denied that they found this place a desert, declared that they came here to get away from civilization and establish barbarism, and repeated again and again the falsehood of a limb of the law who claimed that he came here before the "Mormons" did, and rode horseback through grass so tall that the dew on it wetted his moccasins. The truth was he didn't come into this Territory at all, but his untruth suited *Tribune* purposes, and so it was told and retold with a "Liberal" relish that is characteristic of the tribe.

"Changed conditions" indeed! When the Salt Lake *Tribune* can change so as to say good words of the Pioneers and their work, and "go back" on its petty libels and mean misrepresentations of nearly two decades, there is hope for further changes in the right direction.

"Our friends the Mormons" is good, particularly from one who declares that the chief purpose he has in view is to deprive them of the ballot and make political serfs of them. "Honor to the men" and "honor to the day" heretofore the objects of ridicule and slander, are indeed "changed conditions."

We suggest, in all kindness and candor, that perhaps after all there are other conditions that have changed notwithstanding the reluctance of the *Tribune* editor to admit the fact. If he would look for them in the same spirit in which he has come to view the work of the Pioneers of '47, we are sure that he would find them, and the discovery might be of great benefit to all parties concerned.

JOURNALISTIC HONESTY.

"LIBERALISM" is so liberal that it not only endeavors to deprive people of the elective franchise who do not believe according to its dictum, but assumes to dogmatize as to what they believe. It is so liberal that it will not permit the "Mormons" to be the judges or exponents of their own belief, but asserts that they believe certain things which they repudiate, and then calls them liars for stating the facts. That is the course pursued by the organ