

proportions until at the end of six or eight years the entire tax is raised from real estate.

This is no untried experiment. The legislative assembly of the northwest territories of Canada some time ago passed the following ordinance: "For the purpose of assessment, real property shall include lands, buildings and improvements thereon, but the value of the land only shall be assessed. All buildings and improvements on real estate, stocks of merchandise, machinery, mechanic's tools and all personal property shall be exempted from taxation."

This ordinance is made optional by the following clause; "The adoption of this ordinance by any municipality shall be optional, which must be decided by a two-thirds' majority of the members of the council, or upon receipt of a petition signed by one-half of the resident rate-payers of the municipality, the county shall adopt and carry into effect the provisions of this ordinance."

Under this provision there is no danger of a system of taxation being adopted which is repugnant to a majority of the tax-payers. The city of Regina has adopted this system with very good results.

A bill adopted in Manitoba in 1890 is as follows: "All lands in rural municipal counties improved for farming or gardening purposes shall be assessed at the same value as such lands would be assessed if unimproved."

This encourages the actual farmer while it discourages the speculator in farming lands. It is the actual farmer who should be lightened of the burdens of taxation, and the speculator who should be made to pay a larger proportion. The effect of such a system of taxation is to discourage land speculation and encourage the making of improvements, the production of wealth and the employment of labor.

Suppose every front foot of Main street from First to Second South were taxed at the same rate independent of what kind of building was on it—would it not tend to encourage the erection of better buildings? Since his tax would not be increased if a fine block was put on the land, would not the owner of a one-story shack decide that it was more profitable to put up a better building? In this way the man who is holding lots in idleness, waiting for his neighbors to put up buildings and increase the value of his land, would not be able to reap the reward of other men's toil. He would use his land or dispose of it to someone who would. Apply the same argument to coal and other mineral lands, to agricultural and forest lands, and imagine, if you can, what an immense stimulus it would give to production; how it would open up new opportunities for capital and labor; how it would check the unproductive investment of capital in land for speculative purposes! It would be like the opening up of a new continent.

We have unused resources in this country that would easily support a population of 50,000,000; but so long as so much is held in idleness for speculative purposes—so long as capital and labor cannot use them except on payment of a tribute that makes their use unprofitable, or leaves only a small margin of profit—

thousands of laborers will search in vain for work and capital will remain idle.

The reform is easy of application, will work no injustice to anyone, and a growing number of people are looking to it as the most promising solution of the labor question.

N. B. DRESSER.

September 13, 1894.

THE NOMINATIVE FRANCHISE.

As the time for the Constitutional convention—at least for the election of delegates to that body—draws near, more and more interest is being taken, and should be, in all that pertains to a correct plan of government and the preservation of the rights of the people. As a suggestion that is not unworthy of a moment's thought in this connection, the News is constrained to publish the following, which was presented to the Legislature many years ago, endorsed at that time by 360 citizens, and has since been brought before almost every Territorial Assembly by Mr. Sidney Hudson of this city:

MEMORIAL

For a Law to Guard the Sanctity of the Nominative Franchise.

To the Honorable Legislative Assembly of the Territory of Utah, Greeting:

We, your petitioners, respectfully represent that there is no law, within our knowledge, that defines either how, when, or where to commence political representation, and, consequently, we, as individuals, and the people as communities, find ourselves at each recurring election unprepared and unable to make necessary governmental nominations on the basis of individual representation.

Therefore, to make it possible for all citizens to meet with their peers at a fixed time and place, to select governing deputies by a majority vote of all citizens they are to represent, we respectfully request your honorable body to establish by law regular annual nominating conventions in each school district in the Territory, (where minority as well as majority representation will operate naturally) for the election of school officers; also for the appointment of primary deputies to annual precinct conventions for the election of precinct officers; also for the appointment from their own body deputies to county conventions, and so on, repeating the process through a succession of annual fixed conventions, until the whole Territory is completely organized on the basic principle of individual and personally selected representation (furnishing revenue for governmental expenses by a tax on clear yearly incomes); so that every citizen can independently take hold of the helm of government and through general counsel and well directed effort retrieve the effects of former neglect, and proceed to organize a protective government for the safety and support of the whole population. And thus a policy will be inaugurated to save the liberty of the citizen and the constitution from otherwise certain destruction.

And in amity bound by mutual interest, we will be obliged for favorable action.

SALT LAKE CITY, Jan. 23, 1874.

ST. GEORGE STAKE CONFERENCE.

The quarterly conference of the St. George Stake was held in St. George on September 9th and 10th, 1894, President Daniel D. McArthur presid-

ing. Elder F. M. Lyman, of the Council of the Apostles, was in attendance, also Elder John D. T. McAllister, president of the Manti Temple, Elder Jesse W. Crosby Jr., president of the Panguitch Stake, and Dr. Joseph M. Tanner.

Saturday, the 8th inst., was spent in High Council, High Priests' and Stake Priesthood meetings. The Relief Society also held its quarterly Stake meeting.

On Sunday morning the regular conference began its sessions, two of which were held that day and two on Monday. On Sunday evening, the 9th, the Mutual Improvement Associations and Sabbath schools held their conjoint quarterly meeting and were highly entertained by a brilliant address delivered by Dr. Tanner. Subject: "Constitutions."

At our Stake conference in addition to the usual reports and copious instructions on spiritual and temporal duties, Elder Lyman ordained Father William Fawcett a Patriarch; also five High Priests and two of them as Bishops, the other three he set apart as Bishops' counselors; and he set apart one High Counselor, one Bishop and one Bishop's counselor, who had previously been ordained High Priests.

The authorities, general and Stake, were sustained without a dissenting vote. The topics treated upon by the speakers were unusually numerous, and were most attentively listened to by the large congregations.

On the journey to St. George Elder Lyman and party had met with, and dispensed the good word to, six of the wards of this Stake; he will visit three other of our wards on his journey northward.

JAMES G. BLEAK,
Stake Clerk.

A VETERAN'S TESTIMONY.

HUNTINGTON, Emery Co., Utah,
September 11, 1894.

In looking over the account of the reunion of the Battalion boys, the Pioneers and the Indian war veterans, it brings to mind many faces and scenes of times long past. I am not a Battalion boy nor one of the 143 Pioneers, for when the body of the Saints left Nauvoo, they left me on a sick bed and in poverty, but I was soon busy fitting myself up and trying to help the poor who were left behind. Myself and D. T. Le Baron had charge of the Nauvoo Temple, exhibiting it to strangers until it was burned. I remained at Nauvoo until the spring of 1850, when I started with my family to follow the Saints to the mountains. On arriving at Kanesville I found that the cholera had broken out amongst our people and I was counseled to stop there and practice medicine among the sick, which I did until the spring of 1851, when I prepared to finish my journey to the mountains. On account of the high waters it was thought best to try to go around the head waters of the Elk Horn and Loop Fork, and it took us six weeks to make the journey of one week on the old road. There are many now living who remember the trials and sufferings of that journey, for want of food, wood and water.

We arrived in Salt Lake City the 1st of October, having been nearly four