

been regarded as one of the cruelest and most implacable foes to life with which humanity has had to contend.

HOUSES.

The recent investigation regarding tenement houses in New York has called forth from a writer in *Architecture and Building* an interesting computation as to the comparative density of the population of the world as shown by the number of houses. The statistics prove that New York is, as has been frequently claimed, the most crowded city in the world. The conclusions are as follows:

In all the countries in Europe, in the United States and in the Dominion of Canada there are, so far as authentic figures show, 70,000,000 houses. There are 342,000 houses, some of them unsubstantial affairs, in the city of Tokio, Japan, one for every five people, so that the Japanese metropolis does not suffer from overcrowding.

New York has 11,000 houses, averaging eighteen residents to each. London, the greatest accumulation of inhabitants in the world, has 600,000 houses, or seven residents in each on an average. London has increased in this respect very rapidly, for at the beginning of the present century the number of houses was only 130,000, little more than New York has at this time. The population of London at that time (1800) was 960,000. It is now 4,200,000. So it has increased nearly fivefold, but the number of houses has not increased in as large a ratio. Paris has 90,000 houses. At the close of the Franco-Prussian war it had 70,000. At the close of the Napoleonic wars it had 28,000. The area of the city has been extended meanwhile. The average number of residents in a house in Paris is twenty-five, which is about 50 per cent greater than in New York. The majority of public buildings in Paris are utilized for purposes of residence, especially upon the top floors, whereas in New York scores of the buildings in every street down-town are given over exclusively to business purposes. In the square mile or more of the territory between Wall and Spruce streets and between Broadway and the East river there were at the recent election only 430 voters, representing a total population of 1,750.

In all computations of city population by houses, Philadelphia ranks as a shining example of a big town which has plenty of elbow room to expand in. Philadelphia, with a population in excess of 1,000,000, has 187,000 houses. It is less densely populated than London, but not much less so.

MORMONISM NOT ANARCHISM.

It will be of some interest, presumably, to the readers of the News to learn that the bright anarchist lecturer, William Whittick, like so many other public speakers and writers, entertains his audience with a dissertation on Mormonism. The question has gradually, it seems, assumed such universal importance that its main features must be portrayed even in circles where religious topics usually are not discussed. A pamphlet bearing the alarming title of "Bombs" has that part, and one chapter is devoted to "The Mormon Monster."

The lecturer says he is indebted to

Miss Kate Field for this suggestive title and acknowledges his surprise that the lady mentioned should find it in her heart to denounce the Mormons, after having been hospitably entertained by the leading Saints and given every facility for studying their institutions. Miss Field's "Monster," he says, is a harmless and thoroughly domesticated animal, and the lady is much in the same position as the poor fellow who spent a cold night in a tree under the impression that a bear was waiting in the vicinity to devour him, should he descend. When morning came and he was rescued by his friends, the dreaded animal was found to be a calf, peacefully grazing near the tree, the sole cause of his fear and weary vigil.

After having in this way paid his compliments to the lady lecturer, Mr. Whittick gives a fair synopsis of the life and death of Joseph, the Prophet, and the exodus to Utah. Then speaking of the progress of the Saints, he points out that their success was due mainly to two principles—co-operation and arbitration. "Material well-being," he says, "is a fundamental feature of the Mormon religion. Progress without it is its aim. With 'no poor in Zion' they were ready for the Millennium, and co-operation and arbitration were the children of their faith." Concerning the struggle for existence in which the Saints often were involved the lecturer pronounces his views strongly. He says:

It is said that among the Saints at one time there was not a single loafer, rich or poor, idle gentleman or lazy vagabond. Such a community excludes the greed of the pirates of civilization; they behold a good field for bonds and monopolies, and they also fear the example of such institutions. It threatens the priests of the goddess of Diana. Not a moral issue, but an economic one, confronts us in Utah.

The lecturer gives utterance to many a thoroughly Christian sentiment. Anarchist though he be, notably when he denounces persecution and demands liberty of conscience as one of the greatest boons to the children of men.

The way in which Mr. Whittick treats his subject is very different from the general course adopted. Between anarchism and Mormonism, we need hardly say, there can be no sympathy; the two are different as fire and water. The first aims, as we understand it, to establish liberty without law and without morality—an utter impossibility, foolish in the extreme. In the pursuit of its work no means seems to be shunned, not even the arbitrary destruction of life and property. Mormonism also aims at the establishment of liberty, but one built on law and order and morality such as are sanctioned by divine authority. Anarchism destroys; Mormonism builds up. The latter is the work of God; the former, the opposite. Yet, truth is truth wherever found, even to the mouth of an anarchist, and it is perhaps but natural that when those who know the truth deny it, others are led to speak as a testimony against unbelievers. When the righteous Pharisees refused to acknowledge the divine Master, the children were moved upon to pay the homage due to Him, and if these should hold their

peace, "the very stones would immediately cry out."

Students of Mormonism, who look upon this remarkable system without bandages of prejudices blinding their eyes, find in it a wonderful conception of the immediate needs of the world and the adequate remedies for these needs. This is a fact the Saints should never forget. The men who were called upon to lay the foundations of the Church were inspired with indomitable courage, earnestness and undying faith in their mission, because they knew they were guided by the Almighty. The salvation of the world was their aim, and the doctrines they preached and the institutions they founded, they knew to be adequate for the consummation of that purpose. At first they were mostly considered enthusiasts, but now on all hands their work is being recognized as that of the greatest reformers. This suggests the necessity to their followers to stand firm on the same ground and for the same principles they so ably expounded. They met adversity with that spirit that enabled them to bear martyrdom and yet remain true, and so they succeeded in handing down to us their work pure and undefiled. If the Saints take it up in the same spirit and resist with the same integrity of purpose the alluring temptations they may be called upon to encounter instead of bitter persecutions, they, too, will be in a position to continue the noble work until it shall be perfected and the whole world be the kingdom of the Anointed One. For this is the divine mission of the Mormon Church.

THE COST OF ONE STRIKE.

According to the report of the Illinois Bureau of Labor for 1894 the cost of the great coal strike that year reaches enormous figures. The question may well be asked whether the results are not too dearly bought by a class that can but ill afford to spend money idly. The report embraces statistics from 276 mines employing 25,207 men. The average loss of working days to these men is estimated at 33.6, and on the assumption that \$2 is a fair average of daily wages, the aggregate net loss to the strikers was \$1,698,910. It is further shown that of the more than 25,000 men that struck, over 13,000 resumed work upon the same terms that prevailed before the trouble; 8,600 submitted to reduced wages, while the remainder succeeded in obtaining a more satisfactory reward for their toil. That is to say, 25,000 laborers paid over a million and a half dollars in order to raise the wages of a little more than 3,000 men.

If the history of every strike were truly written, it would probably furnish equally startling figures and reduce a troublesome question to a more simple one—that of expediency. War is always a costly affair, and as a rule the heaviest burden falls on the weakest shoulders. There should be some other mode of adjusting differences between people depending on one another, as employers and employees are, and it would be strange if after the experience the world now has, some remedy could not be found for the defects of society,