

tempted more in this direction would have exposed them to suspicion and possible shame. To prevent the election of a senator because one's own man cannot be chosen, to leave a sovereign state only half represented in the upper house—this is a grave responsibility for any half-dozen men to assume—a responsibility which their constituents and friends both at home and at a distance would be very slow to acquit them of, no matter what their explanations might have been. They have chosen the braver and the higher part, and in so doing they have given proof to the state and the nation—already tired to death with the foolishness and disgrace of legislative deadlocks—that the "Gem of the Mountains" has legislators whose conception of duty is far above the sort of personality and favoritism that could not be carried further without positive injury to the whole state.

Now that the contest is over, it will not take a great while for all parties to harmonize for the general good. The supporters of the unsuccessful candidates are as patriotic as are those who voted for the winner, and in a fair and open political tug-of-war there is no occasion for recrimination when the end is reached. Had the victory gone in another direction, Idaho would have been ably represented in the Senate chamber. Going as it has done, she has a senator of no less sterling worth, and one who has added to his other qualifications a weighty experience and strong influence with his colleagues. Senator Snoup is not to the people an untried quantity. They know precisely where he stands and that he is in full sympathy with them on living issues; and the record shows that he has both the courage and ability to maintain the honor and dignity of the state which he represents.

THEY GOT FRESH AIR.

Most people are so afraid of "draughts" of cold air that they deprive themselves and families of the necessary amount of fresh air, especially in winter, and thereby undergo a process of lung starvation which abbreviates the span of life. This procedure, while ostensibly to guard against "taking cold," is really conducive thereto. For the benefit of those who are so careful to house themselves up, preferring to re-breathe many times the same air rather than risk the coolness of a bracing atmosphere, there is cited an interesting test made a short time since at a hospital in Boston, and reported in the *Journal of Household Economics*. All the sickly babies that were suffering from chronic indigestion and lack of nutrition, and would not improve in spite of good food, perfectly ventilated rooms and careful bathing, were wrapped as for the street, put in their ambulators and taken to the top ward of the hospital, where all the windows were wide open. They were kept in this room from two to four hours daily, and soon showed a marked improvement. Their cheeks became rosy, they gained in weight and appetite, and would often fall asleep and remain so during the entire time they were in the air. Very delicate children had bags of hot water placed at their feet.

It is recorded in the account of this experiment that not one child took cold as a result of it. The little ones had inhaled the unsurpassed tonic of pure air, and gained therefrom the vigor which could not be injected by food and medicine, or by hygienic applications outside of nature's great vitalizer.

THE PROBLEM OF POVERTY.

"General" Booth, of Salvation Army fame, in a letter to the *New York World* states some of his impressions of the conditions prevailing in the United States and his plan for the redemption of *les misérables*.

The conditions in this country, Mr. Booth says, are essentially the same as those in darkest England. Our civilization is advancing on an inclined plane. The millionaire is on top and the great crowd is struggling beneath in misery. Poverty is breeding crime and crime begets poverty and the end will be a revolution in which it is by no means certain that the modern Sansculottes will restrict themselves to the use of the ballot. Seeing this peril impending, the "general" is concerned for the American people. He had expected them to be wise politically, "but," he says, "I don't think I ever saw so much humbug. There is so much claptrap, so much appealing to prejudice, so little of sound reasoning and calm decision in matters affecting public safety." Further: "Yours is the country meant to be free. Yours is a government instituted to guard every man's right to life and happiness. When it guarantees the right to life and happiness of every man and woman, the poor fellow in the tenement house as well as the millionaire, then there will be no darkest America and no darkest New York."

Discussing a feasible plan for the redemption of the poor and fallen, some means of making good citizens of the unfortunate ones, the famous philanthropist remarks that society is under obligation to rescue the tramps, the criminals, the gamblers; calling them bad names does not cancel that responsibility. Bellamy's plan would work well in an angelic government, but New Yorkers are not angels. Henry George's proposition involving the confiscation of property left perhaps to a widow with children to provide for, is incomprehensible. Then the Salvation Army scheme is outlined. The "general" has twenty thousand acres of land in view in the United States. On this land he would like to establish colonies of poor people in this country as well as importations from Scandinavia, Holland, Germany and Belgium. The colonists would live in little villages, each man being allotted six or eight acres with a common for a cow. There would be hovels for pigs and chickens, and carts would come around at regular intervals and take the produce to market.

The colonists would not own the land. The "general" himself would like to have the government give him a deed in trust to twenty thousand acres of land, with the privilege of alienating it or disposing of it in cases where it would be absolutely necessary for the

success of the scheme. The colonists would have the use of the land free as long as they chose to work it. The money to build the cottages, etc., would be advanced to them and deducted from their earnings, so that in case any one should decide to run away, he would only escape from his own property, leaving the managers of the scheme that much wealthier.

This is in brief the plan of "General" Booth for the adjustment of the "inclined plane" on which our civilization is said to be advancing; the remedy against poverty and crime and a means of averting the threatened repetition in this country of the French revolution. Any honest effort to save modern society from the fate of empires and republics long ago overthrown by forces similar to those now at work at the foundations of the governments on both sides of the Atlantic deserves consideration and encouragement. The general principle underlying the plan outlined will be recognized as right—the poor should be helped to help themselves. A great many, for lack of enterprise or appreciation of the possibilities surrounding them, or for want of influential friends in this age of nepotism, or for other causes, find themselves unable to pave for themselves a road to business independence. They depend on their more fortunately situated fellow-men for work and bread. This falling, poverty, misery, crime, suicide or the jail are but too often the successive chapters of a career that might have had a happier termination. Surely, if a plan is feasible whereby self-help can be provided for those depending on their fellow-men it should be given a fair trial, even if a small portion of the accumulated wealth of the other class were to be applied for that purpose, as it now is for the maintenance of poorhouses, jails and penitentiaries.

"General" Booth's plan has several objectionable features. One of them is the proposition to accommodate the unfortunates of Europe on land owned by the government of our country. But the defects are immaterial and could easily be remedied, if the scheme itself were deemed worthy of consideration. It seems to us, however, to be one with which state legislatures should deal, because they could do so more effectively than private philanthropic organizations.

A RELIGIOUS BELIEF.

That was a good religious sentiment expressed by D. H. Moffat, the Denver banker, on Thursday evening, although it was in reference to a procedure that is usually classed outside of religion—at least impractical religion. The people of Colorado are working up a magnificent world's mining and industrial exposition, to be held in Denver next year. The leading citizens have expended a vast amount of oratorical effort in advancing the scheme, all of which is timely and necessary. Mr. Moffat is a believer in the movement, and expresses his belief in true religious style, by doing something in harmony with his profession on the subject. In his letter he says he has concluded to give