

has no force whatever. We do not edit the advertisements that appear in this paper, and are not responsible for their statements. They may apply the name of "all wool" to goods that are the veriest "shoddy;" they may speak of "bargains" that other folks would call "swindles;" they may say they are doing business on "Whisky" street, or "Main" street, when they really mean they hold forth on East Temple street; but that is a matter of choice with them, and as they pay for it, we can afford to let them have it their way so long as we knowingly permit no one to be injured or imposed upon. Or just about as much value as an argument is the fact that "Main" street adorns the sign-boards that project from the sidewalk corners. The committee or the painter could just as well have put any other name, since they or he took the liberty of departing from the city records in the matter. It is perhaps an ordinate that they were not compelled to undo their impudence in the case of East Temple street as Mr. Grosbell will remember they were compelled to do in the matter of South Temple street, which they imperiously presumed on their own authority to label "Brigham" street.

Finally, the NEWS agrees with the suggestion that either one name or the other should be adopted into universal use; and as we have been unable to learn that we are wrong in adhering to "East Temple," by all means let "Main" come down. Ordinary good taste would suggest this; for "Main" is the name of the leading street in almost every one-horse town in the country from ocean to ocean; but few if any cities in the land are able with any show of relevance to give the pretty and appropriate name of Temple to their main thoroughfare. Even Ogden changed its "Main street" to "Washington avenue." Shall we do away with the stately and distinctive name of "East Temple" and go backward to the dull, commonplace, meaningless name of "Main?" The question will find but one answer from the taste and intelligence of the community.

FRENCH BABIES.

The wisdom of France is exerting itself over a problem which our fertile America will have some difficulty in fully appreciating. We have had money relapses sufficient to acquaint us with every symptom of the pestilent disease; but a dearth of posterity is not among our national experiences. Not so with France. While our bankers, legislators and similar philanthropists are worrying out a scheme for a more satisfactory accumulation of legal dollars, the public spirit of our sister republic is equally concerned over that country's annual production of legal babies. It is only recently that a proposition was agitated to levy a special tax upon bachelors. But that plan seems to have failed, for another congress has been called to consider the same subject. From its discussions it appears that the birth rate, which for years has been scarcely larger than that of mortality, is now somewhat less, with good prospects of a further decline. Comparing their find-

ings with the statistics of Germany, they discover that their traditional enemy makes a very different report, and looking into the future they seem to perceive that a time may come when the nationality of France will have to be sustained by foreign blood or succumb to its more robust antagonist.

The anti-bachelor movement having fallen short of its purpose, this congress has formulated and submitted to the chamber of deputies for its enactment an elaborate scheme, the principle features of which are, a special tax upon all men having no children and a reduction of the land tax inversely proportionate to the number of children in the family. The congress moreover asks for the repeal of the law requiring land owners to divide their estates equally among their children. It was thought that a fear of a division of the lands owned by peasants into parcels too small to support a family tended to restrain the natural increase of posterity.

As far as the propagation of the French race is concerned, the question is not of very grave importance. While grateful for the good will and hospitality which this country has received from France, America is obliged to confess that its best citizens are not of that nationality. While owing nothing to the German government in the way of national favors, we owe an immense amount to the German blood that has been infused into our commonwealth; the traditional "French emotion," effeminacy, or what you will, has had its weight in the advance of science and culture, but the successful nation-maker the world over is the Teuton, and in our opinion, this discovery of French decadence, provided that the substitution is of the sort to be desired, is a new hope for the future of that republic. It on the other hand the recruiting forces are coming from the south or east instead of the north, God pity France.

But there is a moral to the subject which is as worthy of thought as its statistics. This new experiment in legislation will be highly ostentatious, but its usefulness is a question upon which men may differ and doubt. It to create more French soldiers is the simple wish of these national reformers, the project may be a partial success. Legislative enactments, if the bounty is large enough, may prove more fruitful breeders than the propensities of nature; but what sort of breed will it be? Would those gentlemen, so proud of their national character, be pleased to call it French when it comes? At a hazard we would take chances on the patriotic alien, and supply with the nation's suffrage and good name what might be lacking in the way of birth. We believe he would make a better Frenchman and worthier citizen than the legislative product would under the best of auspices.

On the other hand, if it is with the high purpose of increasing the valuable blood of France that the reformers are striving, we can suggest a better way. If they will take care of the individual honor and integrity of French citizenship the babies will take care of themselves. An honorable man and a patriot cannot deem himself a good citizen without posterity. To him the absence of the

baby from the domestic circle is a calamity greater than the loss of citizenship. Children born and reared under such conditions are the real pillars of the state, for upon them alone its national character and in great part its existence depends. All the rest are in some measure mercenary cohorts. They fight the country's battles for what it gives them and in no sense to secure a home and asylum for their children.

To attempt to give the details of a plan for the creation of honorable citizenship, would open too broad a field for this article. But in a brief way we would suggest that they begin by cleansing their legislative halls from the pestilential presence of practiced rogues who are there with the sole motive of robbing the country. Make honor a requisite for public trust, and for the present, employ all the bounty the nation has to spare in entrenching the best blood in the front ranks. Let duty instead of intrigue claim the universal suffrage. Let manliness instead of low cunning be the example to the people of what the nation esteems worthy of its best consideration. In a word, it is not the land laws but a general degradation of the moral senses of the people which is debasing and curtailing their posterity. If France was the only country so afflicted, this would be an unfruitful theme for our readers; but this blessed Republic, and every state and municipality in it, are on the border limits of the same ignominy, and though some are aware of it the majority are yet blind.

THE AZTEC CALENDAR.

A gentleman asks the NEWS to give some particulars about the Aztec Calendar Stone. This celebrated article of sculpture was found in the year 1790 in the City of Mexico and was afterwards placed in the wall of the cathedral. It is a rectangular block of porphyry, thirteen feet one inch square, three feet three inches thick, and estimated to weigh twenty-four tons. The sculpture is contained in a circle eleven feet and a little more than one inch in diameter.

The central circle contains a representation of the sun god. The next zone contains four parallelograms and two circles surrounding hieroglyphic signs. These have been interpreted as meaning that the world has been destroyed at four different periods, by wind and rain. The faces of Cox Cox, the Mexican Noah, and his wife are seen in the fourth square and the symbol of water is engraved below their faces. The next zone contains the tablets of what has been called the cosmological ages. Then comes a circle with a succession of small squares, each enclosing five round points. This zone is divided into four parts by large triangular figures and it gives together with the next zone a representation of the year of 365 days. The remaining zone contains twenty-four quadrangular figures, the symbols for the cycle of 52 years. We are told that the ancient Mexicans held the belief that at the end of a cycle the earth would be destroyed by the sun. At the recurrence of this period they therefore extinguished