

as well from the high and well-fed as the lowly and poor. Of the metropolitan police force 250 are absent on sick leave—the grip has got them.

Owing to this state of affairs the health department has announced that it looks for a large increase in the death rate; and a feature not less interesting is that this increase is to be charged directly to the neglect of the street cleaning department of the city. In other words, it is said the heads of that division of municipal affairs are not only to blame for the sickness of many people, but will be responsible for the death of a very large number. The warmer weather following the cold snap has let loose the germs of decaying vegetation, and has loaded the air with noxious vapors. Here is a partial description of the streets, as published in the *New York World* of four days ago:

Nearly all the streets were canals of mud and filth yesterday. Great stacks of dirty, half-frozen snow adorned the street corners, drove traffic into the car tracks, and slowly added their trow to the slushy rivers in the gutters. A few of the better residence streets, including Madison and Fifth avenues, were cleaned, and it was possible to get across them without sticking in the mud. In the tenement districts, where the only pure air is to be found in the streets, the conditions were terrible. Gutters, dammed at sewer mouths, were filled to the top of the curbstone with a half-liquid mass that showed no perceptible current, and floated full of garbage that should have been on its way to sea in the dumping scows ten days ago.

These are some metropolitan habits that Salt Lake has no use for. Their effect in New York, however, may serve to teach the lesson here and elsewhere, that cleanliness under sanitary rules in a city goes a long way toward securing for its inhabitants immunity from disease and premature death.

INDIVIDUALISM, NOT SOCIALISM.

In this age of agitation for a change in existing conditions and for the recognition of new principles in the government of states, any ray of light thrown upon the subject is of importance. M. A. Naquet, member of the French Chamber of Deputies, a writer known for calm reasoning and impartiality, has recently discussed socialism or collectivism, as some call it. He points out that it contains dangers to civilization, in as much as it is destructive of individual liberty and would, if carried out in practice, deprive the state of the benefits derived from a sound opposition.

M. Naquet argues that the instinct of self-preservation would under a collectivist government be just as strong as it is now. But when everything has become the property of the state, the opposition could not even find a place for a public meeting, or a newspaper in which its views might be advocated. Not even individual freedom of consumption might be hoped for; because the state would refuse to produce anything considered objectionable.

The author is evidently in sympathy with the laboring classes, but he points out that these frequently forget the enormous sums capitalists lose in un-

successful undertakings, and that these sums are mostly paid out in wages. Under the new regime this would not be the case, since the state would have no inducement to risk capital in new enterprises. The consequence might be equality among common laborers, but it would be the equality of poverty. Besides, unless master workmen, engineers and directors were better paid than unskilled laborers, there would be no inducement to give the time and study necessary for achieving skill in any particular pursuit, and the state would soon be without men capable of directing its various branches of labor.

But although socialistic theories fail to satisfy the philosophical mind of the French deputy, he considers the upper classes of society much at fault and largely responsible for the dissatisfaction existing among the masses. It appears to him that the bourgeoisie everywhere is doing its best to awaken criticism and contention. When such things as the Panama swindle, the Banca Romana affair and the Tammany corruption are possible, it is no wonder that socialist ideas are spreading. The generation of idlers who kill time in disreputable places and live in enjoyment on wealth for which they have never worked are a danger to civilization, too. Socialism may be pernicious, but it is due mostly to the moral decomposition of the upper classes, and it is the duty of the press to combat the double danger.

It is impossible to contemplate the conditions existing at the close of the nineteenth century without feeling the justice of this reasoning. The beginning of this century was characterized by a general tearing down of structures reared by former ages. But in the general revolution even the foundations were partly removed. New standards of right and wrong were introduced, and the latter part of the century has been engaged in reconstructing society in accordance with the new conceptions. It shall not be denied that much progress has been made, particularly in the direction of restoring the power of government to the hands of the people. At the same time it is evident that no form of government that human wisdom can devise is by itself capable of supplying a remedy for the evils to which mankind is liable. Social plans that do not have for their chief object the restoration of the individual to a sense of moral responsibility have failed and must always fail, no matter how perfect they may be. Good material is one of the first considerations in the construction of any building intended to stand the attacks of the elements. In the same way, no plans for the settlement of the burning questions of the day will succeed unless they provide for the removal of the very root of the evil, commencing by planting in the hearts of men and women that unselfish love for fellow-men without which universal brotherhood is impossible.

It is probable that the coming century will be marked by a return to the moral principles all but discarded in the previous revolutionary struggles. There are now indications of such a re-action. If we can suppose the existence of a state governed by the people and composed mostly of citizens in whose hearts

righteousness dwells, we have the only conceivable solution of all the social problems now existing. That ideal may as yet be regarded as chimerical, but it will become a reality all the same, for the education of mankind was from the very first planned with that object in view, by a Providence overruling all things.

"CANCELLED STAMP" LETTERS.

A young lady writing to the *News* from American Fork makes this inquiry:

Please tell me what is understood by the enclosed letter, and if it is really true that a medical institute has offered to cure the young lady mentioned.

Of what value would the cancelled stamps be?

The enclosure, from which we have stricken the names of the addressee and the signer, reads as follows:

No. 31.

AMERICAN FORK, Jan. 12, 1895.

Miss

Dear Friend—A medical institute has offered to treat a young lady of Kanesville who has been lame, "a cripple," since six years of age, if she could collect one million cancelled stamps; so we started this chain, in which we kindly ask your aid. Please make three copies of this letter (as I have done), only change the date and put the next highest number at the top, numbering all the same.

Return this letter with ten cancelled stamps to Miss Edna R. Brown, Kanesville, Kane county, Ill.; also the name and address of the three to whom you have written, and they in turn are asked to do the same.

Any one not wishing to do this is asked to return the letter to Miss Brown that she may know the chain is broken.

Although this may seem a small thing to you, yet any one breaking the chain will involve serious loss to this enterprise.

The person No. 50 will please return this letter without any copies of the same, as that ends the chain.

Your loving friend,

The ascertainment of how many letters and stamps would be thus brought to the "Miss Brown" named, provided "the chain" were unbroken up to the number 50, would be an interesting exercise in multiplying by three and in addition for a student in the public schools. Suppose three letters were sent out as No. 1, and all were responded to. This would give nine for No. 2, twenty-seven for No. 3, eighty-one for No. 4, and so on. No. 10 would call for 59,049 letters, and No. 20 for 3,486,784,401. The million mark in cancelled stamps would be passed on the eleventh number, which would call for 2,657,190. When No. 20 was reached, its complete register, inclusive of all those which precede it, would be 5,230,080,028 letters, with ten times that number of stamps, or over fifty-two billions. In the original mailing of these letters, at two cents each, there would be spent for postage \$104,601,760.56. By remailing them to "Miss Brown," a like amount for postage stamps would be required. This makes no calculation for paper, envelopes or time in writing, and the figures are counted up to only No. 20. If they were calculated up to No. 50, the amount represented for postage alone