

told sent to the war. This includes all the men sent to Cuba, Porto Rico and the Philippines. The rest of the 274,717—outnumbering the entire British army all over the world—were senselessly called into service either under an absurd scare or for political purposes. They were sentenced to long terms in pestilential camps and to all the sufferings that the incompetence of the "Sons of Somebody" in staff positions could inflict upon them.

"As a consequence, while only 318 men were killed in battle and died of wounds, 2,485—or nearly nine times as many—died from disease.

"If only the army actually used—54,000 men—had been called into service, a death-rate of 1.059 per cent would have buried only 572 men. Instead of the 2,910 for whom coffins were actually provided."

A goodly proportion of the press of the country, Republican as well as Democratic, agree with the World when it says that favoritism rather than competency has been the standard of appointments, and that the investigating commission has not met any too soon.

NEW DEPARTURE OF METHODISM.

At the session of the Rock River Methodist conference, held last week in Chicago, a proposition was almost unanimously adopted in favor of giving to laymen and clergymen an equal representation at their conferences. This is a new departure in Methodism, and it probably will be adopted, as in the various conferences held so far the measure has received 7,692 votes as against 1,431, and the vote of the remaining conferences cannot affect the result.

The Methodist denomination is an offshoot from the English established church and from the parent organization it learned to subordinate the voice of the laymen to that of the clergy. In this country there has for a long time been an urgent demand among the Methodists for extended franchise, and this demand is about to be granted. Laymen can no longer be barred from a voice in the government of the Methodist church.

In 1868 the reformatory movement commenced. It was at first looked upon as a radical departure from the pure type of Methodism. In 1872 laymen were admitted to the conferences and now they are given an equal representation.

THE OLD, OLD STORY.

Reports of a disquieting nature continue to come from the scene of the Indian outbreak in Minnesota. According to the statement of a citizen "believed to be thoroughly reliable," the Pillager Indians are determined to drive the United States troops away from their reservation. No attack has been made upon the settlers and none seems to be contemplated.

The Cleveland Plain Dealer tells the Indian side of the story. The Chippewas, of which the Pillagers form one band, are said to have an excellent reputation for pacific disposition and good conduct. They have adopted civilized ways and dress and prefer peace to fighting.

Lately it was determined to move the Pillager band from their homes on Bear Island, in Leech lake, to the White Earth reservation nearer Red river. The Indians objected because they did not wish to leave the country with which they were familiar for an unknown region; nor did they wish to abandon the improvements they had

made and commence anew elsewhere. At last, however, they consented on the condition that their improvements should be paid for. This was agreed to and a bill was introduced in Congress for the appropriation of \$35,000 for that purpose. The bill was not carried, but the decree for the removal of the Indians remained in force. Then some of the younger chiefs counseled their people to submission, seeing that resistance was useless, but others declared their determination to die in the old homes rather than to be driven away to die in some other place. A warrant was issued for the arrest of the leader of the malcontents, but a number of the red men rescued him from the officers of the law. Then a military force was sent to aid the officers and the Indians, acting on the council of their old chiefs, ambushed the soldiers, and a fight was the result with a prospect of a general rising among the Chippewas.

From this account it appears that it is the old, old story again repeated. The Indians are expected to stay on their reservations and be good. They generally fulfill this expectation until the settlers come too close and disputes arise. Then "the Indians have no rights which the white men need to respect," and they are told to move on. When this is not done fast enough to suit the intruders, the government steps in and they must submit. But they do so with feelings of bitterness in their hearts and these are not allayed if perchance they find themselves cheated in the bargain. Then come troubles, and there is another "Indian war." Some of the natives are killed, others imprisoned and the remnant is driven away. Meanwhile we are fighting for humanity and civilization in Cuba.

With regard to the Chippewa trouble the question arises whether it would not have been a good deal cheaper to pay the \$35,000 suggested as a suitable compensation for the property of the Pillagers than to send soldiers against them to force them away from their homes which have learned to love.

ANARCHISM CONSIDERED.

The recent assassination of the Austrian empress by an anarchist has revived the discussion of the aims and purposes of those Ishmaelites of the modern civilization. Some influential European journals advocate the adoption of the most stringent measures for the repression of anarchy. The St. James Gazette, for instance, says that the mere act of belonging to an anarchist society ought to be made a capital offense and that the law ought to be firmly applied; this, it is believed, would rid society of this terror as surely as a free use of the rope cleared India of thugs.

Another suggestion made in a pamphlet by Professor Bruck is that the anarchists be put upon an island from which they cannot escape and that they be given tools and arms. There they might be left to their own devices in the most perfect freedom from the rules of civilized society. They could not complain of their treatment; since they do not recognize any authority, they ought to feel satisfied if placed entirely outside the pale of civilization and left to demonstrate the practical bearing of their theories.

It is well understood that anarchism is a logical consequence of infidelity. The motto of one of their chiefs was: "Neither God nor master." They reject authority of every kind. They hold that the liberty of man consists solely in obedience to the laws of nature, not because these are imposed upon him by anybody but because he recognizes them as laws. But these "laws of nature" seem in many in-

stances to be identical with the instincts or cravings of a depraved nature. The assassin, therefore, who thirsts for blood and plunges his knife into the heart of an unoffending woman or innocent babes is but obeying a "law of nature," as the beast that slays its prey. To prevent him from following out his murderous plans is to curtail his liberty. Even to vote is, according to the teachings of some anarchists, to make oneself a slave; it is submission to a master and a confession of incapability of conducting one's own affairs.

Such are some of the tenets of anarchism. Commencing with the rejection of divine authority it proceeds on this line of reasoning until all authority is set aside and man is placed on the moral level of the brute. It is not safe to regard this monstrosity as harmless. It has to be met, whether it be regarded as crime or lunacy. It is no wonder if clear-seeing statesmen of Europe are commencing to look to the church for the antidote against the poisonous philosophy that threatens the life of modern institutions, realizing that some of the ills of our age are the result of the antagonism between two institutions that never were intended to be at war one with another.

THE NAVAL BOARD'S REPORT.

The findings of the naval board of inquiry anent the battle of the Third of July possess some features which are entitled to rank among the sensational literature of the day. What useful purpose they are designed for it would be hard to say. They inferentially extinguish the glamor of glory which has up to date enveloped Schley if not Sampson, and indefinitely locate the honor for that stupendous victory among the captains of the fleet. They show that Sampson and the New York were from five to ten miles away when the coup de grace was given the Spanish fleet, and that Schley's order to sail in and fight was a superfluous matter, as the ships had already sailed in and were fighting when the order was given. It is also made to appear that the battle was fought out on the lines prepared by Sampson, so that what little of the glory of the occasion is left to the admirals rests entirely with the New Yorker, the Marylander getting nothing. The findings are synopsized as follows:

"(1) The battle was fought and won upon plans prepared by Rear Admiral Sampson.

"(2) The directing of the movements of ships done by Schley during the battle was inconsiderable.

"(3) The New York had no active part in the fight.

"(4) The Brooklyn was not engaged at so close quarters as has been represented by the first report. On an average she was two miles away from the enemy.

"(5) The bulk of the fighting was borne by the Oregon, Texas and Iowa.

"(6) The New York was about nine miles from the Colon when the ship surrendered, and between four or five miles from the nearest sister ships engaged. (From which signal distance is taken.)

"(7) The average range of the ships most engaged was about a mile and a half.

"(8) No American ship at any time during the battle was within a mile of an unsundered Spanish ship."

This makes it appear that to Captains Clark, Philip and Evans are due the honors and consequently the rewards of the occasion. Even the