

ciety, without government of any kind, to rouse just indignation at the bare suggestion of such an idea in this age of boasted advancement. The clamor to reduce society to a level below that of the humblest savage cannot be considered anything but the ravings of maniacs, very dangerous specimens of that unfortunate class. Anarchism is the opposite of socialism.

The fundamental error in the reasoning of all these reformers is that they leave out of consideration the moral condition of man as an individual and direct all their attention to the social structure. They forget that whatever defects and ills may be found in that structure are primarily due to the moral condition of the individuals of which the society consists. Reformatory efforts not dealing with individuals in the first instance must always prove a failure. It is not possible to rear a solid arch of worthless material.

It was and is the chief aim of Christianity to form a social structure of perfect architecture. The Founder of that system, even if regarded only as a social reformer, must be admitted to be the greatest who ever lived. He struck the key note to all successful efforts to better the human existence on earth by teaching individual righteousness and brotherly love. Without these virtues reforms are of little avail. Pope Leo, on his eighty-fourth birthday, a few days ago, evidently had something like this in view when he said he would devote his life to carrying out the beneficent action of the church, and added:

"The need of this is great, for all the old conceptions of honesty, justice, authority, liberty, social rights and social duties have been overthrown. The church must seek to recall nations to the principles of modern faith and point out the true cause of existing evils."

Could this be done; could the Church recall the world to a consideration of the true principles of morals and effect a change in this regard, society would in time be rid of all the evils of which modern critics so loudly complain. That is the mission upon which the Church of Jesus Christ has entered. Its errand is to work reform, its founders and its adherents are reformers in the best and most extended sense of the term.

### THE APACHE KID.

The Apache Indian known as the "Kid," whose capture by scouts is confidently expected to take place in the near future, is supposed to be the only hostile chief still living in the United States. A reward of \$5,000 has been offered for his apprehension, dead or alive, by Governor Hughes of Arizona, and it goes without saying that his pursuers, spurred on by the prospect of this reward, will leave no stone unturned in their search for the high-prized outlaw. He is at present thought to be hiding in the Sierra Madre mountains suffering from a wound in his leg. The only question, if this supposition is correct, would therefore be of finding his hiding place and finishing his career.

In a recent number of the Chicago *Herald* appear some particulars of this

noted Indian. He is about 33 years old, and commenced his career twelve years ago as a scout in the service of the military, becoming sergeant in a company of scouts. The killing of his stepfather was revenged by Kid by the murder of the slayer, after which he surrendered himself to the authorities at San Carlos. But while being taken to the guardhouse in company with other Indians, an attack was made by them on the guards and they escaped to the mountains. This was in 1887. From this time the band wandered about, plundering ranches and killing cattle. After some time, however, the leader surrendered to General Miles and was sentenced to imprisonment. He was subsequently pardoned by General Howard and brought to San Carlos where he was again arrested on the old charge and sentenced to imprisonment. While on the road to the prison he and his fellow prisoners managed to kill the sheriff and his deputy and escape, taking with them the ammunition. They now crossed the Mexican border, pursued by cavalry. His comrades were all killed by Mexican troops but Kid himself eluded the soldiers of two countries and with his squaws continued the raids on unprotected ranches.

The last murder ascribed to the Apache chieftain is that of an Indian on the White Mountain reservation. The true character of the notorious outlaw is best reflected in his own words as given to a correspondent who interviewed him shortly before the skirmish at Buquer Hill. He said:

When Geronimo laid down his arms to Crook I was willing to go back with the rest of them if I could have hoped for anything. But I am not a fool. I knew what to look for from the good government which permits the robbery of the Indian and the debauchery of his wife. Was I right? Look where those red men are today! They, to whom liberty is life, the plain and its pure fresh breezes everything, are pining away in a morass of the south, far away from all that is dear to them; they are without hope of ever seeing their old homes again. No, I would rather die here on my native earth, with my gun in my hand, fighting to the last.

It cannot be justifiable to say one word of apology for the sanguinary record made by the desperate warrior, but no one can fail to notice that his words do not resemble the ravings of a depraved criminal. Under different circumstances the sentiments expressed would be characterized as patriotism. In some respects they are too true; and they give a glint of hope that the government in dealing with him may accomplish all that is necessary for the protection of the settlers, by treating him as the desperate representative of a conquered race and a lost cause rather than a defiant villain and a cut-throat.

### A REMARKABLE CRUSADE.

It seems that the managers of the World's Women's Christian Temperance Union have conceived the idea of getting up a petition to the various governments of the world for the abolition of the traffic in alcohol and opium and "vice." The petition is said to have received so far two million signatures and it is proposed to add

another million before long. Lady Henry Somerset and Miss Frances Willard have charge of the business and propose to enter upon a crusade of immense proportions against the evils mentioned. The World's Fair and the world's congresses on scientific, social and religious topics are to be followed up by a world's war on sin.

The *Review of Churches*, whose editor, Dr. Lunn, has been requested by the before mentioned ladies to organize the campaign, contains the plan which it is proposed to follow. A party of one hundred will embark in the crusade, and afterwards in a steamship which is to be chartered. The committee will take the convention of the W. C. T. U., to be held in this country in October next, as the starting point. Washington will first be visited and the mammoth petition will be presented there to the powers that be. By October 27 the ladies will be ready for their steamship and will leave New York for London, where, after having joined the English contingent of the crusaders, they will hold a grand demonstration in the famous Exeter Hall on November 1st and 2nd. The next day the reinforced army will sail for Naples and, after having touched at that point, proceed to Rome, where it is proposed to seek an audience with the pope and King Humbert. From Rome the ladies propose to go to Athens and call on King George and then start for Jaffa and Jerusalem, where the petition is to be rolled out before the astonished eyes of the patriarch, after which the youthful khedive in Cairo is to be visited. From Egypt the party goes east and will return across the Pacific. Such is the program.

And now the question may be permitted. Do the ladies referred to suppose for one moment that such a trip round the world will benefit anybody except themselves, who may perhaps need the recreation and valuable experience to be derived from it? If they do they will return a great deal wiser than they are at present. The very idea that the traffic in opium, for instance, can receive a serious check, or indeed any restriction at all, as a result of a meeting in Exeter hall is altogether too infantile in its conception. In the past there has been no lack of meetings and speeches and protests. But they have all stranded against the fact that the traffic is profitable to those who engage in it, and gold sovereigns weigh a good deal more than a million names on a petition.

But granting for a moment the supposed efficacy of petitions as a weapon against national vices, the route of the valiant knights seems to be defectively planned in several essentials. After having disposed of Washington, London and Rome, it sends the bearers of the petition direct to Athens, forgetting, it seems, not only France with all its alleged vices, but also the ruler of Monte Carlo, who ought to be entitled to some consideration. It may be necessary for the purpose of suppressing the traffic in alcohol to reach King George of Greece as hurriedly as possible and also the patriarch of Jerusalem, who is said to be rather fond of old grape juice, but it is a pity that some time could not be spent with the sultan of Morocco and some of the Bedouin chiefs of Arabia, few of