

SELECTED EXTRACTS.

FROM ADVOCATE OF PEACE.

Well knowing that it was the rule in Texas to shoot an Indian at sight, the Kiowas were satisfied on that score, but rations running short, there was some dissatisfaction on that account, and they removed to a distance from the Agency in order to be in the buffalo ranges. They were also in the practice of retiring to some remote, out-of-the-way place for their annual Medicine Making, the time for which was now drawing near.

"Satanta and Big Tree are again returned to the authorities of Texas, they will not be released," was the startling message received from Washington at this juncture.

"No greater disappointment to the Kiowas could possibly occur. They will surely go on the war-path when they hear this message," Thomisy said to the Agent, "unless some counteracting influence can be brought to bear upon them. Thou had better, if possible, keep this message from the Indians until I can bear it to them myself." "It will be all thy life is worth to bear this message to the Kiowas," replied the Agent "and I withdraw all requirement, on behalf of the Department of thy again returning to the Kiowa camp."

In a few days the reason for this message, and the change in the determination of the Department in relation to these prisoners, was officially announced by letter, informing of the "Tragedy of the Lava Beds," in which General Canby of the U. S. A. and Dr. Thomas, who with Col. A. B. Meachem were holding peace negotiations, were assassinated by the Modocs.

The cry of "Utter Extermination" arose from one end of the land to the other. Nearly the whole press from the Atlantic to the Pacific coast reechoed this cry for vengeance. The heart of the nation was stirred. The first act of the Department was to violate a solemn compact with these Indians, by retaining their chiefs in prison after they had been virtually released, while the tribe itself had religiously kept faith by complying entirely with its provisions.

But now a new scene opens to our view, and we win for the present turn from Thomisy and the Kiowas, to review the events and the causes which led to them, which at this time were agitating the entire nation, and which had culminated in the awful tragedy which was shaking the whole country to its very center.

To be continued.

As far back as we can go in the history of mankind there have been men who preached higher methods than the rule of brute force, and there has been an ever increasing movement of humanity against the cruel, wicked and illogical way of settling differences by violence. It is left for the nineteenth century, and this portion of it, to feel the great power of co-operation in this as in other matters. We are beginning to find out that it is not enough to have an individual conscience; we want a public conscience, a national conscience, a world-wide conscience, on this subject of peace and of war.

Long, long ago, all civilized men and women left behind the idea that a difference could be settled by personal combat. Duelling is now looked upon as it deserves to be, as one of the last remnants of decaying barbarism. But what is all this fighting between nations, what are all these trained armies, all these war-ships, all the patents of nobility given in the old world for the perfecting of bullets, for the invention of smokeless powder, and other numberless devices and inventions for destruction of life, that shall make the battle-field of the future more deadly than anything the past has known, but evidences that out of the councils of nations there has not come peace, that as yet there does not prevail the spirit that makes for peace? And the appeal today is not so much to those in power, as to those who have the power to place them in power. We feel that the churches are consecrated to their highest use, in the name of the Prince of Peace, in the name of the Master who taught us that the peacemakers are blessed, when they take their stand unflinchingly on the side of peace and gentleness and meekness that inherits the earth, instead of that of the strife and violence which would destroy it.

WOMEN AND PEACE.

We have been told that women ought to be full of compassion and mercy and pity; and so they are; but unless women are trained to understand what a public conscience means, their individual conscience will not lead them to go beyond their own circle. The woman who sits at her evening dinner table and discusses politics with her next neighbor, may be laughingly chatting away that man's scruples about war, and drawing him to the side of war and from peace. Women should be able to speak in society with no uncertain voice, that war is wrong and that peace is Christian. If this question of peace is to become a national, an international, a world-wide one, it must be by men and women each bearing their due share of the burden. It is a door for the women of today if they could see it.

But women say, "What can we do? We have no influence." Yes, you have, on the upbringing and training of the ministers who fill the pulpits, and the men who sit in your legislatures, who hold in their hands the power to adjust international difficulties with skill and kindness, or bring irritation by the reverse. We women are the ones who bring up men who will do the future fighting, or who will fight the fighting spirit to the death. We have a great door open before us, if we could only see that right is right, and wrong is wrong, that when physical force dominates moral force, it is sure to be on the wrong side of things.

Hear all ye people! What Christian Society shall next come boldly out for peace among the nations? Shall it be yours? And will you help in the cause?

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