

If you will not take away your soldiers, or give me a home in this country, and wash out all blood on both sides, then tell your soldier chief to come on. I offered to give up everything I offered to pay taxes, and live under your law, the same as other men, and you would not let me do it. your soldiers drove me to these rocks. I am here now.

If you want my men come on—we are no cowards. You deny me what you grant other men. I was born free. I will never be a slave. I am not afraid to die. I expect to die. I know you are my friend. You need not feel bad about me. Tell your soldier chief he can find me there (pointing to his camp) he need not look elsewhere; I am there.

I am a Modoc. I will show him how a Modoc can die fighting for the home God gave him."

Gen. Canby and Dr. Thomas were much impressed with the report of this conference, and Wi-ne-ma was dispatched with a proposition to Capt. Jack and such of his people as were willing, to come out of the rocks, under pledge of protection and amnesty; but the chief well knowing the men under indictment would be turned over to the law, scorned to entertain any proposition not made to the whole band.

The men under indictment with some others of the most desperate character, held secret councils and laid plans to entrap the Commission by treachery. Gen. Canby sent a telegram to the authorities at Washington, informing that "No peace could be made in harmony with justice, and he had the army imposition to compel surrender."

Notwithstanding the faithful warning of Wi-ne-ma, who at the peril of her own life, disclosed the treacherous plot, Gen. Canby and Dr. Thomas in a temporary absence of the chairman of the Commission, and entirely without his knowledge, agreed to meet the Indians at the Council Tent according to a proposition from the Indians. Although this arrangement was protested against by the chairman and the other member of the Commission—both men having experience in dealing with Indians, Gen. Canby and Dr. Thomas would not be dissuaded from their purpose, and the meeting took place.

The fatal plan of entrapment proved a success.

At the meeting the Gen. after being repeatedly asked to remove the soldiers positively refused to do so, and the well known result of the awful tragedy followed, his own life with that of Dr. Thomas was sacrificed as one of the first fruits of that refusal, while Col. Meacham was only saved by the heroic interference of the faithful Wi-ne-ma.

It may here be observed, that the Commission was a mere figure head—the actual business negotiations were conducted by the war element, through the person of Gen. Canby. What was of justice that distinguished Officer may have ascertained we may never know, but surely the retention of the stolen horses, and moving of his camp, in the

face of a previous compact, and refusing to withdraw it, places his name in an unenviable light.

If Capt. Jack's demand that those two flagrant violations of the terms of the armistice, be righted before he could entertain any other proposition, was unjust, or was so regarded by him, then we can better comprehend his telegram, and the reasons for the failure of the Commission.

The cry of Extermination was at once raised—troops were called into requisition—thirty Modocs including women, children and other non combatants were "exterminated" by bullet and rope; and the balance of the tribe—one hundred and thirty nine—were made prisoners, at the cost to the Government of one hundred lives and two millions of dollars—a striking example of the cost, and injustice of war as an arbiter between nations or people.

Historical Sketches will be continued.

The glory of our Christian profession lies in our business on earth resembling the work the Father gave Christ to do. But how unfavorable the profession of arms to this! How totally incompatible with it! Christianity says, "Love your enemies;" the maxims of statesmen are, "Kill them off." Christ says, "Resist not evil;" the statesman says, "Fight, and leave the reasons to me." Now, my friend, either our religion is a fable, or, if it be true there are unanswerable arguments against war and the profession of arms. W. Ward.

CHILDREN AND PEACE.

We need to cultivate the principles of peace in our schools and among our children. I trust you will pardon me for saying that I deplore this military drill given our children in the schools, when we have all the appliances of Swedish gymnastics and calisthenics for developing their bodies, and also the various industrial arts; and for the purpose of physical development there is no necessity to teach the boy the use of the musket and soldierly duties, and I cannot but deprecate it. It grieves me that in England they supply the dummy muskets to our boys. The military spirits in power saw what an admirable opportunity there was for recruiting the militia from the young men thus instructed in England. But our people have grown wiser in this matter and see deeper than before, and they are beginning to understand that for a man to slay his fellow-man is murder. And that is what our children should be made to understand. In the schools, of course, you want to develop the physique of your children; but what is morally wrong can never be physically right. In drilling your children by military discipline you are implanting in them the spirit of the soldier, who is trained to kill, and developing in them the war spirit, and that is what we want to get rid of. Mrs. L. O. Chant.

THE DAY-STAR.

"Forerunner of the sun, it marks the pilgrim's way:

"I'll gaze upon it while I run and watch the rising day."

"Depart from evil, and do good: seek peace and pursue it."

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Pray for us, and write often.

A. F. Foster. Mt. Vernon, Iowa.

ECHOES OF PEACE.

LONDON CONGRESS, JULY 14—19: 1890.

One of the world's greatest warriors once said; "If my soldiers were philosophers they would never fight." M. F. Passey of France in quoting this, remarks that if men knew more of philosophy, and a little more of the consequences of things, they would not allow their governments to fight one against another."

The Hon. D. D. Field, U. S. A. said: "Was ever any great cause carried yet, which was not thought to be visionary at the beginning?"

They were aiming at a good thing. They might not get it themselves, but in the long procession of ages what did it matter to them whether they or their children, or their grandchildren had it? But it would come at last.

Of this they might be sure. No cause could fail which had for its motto, emblazoned on its banners, the words, "The fatherhood of God and the brotherhood of man."

GOOD WORDS FROM A FRENCHMAN.

Sarrazin, of Guise, France, in introducing a Resolution against the use of military drilling in connection with physical exercises in schools spoke of the extreme importance of moulding the flexible minds of children at the early impressionable school age in the right direction.

He desired that history should be re-written in a higher and better method, when conquerors should no longer be held up to child-minds as those whose characters they ought to follow; but that the lives of men who sacrificed themselves for the good of humanity should be more strongly than at present brought under

their attention. He in particular urged upon those who had charge of schools that they should devote half-an-hour daily to a discourse which should accustom their scholars, from their earlier years, to the idea of arbitration as the best method for settling disputes.

Mr. W. Evans Darby, Secretary of the Peace Society, said military drill in schools could not be considered as physical training except in an incomplete fashion. His strong point was that military drill could never really be separated from its associations, and these were not such as were advisable to be prominently brought forward in schools. Mr. Darby claimed, in addition, that military drill was morally injurious to the children so trained, because it reversed the principle of love for one's enemies which ought to be enforced in schools. The final point, in his vigorous argument, was that military drill was totally unnecessary, as excellent gymnastic exercises were provided for, in most schools.

FROM FAR OFF INDIA.

Mr. R. A. Moulvi, of Bombay, said that no people desired peace more than his own countrymen in India. There was no religion in the world which sought for peace more eagerly than Mohammedanism. There had been so many wars in Asia that the people there had only too good ground for wishing for universal concord, and he wished a better example was set them by European Nations.

JOSEPH PEASE, M. P. OF LONDON.

There are three positions from which we may look at the question of war and international disarmament. I call the high point of view that of the standard of the Christian religion whose principles are diametrically opposed to every principle of war. I am anxious that if we are agreed that a thing is wrong, tried by a moral, political, economical and Christian standard, we should at least endeavor to bring about a better state of things than that which now exists throughout the civilized world.