A friend of ours, drafted in Ohio, went as directed to the soldier's quarters, when ordered to put on the uniform he refused, saying "I never shall fight in war and I do not propose to learn the trade." Finding him unchangeable he was at length released without injury.

These men who have thus followed their convictions, invariably had great peace of mind, and could say "The Lord kept me from the sin of murder and delivered me by his power."

Christ says regarding the killing of wicked men; "I came not to destroy men's lives but to save them."

St. Paul referring to Christian's handling the weapons of war, says "The weapons of our warfare are not carnal, but spiritual." This text ought to put an end to all military training in our Christian schools.

The Apostle James tells us that wars come from our lusts. How can war be glorious?

The new suburb of Chicago— Harvey— has a clause inserted in all deeds conveying real-estate, to the effect that the purchaser, shall forfeit the purchased property, if he shall permit any intoxicating drinks to be manufactured, sold or given away—any gambling—or place of lewd or immoral practice built upon it.

When the rebel authorities appealed to Gen. Sherman while on his march through Georgia against his driving the inhabitants from their homes, after giving the reasons why he thought it was necessary, he added this honest confession, "War is cruelty and you cannot refine it."

Leonard Fell, a minister of the Gospel in the society of Friends or Quakers, was attacked by a highwayman, and gave up without resistance both his money and his horse. But under a concern for the soul of the robber, he warned him to cease from his evil course. Presenting his pistol the enraged robber threatened to blow his brains out if he offered to preach to him.

Nothing daunted Leonard replied; "Though I would not give my life for my money or my horse I would give it for the salvation of thy soul." Struck with the magnanimity of this sentiment, his anger was cooled and declaring that from such a man he would take neither money nor horse; returned both and left Leonard, who pursued his way with a thankful heart, and a portion of that peace which accompanies every act of faithful obedience to our Lord.

FOR YOUNG PEOPLE.

READ, REFLECT AND REMEMBER.

A brave, active, intelligent terrier, belonging to a lady friend, one day discovered a monkey, seated upon a bank within the grounds, and at once made a dash for him. The monkey, which was dressed in jacket and hat, waited the onset so quietly that the dog halted within a few feet of him to look. Both animals took a long, steady stare at each other, but the dog evidently was getting over his surprise, and was about to make a spring at the intruder. At this critical juncture, the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to leave it until his polite but mysterious guest had departed." It takes two to quarrel always, and if one won't, the other can't.

A noted peace man says "the open hand is a better defense than the clenched fist."

In reading the history of men who travel unarmed among savages, it is worthy of note, that they are seldom injured, or killed by enemies.

An African Explorer says, "I have been in Africa seventeen years, and I have never met a man who would kill me if I folded my hands.',

Tourgenieff, the Russian writer, says: I returned home from the chase, and wandered through an alley in my garden. My dog bounded before me. I glanced down the alley, and perceived a young sparrow with a yellow beak, and down upon it's head. It had fallen out of the nest, and lay helpless and motionless on the ground, with it's little unfledged' wings outstretched. The dog approached it softly, when suddenly an old sparrow with a black breast quitted a neighboring tree, dropped like a stone right before the dog's nose, and with ruffled plumage, and chirping desperately and pitifully, sprang at the opening, grinning mouth.

She had come to protect her little one at the cost of her own life. Her little body trembled all over, her voice was hoarse, she was in agony—she offered herself. The dog must have seemed a gigantic monster to her. But, in spite of that, she had not remained safe in her lofty bough. The dog stood still, then turned away. It seemed as if he felt this power. I hastened to call him back, and went away with a feeling of respect. Yes, smile not!

I felt a respect for this heroic little bird and for the depth of her maternal love. Love, I reflected, is stronger than death, or the fear of death; it is love that supports and animates all.

Millions of children are taught cruelty by the stories they read, and the whips, swords and guns put into their hands in childhood.

From these teachings come wars, riots, murders, and incendiary fires, as well as brutal sports and cruelty to the lower animals.

HISTORICAL SKETCHES. *Chapter* VII.

COMPLICATIONS COUNCIL AND RELEASE.

Foiled in their schemes, the Kiowas became sullen and morose. This feeling was heightened on account of the shortness of rations. Dark clouds were rising on the horizon indicative of storms.

The people of Texas having suffered so much from the predatory incursions of the Indians, manifested (through the press) their disapproval of the action of the Governor in giving up the two Kiowa chiefs to the General Government, in no gentle terms; and now that they had been returned to the State, the Governor was not disposed to release them without some considerations, which would be satisfactory to his people.

The Department having made the positive promise, without the consent of the Texan people, though based upon conditions with which the Indians afterwards complied, now found them arrayed in opposition to their release. The Agent strongly urged the justice of the Indian's demand; not because he considered them deserving of liberty, but because of the positive agreement made with the tribe, and the consequences he feared from its non-fulfillment. The Indians were daily becoming more and more restless and defiant. It became very apparent to the Department that some conciliatory measures would have to be adopted to prevent an outbreak.

Finally matters were arranged for Gov. Davis of Texas, and Commissioner Ed. P. Smith to meet the Indians in council at Ft. Sill, or the Kiowa and Comanche Agency. In the mean time Satanta and Big Tree, were transferred to the guard-house at Ft, Sill — still prisoners — until the council should be held. Instructions were forwarded permitting the Kiowa chiefs — a few at a time — to visit and hold intercourse with them in the guard-house. This arrangement had a quieting effect upon the Kiowas.

A few months previous to this time a young Comanche killed his father, and thus became an outlaw, and being joined by a few other young men of desperate character, ran away from the tribe to avoid the penalty of his crime. The Comanches promptly notified the Department through their Agent, desiring that the tribe might not be held responsible for their deeds, pledging themselves that they would return any captives or stolen stock they might bring back should they return; as the tribe wished to maintain friendly relations with the Government.

In the course of the summer five men were killed in the frontier settlements of Texas, supposed to have been done by these Comanche outlaws, but not certainly known to have been done by Indians.

When the time of the council came on, contrary to the expectation of the Indians, they had the "Big Chief" of Texas to deal with instead of Washington. This very much weakened their confidence in Washington's authority. New conditions were imposed upon them. Among these was the surrender of five Comanche braves, to be placed in the penitentiary of Texas, to atone for the five murdered men. The Indians complied with all the imposed conditions, except the last. The Commissioner as representing the guardian of the Indians agreed to this, and as it's representative, pledged the Government to use it's force, if need be, to compel such surrender. Accepting this agreement and pledge, the Governor released the two chiefs on parole, by the violation of which they were subjected to rearrest and return to prison on their old life sentence.

Subsequently the Commissioner demanded the five men of the Comanches.

"Name the men you want, and we will bring them in for you;" said Horseback — the leading chief of the Comanches.

"No, I will not name the men;" replied the Commissioner; "bring me five young men — the guilty ones if you can — if that cannot be, any five young men will answer."

"If those outlawed young men are guilty of the murders we would give them up were they where we could do it; we know not where they are. Our young men here are all innocent of the crime You name any five warriors and we will bring them in and give to you, but we shall not choose among our young men," replied the chief. "It would only make trouble in our camps, and we shall not do it."

"I see," said the Commissioner, "you dare not take them, you are afraid. You are cowards."

"Cowards or not," replied Horseback, straightening himself up to his full height, and stretching out his right arm, "unless you name the men you want they will not be brought in. There is my right hand, you may have that—I can hold it out for you to cut it off—you may do what you please with me, but we shall not give you our young men.

They are in our camp. You have soldiers at the fort; take them yourself, and see who are cowards." Thus the conference ended.

Next day the Comanches returned, for another talk with the Commissioner, Horseback the chief speaker expressed regret that the council ended the day before in the manner it did—"So unbecoming wise men." "We don't want to break friendship with Washington. We think he is wrong, but we want to do right. We want to settle this trouble now. We want it ended. We have come to make a proposition which we think ought to settle it.

We will send thirty warriors, with one of our war-chiefs, into the raiding districts of Texas under the command of any white officer the commander at the fort may select, and if any raiding Indians are found we will either bring them or their scalps, and deliver to you."